



# **SPIRITUAL DIARY**

**EMANUEL SWEDENBORG**

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# SPIRITUAL DIARY

BY  
EMANUEL SWEDENBORG

TRANSLATED BY BUSH, SMITHSON AND BUSS

1747-65

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## NOTE

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## 1539-1550

1539.

CONCERNING THE INHABITANTS OF THE EARTH MARS Spirits appeared in front to the left, who were said to be from the earth Mars, and who declared themselves to be holy; not that they were holy [in themselves], but the Lord, who is the Only Good, is their holiness.

1540.

As to the life of the inhabitants of that earth, I heard that they live in societies, but not under governments, the societies being such that they perceive immediately from the face, eyes, and speech, thus externally, whether they are among true associates, whom they thus recognize, and to whom they adjoin themselves, so as out of many to make one. In this manner they know how to choose such companions for themselves as are congenial in temper and thought, in which they are very rarely deceived; they become friends forthwith; yet they feel no aversion to others, as no such feeling as aversion or hatred exists among them, but conjunction according to states of mind, and by means of external things.

1541.

So far as external mediums are concerned, knowledge [of each other] is acquired from the face, especially the province about the eyes; and also from their speech, which is distinguished from that of others by not being sonorous like the speech of the inhabitants of our earth, but by being a kind of tacit speech, formed by means of a more subtle atmosphere, which is directed towards the mouth, and enters there, and thus [passes] through the Eustachian tube. This tube, it appears, is their organ of hearing. One of them spoke with me in this kind of speech, that I might know something of its nature. It entered through the lips, the fibers of which are disposed to a diverse receptivity, and thus penetrated through the Fallopian tube, and thus upwards. It was perspicuously perceived, and is much fuller and more perfect than a language addressed to the ear, inasmuch as it conveys at once a greater variety of ideas.

1542.

(Their consociations [or social gatherings] are delightful, from the interest taken in the things transpiring in their societies and those also which occur in heaven. They moreover worship our Lord alone, because He is the Very Good.)

1543.

(They are also in an angelic or exceedingly great body, constituting [or representing] that which is called thought; and they bear an exceedingly strong resemblance to the Most Ancient Church, which is described under the person of Adam, while abiding in its state of beatitude.)

1544.

Their societies are various, which is evident from the fact that every member can be associated with his like, and thus through that earth is constituted, as it were, a common angelic society of heavenly interiors, with variety, and yet with discrimination, as they perceive the interiors of their associates by means of their exteriors; consequently not in the mode common to spirits and angels, to wit, through a sphere of ideas, for as they form a judgment according to their perception, so do souls and spirits from externals,

1545.

(Their faces were seen by me, though they were themselves unwilling to show them, but eventually the manifestation was made. The face, below the nose, is black, not bearded, and yet black; the upper part is yellowish, not unlike the hue of the men of our earth who are not wholly white. This blackness, which extends towards the region of the ears, is in the place of a beard, thus from a similar cause in nature, and of equivalent representative import, as far as that part is concerned.)

1546.

(They subsist upon different kinds of pulse, as also upon a certain round fruit which springs up immediately from the ground, not to mention the fruits of trees.)

1547.

(They wear clothing also, but from what material they form their garments, whether from wool, or from cotton, or from leaves, or from the fibers of bark agglutinated by a certain species of gum, which they affirm, they do not care to be explicit, saying it is a matter of no consequence.)

1548.

(Those among them who begin to cherish sinister thought thereby dissociate themselves from the rest, who are unable to remain in their society; consequently they are left to abide alone in rocky caverns, uncared for by their former companions. There are, however, certain societies which endeavor by various persuasives to work upon such persons and compel them [to return to a better state of mind], but still it is a species of dissociation; and so long as they do not become satisfied as to their conversion, or whether having once lapsed they will so remain, they do not openly speak of their condition. The sole reason of this is because they have not a confirmed hope of their repentance, of which they have no assurance from their actual conduct.)

1549.

((One of the inhabitants was represented to me as if with his face in heaven, and his body on the earth. They constitute or represent, therefore, that in man which is called thought.)))

1550.

(They spoke of fires, saying that they know how to make fluid fires. - 1749, March 19.)

1550\_1/2.

(One of the spirits of Mars who was with me, and who was a subject of others, drew back the superior frontal part of my head towards the back part, signifying thus the character of their thought, that it was not so much of the cerebrum as of the [cerebellum or] will, implying, however, that they act not from their own will, but from the fear of the Lord. Accordingly this drawing back of the head, and indeed of the whole body, took place. - 1748, September 25.)

## 1551-1600

1551.

CONCERNING THE SIGNIFICATION OF A PIT, AND OF THE DIFFERENCE BETWEEN THE SPIRITUAL AND THE CELESTIAL MODE OF FELLOWSHIP. In order that I might know the signification of Joseph's being cast into a pit [puteus] [:examine to see whether the reading be fovea:], and thence drawn out by the Israelites, and how it happened that none of them except Reuben knew where he was [I was instructed as follows]. Examine how far these things agree.

1552.

Being in vision I spoke with spirits, of whom some said they wished to have me in their company. Accordingly, after some little delay I was in consort with genii or celestial spirits, and I then disappeared from the spiritual with whom I had previously been. These, not knowing whither I had withdrawn, sought me, saying that they knew not where I was. I was in fact in company with the genii, and while in that state they [the spiritual] seemed to disappear, although I was near by, and heard them speaking, and seeking me.

1553.

When I thus disappeared from sight, they supposed [as is usual with them] that I had fallen into a pit, and when they sought me there they let down a pole suspended crosswise from a rope, supposing that when they withdrew it the person who was to be drawn up would be found sitting upon the pole; but as there was no one seen in this case sitting in that position, they said that he was not there, seeking solicitously in the meantime to find where I was. They were then in their representatives, which were like dreams, because not in the life of fellowship with me.

1554.

From the pit there issued, as it were, black spirits, and the pit was filled with water to its mouth, it being to appearance like any other pit on the earth.



1555.

It hence appears that when anyone comes from the company of spirits to that of genii, he seems to the spirits to have escaped: such is the difference. I wished to say to them that I was near, but they could not hear.

1556.

The mode of acting of the genii when in company with others is soft, gentle, and tacit, like the pulsations of the heart.

1557.

Hence it may be inferred what was represented by Joseph's being let down into the pit and drawn up again; for the things related in the Word correspond to similar things which occur in heaven. - 1748, March 19.

1558.

CONCERNING THE INFIDELITY OF CHRISTIANS. In the presence of many spirits, and, as I think, of Mahomed also, I was thinking with myself, that is, was tacitly saying to myself (:for my thought is a kind of speech:), how wonderful it is that in the other life so few of those who were called Christians inquire for the Lord, while others who were the votaries and worshippers of men, nay, of devils, seek out the objects of their earthly idolatry, and pay their homage even there; which is evident from the case of those who inquire for Mahomed, for Abraham, for Jacob, for Moses, or whoever else were the idols acknowledged. But I was informed in reply that evil spirits and devils have a perception and sensation of whatever is divine, regarding it with aversion and hatred, and consequently striving against it both in the life of the body, and after leaving the body, while in regard to what agrees with their dominant state or is diabolical, the case is quite the reverse, which, by the way, affords abundant evidence that the Lord is God and ruler of the universe. - 1748, March 19. HOW IT IS THAT THE MINDS OF THE INHABITANTS OF THIS WORLD ARE IN COMMUNION. ((((((This being in communion results from what has been revealed respecting the inhabitants of the earths of this system, namely, that those of the planet Venus and of our earth are such as constitute or represent corporeal things and the appetencies connected with them, thus also terrestrial

and lower worldly things; consequently they are those who rule the external senses. In like manner the spirits of the earth Jupiter represent rational ideas, for they live free from care, as it concerned those things that pertain to the bodily senses. They are, so to speak, a sort of ground in which things interior and inmost are sown, for without an interior rational idea those things which are still more interior and intimate are not inseminated. It is also a characteristic of ideas originating in the outward senses, that they prompt to vocal utterance.))))) The spirits of the earth Saturn correspond to interior sense, or reason; The spirits of the earth Mercury to knowledges; The spirits of the earth Mars to thought.

1559.

THAT MORE THINGS MAY BE COMPREHENDED IN A SPIRITUAL IDEA THAN IT IS POSSIBLE TO BELIEVE. A spiritual idea is that by which a man, while he lives as a spirit, and thus separated, as it were, from the body, acts and thinks. That ideas of this kind are, as was said before, more full and more perceptive of things, is evident from the fact, that by means of a spiritual idea it can be known and perceived to the life how the case is in regard to man's non-ability to think, much more to act of himself anything that should not be sin, even while he intends good, as, for instance, his own conversion and self-moved repentance, - how all this may be done, and yet there may be sin, not only in the general act, but in the minutest particulars, - all this, I say, may be set forth and shown most vividly to a spiritual idea. This has been shown to me at different times when I have supposed that I thought in this way and not in that, because the one way was lawful, right, and best, and the other not. Thus I supposed, but still I perceived that it was sin, because it was from myself. Thus, for instance, when I would convert myself to the Lord, and thus apply to myself any species of good, as the good of faith, the good of obedience, the good of what is commended in the Word, yet I still perceived that there was sin in the singular and most singular items of the act, so that [it was clear that] there is nothing in man but what is vile and polluted. Being inwardly moved, even to a degree of indignation, at not being able to do anything of good, the spirits also were in like manner indignantly affected, saying that thus they did not know what good they could do, however much it might be commanded.

1560.

From this the conclusion evidently follows that there is nothing good in man, but all good is of the Lord, and that man cannot arrogate to himself aught of good, still less of faith; and yet that this itself is a point of faith, and when recognized as such the ability is in some measure granted; for when I thought from myself also that this was the Lord's gift, and that I was to leave it to Him to work good within me, [I saw] that this also was sin, because from myself. Wherefore whichever way man turns himself from [or of] himself there is sin; consequently all good is of the Lord. But inasmuch as this fact cannot be perceived except by a spiritual idea separated from the body, I can easily perceive how incredible it should appear to men. But that such is actually the case I can affirm in the strongest manner. - 1748, March 20.

1561.

As often, therefore, as man reflects within himself that he thinks good, or does good, it comes from his proprium, thus from a certain self-love, cupidity, and appetite. What he thus attributes to himself under these promptings, there is sin in every particular of it. The good, therefore, which is imparted by the Lord is wrought within him while he does not reflect from himself upon it; that is, while man remains ignorant of it, according to the Lord's Word, that man is regenerated, he himself being unaware [of the process].

1562.

CONCERNING A COMMON [OR GENERAL] IDEA INTO WHICH FLOWED THE DISTINCT IDEAS OF OTHERS. Being in a common [or general] idea, which was, as it were, the idea of all, without determination to anything definite, there appeared to me [an idea] which I am unable to describe, inasmuch as it is only in the spiritual world that such an idea can be perceived. It may exist, indeed, with some men [in this world], but it is not perceived. Into this idea there flowed the particular or singular ideas of spirits, which I understood with considerable distinctness in general, remaining myself meanwhile in a general idea. In this way singular ideas from others would flow in, and I could understand them. It was said to me that such is the idea of certain spirits. - 1748, March 20. (((Hence it may appear that general ideas are

in themselves distinct from singular ones, and yet the singular exist in the general, though singulars do not know that they are in the general. This general idea was not sufficiently determinate for singular things to apply themselves to it.)))))

1563.

CONCERNING BODILY APPETITE. There are spirits who constitute what is called appetite, even that of the body. These appetites are various, as of eating, drinking, etc., since it is well known that man is prompted by a certain craving to enjoy the luxury of baths, of fine clothing, and the like.

1564.

A certain spirit was so goaded by a longing for a linen under-garment, that he said he could scarcely live if I did not put one upon him; and when invested with it he had such a delight as nothing could surpass, and prayed that he might be left to enjoy his pleasure undisturbed.

1565.

As to sense, however, as of touch, he said he did not possess it, so that while appetite pertains to spirits, sense or sensation belongs to man. I asked him whether he had a sensation together with mine when I touched the linen for which he so much longed. He said that he had no sensation himself, but he perceived that I had.

1566.

There are spirits, therefore, who are called appetites, with which some are so inflamed that they can scarcely restrain themselves. Such spirits are of manifold genus and species, for the objects of appetite are innumerable, some of which are corporeal, or pertaining to the body, while cupidities are of the mind. Such spirits are called appetites, because they make man to crave, or excite his appetites, whence they have their delights; but sensation is proper to the man only.

1567.

Such spirits have derived that peculiarity from their life in the body, inasmuch as they have cherished a craving desire for certain bodily things.

1568.

For the sake of distinction [in the use of terms], appetite, or to crave, is predicated of the body; cupidity, or to covet, of the mind; while earnest desire, or to desiderate, pertains to the interior or rational mind. To be willing is of the still more interior mind; while to be effected, though the term is often employed in other connections, is properly to be understood only of the inmost. - 1748, March 20.

1569.

[OF THE] SPIRITS WHICH CONSTITUTE THE PROVINCE OF THE SMALL CUTANEOUS GLANDS. There are spirits who, while they wish to know anything, say some that it is thus, others that it is thus, and so one after another, and while they are speaking they observe whether what they say flows freely, without any check or spiritual resistance, in which case they take it for granted that their views are correct. This is a common occurrence with certain classes of spirits, to wit, speaking as if they knew, when yet the fact is not so, nor do they know how it is. Others, again, do not take such positive ground, but observe, as was said, whether there is any spiritual repugnance, and thus an obstruction in the flow, from which they conjecture, and say that it is not so; for while it flows freely they suppose that it is of course from heaven or the Lord, inasmuch as there is nothing there which is contrarious, but all is accordant.

1570.

These are they who constitute the small cutaneous glands, of which there is a twofold kind, one with sensation, another without. Those with sensation are such as explore, from their own utterance and diction, whether the thing is so, just as the little glands examine whether the substances that come in contact with them are such as they may admit. The others who are without sensation are such as deal in affirmation, and supposing the case to be thus, and so do not scruple to assent with a kind of audacity.

1571.

There are such in the life of the body, persons who desire to know everything, whether it concern them or not, as, for instance, what is going on elsewhere, in societies, or among particular acquaintances, which they are prompted to relate to others. They are thus [a kind of gossiping] informers, of whom some doubtingly, others confidently, throw out and scatter their reports. There are vast numbers, whole cohorts, of such characters.

1572.

Such is the nature of those who preside over the province and function of the glands; and such is also the correspondence of their interiors and exteriors with these organs.

1573.

CONCERNING THOSE WHO ARE INORDINATELY DEVOTED TO DOMESTIC CARES. I saw a kind of small habitation considerably low down under the left foot a little in front, in which was a large chamber furnished with utensils, which, however, I did not see. The chamber led into a long hall, according to a common construction and through the hall there went a woman of small stature and deformed person.

1574.

Upon my inquiring the meaning of these things it was replied that such as were excessively devoted to domestic cares in the life of the body occupied this kind of habitations, and that they still remain engrossed by their (wonted) cares. It was also said that they are, for the most part, from the inferior classes of the people, consisting often of old women, who, although these cares do not pertain to them, yet still assume them, neglecting, like Martha, the better things, such as pertain to faith.

1574\_1/2.

They appear small from being in a low place, and deformed because such [is the effect of] the cares.

1575.

HOW REPRESENTATIONS DESCEND FROM THE HEAVENS. I saw a certain garden of large extent and embellished with shaded walks, in which the trees, as I was informed, were adorned with leaves, but without fruits. I inquired how the spirits could produce these and similar representations which are so frequent among them.

1576.

I perceived that the angels of the interior heaven, while they are in their ideas, and, as it were, in parables, have inserted into these ideas corresponding objects or scenery, by which their ideas are aided. These things, when they are conveyed down among spirits, are immediately formed by them, according to their fantasies, into new representations on a larger scale, retaining, however, the idea of the angelic society, though modified by their own. Thus the [original] idea grows into a representation.

1577.

A similar process of growth or expansion takes place when an idea passes from a more interior [intimiori] to a more exterior [interius] heaven,<sup>1</sup> although unconsciously to the recipients, for in the exterior [interiori] heaven are certain natural elements, to which their ideas adhere, and which govern their form. In the heaven of spirits, or the spiritual world, the same things become material, thus growing, as it were, from a soul into bodies; and these bodies enlarge themselves according to the forms, qualities, and states of the societies concerned.

1578.

The same thing holds good of other representations also, as those, for instance, which are of the animal kingdom, and those, too, which pertain to terrestrial objects, as woods, fields, rivers, mountains, - of all which the souls [so to speak] are to be sought in the interior, intimate, and inmost sense. For from the celestial, which is the soul, is formed the spiritual, from the spiritual the natural, from the natural the material, of the threefold kingdom [the mineral, vegetable, and animal].

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<sup>1</sup> is important to remark in reference to these terms that in this and many other passages of the Diary [now called Spiritual Experiences], Swedenborg uses interior, intimior, which, in order to be clearly intelligible to the English reader, we are obliged to express by exterior and interior; inasmuch as by the Latin interior, interius, he means that which is relatively or comparatively exterior. - TR

1579.

CONCERNING THOSE WHO FORECAST THE FUTURE, AND ARE SOLICITOUS RESPECTING IT. While asleep there was presented to my view a wooden house with a roof but without windows, in the third story of which were certain persons who, when I would fain come to them bypassing over a bridge, refused to admit me. Whereupon, being cast down, I attempted to climb up, not by ropes, but by twisted threads, along certain small interstices in the wall, which I used for the purpose of lifting myself up that I might succeed in a second attempt to reach the third story, though the attempt was attended with danger of falling. I still was not able to ascend whither I wished. On awaking I heard that another also was desirous of mounting to the same loft, concerning whom it was repeatedly said, "Now he enters," to wit, by an entrance under the roof. Those who dwelt there were unwilling to admit any one, and they were moreover said to dwell upon the roofs.

1580.

Upon my inquiring who these were [or whom they represented], it was said that they were those who in their life-time were prone to vaticinate concerning things to come, and again that those who are anxious for the morrow, and do not trust to the Lord's providence, seem to themselves to inhabit such houses, and indeed to dwell upon the roofs, and also in a dark story under the roofs [:mercka i winden:], <sup>2</sup> while the house appears to be constructed of wood, and without windows. In the place of windows there are unclosed apertures, and those who would fain resemble the inmates scale the walls in the manner described, viz. by means of twisted threads or fascicles of such threads, and at the same time with much peril.

1581.

THAT FALSITIES HYPOTHETICALLY ASSUMED ARE SOMETIMES CONFIRMED TO SUCH A DEGREE THAT THOSE WHO DO IT DO NOT KNOW WHAT THE TRUTH IS, AND THUS ARE UNWILLING TO KNOW. Let one fact be taken for an example. Spirits partly erring and partly malignant assumed a hypothetical position, viz. the falsity that a

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<sup>2</sup> These are Swedish words, equivalent, according to Dr. Tafel, to a dark place in the ground, or possibly to an attic story under the roof.



spirit could enter into the body of a man, and thus live corporeally. This they were prompted to affirm solely from the fact that a spirit with man thinks that he is the man. But when I asserted that such was not the case they were unwilling to pay any attention to the reasons [which I adduced], for having once assumed in theory the falsity, they were intent upon confirming it; when the fact is, that as the spirit then thinks, apprehends, and wills in like manner with the man, and the appropriate acts follow, the spirit therefore supposes that he is the man. But this does not last long; it only holds in those states [of the parties] which are analogous.

1582.

Moreover, that a spirit should be able to pass into the body of another, and live in that body, is at once absurd and impossible, for the consequence would be that the form of one would be changed into that of another, the interior substances of the man would be entirely emptied out, and the substances of another applied, in their stead, to the fibers and vessels, while at the same time all that which had contracted a nature in the [life of] the body and been wrought into obedience to its proper form, would be assumed.

1583.

THAT THE QUALITIES OF SPIRITS CAN BE KNOWN AT ONCE BY THOSE WHO ARE INTERIOR, OR WHO CONSTITUTE AN INTERNAL SENSE. (((A certain spirit, who would fain arrogate merit to himself from his acts and his doctrine in the world, proceeding to a great distance in front, came to those who constitute the internal sense or to the spirits of the earth Saturn, and said that he was nothing, and that he was desirous of serving them. But at his very first approach, they replied that [they saw that] he wished to be great, and that they being small could not be with the great, thus intimating how much he arrogated to himself.)))

1584.

From this it is obvious that the quality of a spirit may at once disclose itself to the [above-mentioned] internal sense. There is a sphere, as it were, of spiritual effluvia which exhale, and produce a perception of the

life of one's mind. This sphere I recollect myself to have perceived, and it has rarely, if ever, deceived me.

1585.

((((Nor need this appear wonderful when a shrewd and, intelligent man is aware from the face, speech, and actions of another of what quality he is, whether stimulated or sincere, and many other things, which are manifest to a man's internal sense. How much more perfect then must this power be with spirits, whose faculty of perceiving things of this kind so far transcends that of men, and with whom the quality of another spirit is at once revealed even from his mute presence alone, and much more from his speech. The manifestation which is from presence only I have often perceived.))))

1586.

The spirit was made to pass into another state, in which he could reflect upon his life, and see himself as it were, in a glass, and he then confessed that he beheld himself deformed, defiled, overflowing with vilenesses, even to the point Of utter self-loathing. In this manner spirits can be carried, as it were, out of themselves, or into themselves, and thus made to know themselves. - 1748, March 20.

1587.

THAT THE PRIVILEGE OF CONVERSING WITH SPIRITS AND ANGELS MIGHT BE COMMON AND APPROPRIATE TO MAN. Man was so created that he might hold interaction with spirits and angels, and thus heaven and earth be conjoined. Such was the case in the Most Ancient Church, such in the Ancient, and in the Primitive also there was a perception of the Holy Spirit. Such was the case with the inhabitants of other earths, concerning which I have spoken before; for man is man because he is a spirit, with this only difference, that the spirit of man on the earth is encompassed with a body on account of its functions in the world. That heaven and earth are now separated, as respects our planet, arises from the fact that the human race has here, in the process of time, passed from internals to externals. - 1748, March 20.

1588.

THAT CERTAIN ONES IN HEAVEN CALL THIS EARTH A PUTRID WELL. When discoursing concerning a plurality of worlds, and [suggesting] that the inhabitants of this earth were too few to constitute the universal kingdom of the Lord, I perceived that this earth was called a well of stagnant water. -1748, March 20.

1589.

HE THAT IS LED BY THE LORD IS BLAMELESS. (A man although foul and polluted with defilements, yet while led by the Lord is exempt from blame; for whatever of truth and good he thinks, speaks, and acts is of the Lord, and whatever of false and evil of the devil, for man then knows that he does nothing of himself. - 1745, March 20.

1590.

It may be inferred that while one is impelled by evil spirits to thinking or doing evil, he then consents or is in concert with them, but the Lord takes care to prevent his being associated with them in perpetrating or thinking evils.

1591.

He who is not led by the Lord not only acts in concert with evil spirits, but he also excites evil spirits to act in that manner, because he believes his cupidities and cogitations to be his own; but whoever is led by the Lord, he is excited by evil spirits, and yet the Lord so acts that he shall not consent. Such also is the faith of those who are led by the Lord

1592.

Evil spirits make no account whatever of such a man, and so speak of him, nor do they know otherwise; they hold him as a kind of dead instrument [for effecting their purposes], which they deduce from the fact that they suppose themselves to be the man; on other related points they are ignorant because they are not in true faith, for they believe no otherwise than that life is the special prerogative [proprium] of a spirit; and when this is affirmed, they suppose that the Lord is the cause of evil, when yet this comes from their form, which is properly theirs; but the form is merely organic, being in itself destitute of all life, and merely fashioned that life might actuate it, - and because forms are such, they

cannot, although they would, think otherwise, for faith is the gift of the Lord alone, consequently the perception which is of faith.)

1593.

THAT A SPIRIT WHEN TAKEN UP INTO HEAVEN IS TAKEN AWAY, AS IT WERE, FROM [OTHER] SPIRITS. Distance, in the spiritual world, exists according to interior states, as the more interior spirits are [in comparison with others] the more distant they are; apparent distance is another thing. When spirits are taken up into heaven they seemingly disappear altogether from [other] spirits, although they are in fact present to them, and lead them. I was, in my interiors, in some small degree in heaven, which I perceived from the angelic choirs. And though I did not understand these [choral exercises], yet I perceived that my interiors were in heaven. I then heard spirits inquiring for me, and saying, "He is not here," - being ignorant where I was. During this time they spoke from material ideas, such as belong to the memory of material things [particularium] thus vocally; and thus [it was shown] that I might be intimately present, even in their speech, and yet they not know it.

1594.

CONCERNING AN EXECRABLE RABBLE ROVING THROUGH HEAVEN. There is a throne of spirits wandering through heaven, who know not whence they are, though they say they are from the stars or the starry worlds. They come flocking in troops and seek to seduce spirits, with some of whom they succeed.

1595.

They are not content with the things which they comprehend, or which are adapted to their comprehension, but they are fain to penetrate the deepest arcana, like some on the earths who are never satisfied to know what faith, charity, and the fruits of faith are, and how men ought to live; but they burn to penetrate divine mysteries, not the inmost, but the supreme, namely, the nature of the union of the Son and His Father.

1596.

This crowd is detestable, for they insinuate into the minds [of spirits] such things as it is not allowable to write, lest offence should thereby be ministered to the inconsiderate multitude, but they are such as relate to the union between the Son and His Father, which they make visible by impious representations, thus seeking to compass divine things by a material sense.

1597.

But being of such a quality, their motive in doing this is, that when they have succeeded in seducing the man or spirit, they may be able to say that he belongs to them; for while they are perverting his faith, they know that they are alienating the man from the Lord; wherefore with some, after having overcome them by persuasions, they assert a right to them, and make themselves their lords.

1598.

The mode of representation which they employ in effecting this seduction is various; as, for instance, that they make their subjects pass under their feet, from the back to the front part of the body, then taking hold of them, turning them round, throwing them down upon their backs, like captives to be stripped and spoiled, and then going away. Others, however, adopt other modes.

1599.

By means of representations addressed to the external senses, they show how the Son and the Father conversed together in the manner of men, and the like, which are abominable.

1600.

They are accordingly such as endeavor to comprehend inmost and supreme mysteries by their mere external power of apprehension.

## 1601-1650

1601.

I said to them when they would fain have induced their genius [upon me], that it was sufficient to know what the Lord taught, to wit, that He was One; that he who sees the Son sees the Father; that the Son alone is the door; that He is the way; that He is the mediation or Mediator; that He alone is the intercession or intercessor between the human race and the Father Himself; and again, that He is our Father, and that no other is to be thought of than He, because He alone is the Mediation; that these things are sufficient, and that it is useless to go deeper into mysteries. - 1748 March 21.

1602.

CONCERNING PHILOSOPHY BOTH AS USEFUL AND AS USELESS  
Certain spirits supposed that everything which bears the name of philosophy was to be utterly rejected, perhaps for the reason that as philosophy or human wisdom is condemned [in general], so the terms also which savor of philosophy; and in order that they might make me know how much they abominated philosophy, they represented a wild boar [:will swin: <sup>3</sup>] sprinkled with blood on his back, and would have it that I was such, because I had interspersed philosophical terms [in my writings], or had formed ideas after a philosophical fashion.

1603.

But they were instructed that my philosophical works were nothing else than certain ideas pronounced in simpler terms, as when I speak of subject and object, and what each signifies; as, for instance, that the predicates or the things which are predicated ought to be applied to that which is signified by the subject; as when something in the prophets is treated of it can be applied to a certain article of faith, to faith, to the more interior mind of man, to interior things in general, to the Church, to Heaven; thus whatever is there assumed, or understood, is called

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<sup>3</sup> Swedish words, signifying a wild boar.

subject, and the other things that are said and are applicable are called predicates, so that the predicates are to be applied to the subject. The same thing might be otherwise expressed without the use of such words; in like manner be understood, and afterwards enounced; wherefore they are only true ideas, which are comprehended under formulas and terms of this nature. It is in fact a certain kind of philosophical speech, but more exquisite than any other, inasmuch as otherwise the same thing would have to be expressed in a circuitous manner, as is customary with those who are unacquainted with those terms. Indeed the philosophical style is the most perspicuous, except when it flows directly from the subject-matter itself. Thus too in other things, as, for instance, in respect to what form is, what quality is, and the like, which are merely ideas of truths subserving the purposes of those who would express prior and intimate things in a brief manner.

1604.

But an abuse arises from the fact that philosophers abide in terms, and dispute concerning them without coming to an agreement, from which all idea of the thing itself perishes, and the comprehension of the man is rendered so limited that he at length ceases to know anything but terms. Accordingly when such persons would master a subject by their terms they do nothing but heap them up, obscuring the whole matter, so that they can understand absolutely nothing of it, and even their natural lumen is extinguished. Thus an unlearned man has much more extensive ideas and sees truth better than the philosopher; for such an one sticks in the mire like a swine, on which account he was represented to make the figure of an animal of that kind, of the wild species, for he becomes a wild boar in the woods, ranging about like such a beast, in truths which he mutilates and slays.

1605.

When a man, therefore, dwells solely in terms, and ratiocinates from them, heaping up senses, so that nothing remains but scholastic terms conglutinated together, an ignorance is induced of everything supposed to be evolved [in the subject of inquiry], and it becomes more hidden to them than to others who have known nothing of any such formulas, and thus doubt arises concerning everything.

1606.

Moreover philosophical things which thus darken men's minds are such forms of ratiocinations as are reduced to artificial rules, although truths are in themselves so perspicuous that anyone without such helps can perceive them. These philosophers, therefore, so narrow and obscure intellectual things, that even truths clearly perceived are continually called in question.

1607.

By philosophy or human intelligence are understood also fables and silly stories, especially such as have formerly and do still distinguish the Rabbinical writers, which are innumerable; and the same is to be said of the magical matters of the Egyptians.-1748, March 20.

1608.

BECAUSE FAITH WILL BE [ERIT] ACTUALLY OR VIRTUALLY THE ONLY PRINCIPLE IN ALL THINGS [PERTAINING TO SPIRITUAL LIFE], IT FOLLOWS THAT THE LORD ONLY WILL BE IN ALL AND SINGULAR THE THINGS OF MAN. It has been previously shown how the celestials perceive in idea the works of charity, charity itself, and faith in the understanding namely, that there is nothing else [in them] than faith, other qualities not appearing; it hence follows that the Lord alone is in all and singular things, because faith [is to be directed] to Him, faith is from Him, and therefore the Lord is faith itself; hence follow the various things of faith, which few perceive. - 1748, March 20. It is at the same time hence also that the Lord alone lives, and heaven, the world, and the earth are [in themselves] dead, deriving life solely from Him.

1609.

CONCERNING THE INTERIOR HEAVEN. I was in the interior heaven, and certain spirits were at the same time with me in their own world; and although being in heaven, yet I was not in any peculiar ecstatic idea, but in the body, for the kingdom of the Lord is in man, and everywhere, or in every place, so that at the Lord's good pleasure a man may be conducted into heaven, and yet not be in an ecstatic idea I was then just as I am at this present writing, but my interior man was [developed] in the exterior, which was the reason of my being associated with spirits in



their world, for our ratiocination and our cupidities are in the world of spirits; sensual things in the body correspond to them.

1610.

The interior heaven is therefore in degree within the world of spirits, for the world of spirits is separated from heaven, because the world of spirits derive what pertains to them from corporeal things, consequently they are conjoined with things corporeal and worldly, or rather [I may say] the world of spirits stands related to corporeal things as does the crasser atmospheric world to the terraqueous; wherefore the world of spirits occupies the interiors of corporeal things.

1611.

The interior heaven, however, is, in relation to the world of spirits, in an interior degree, for what spirits did in particular, that I could feel, and could hear, and thus distinctly perceive, but not what occurred in heaven, except so far as they operate in common.

1612.

They then spoke with me through spirits, who could not do otherwise than speak, although they reflected upon the fact that they were led by those who were in the interior heaven, perceived the compulsion, and desired to be separated from them. On other occasions reflection is dormant, and while thus impelled they suppose themselves to be under their own control, on which subject I also spoke with them.

1613.

I perceived the operation of the interior heaven as manifestly as anything is perceived by the sense of touch, and that too for a considerable length of time. The operation was fourfold, first in the cerebrum in the region of the left temple, which is their common operation in respect to the organs of the reason.

1614.

Another common operation or action of theirs was into the respiration of the lungs, to the left, which was such that if described it could scarcely be perceived, for there was a gentle leading of my respiration from the

interior, so that I had no need of anything like voluntary effort in inhaling or expelling my breath; this was governed by heaven from the interior, so that not so much the substances as the animations of the lungs, from which arises their motion, [were controlled by it.] Thus the influence was in the interior [pulmonary] fibers that are not visible to the eye, for the animation was perceived to be ruled by heaven, without voluntary action on my part, so that I had no need to draw my breath or spirit, but it was drawn by heaven. The forces employed in this animation, as evinced by the intervals [between the pulsations], were such as seemed habitual to me.

1615.

The third common action of heaven was in the systole and diastole of the heart, which was manifestly perceived, but was gentler or softer than at other times. Its pulsations were like the animations [of the lungs] in softness, and within them, but the times regular like those of the heart, being about one- third, yet such that they terminated in the pulmonic movements, and thus in a certain manner governed them. The times of the pulmonic respiration were common to them and to the heart, as composed of those of the heart; the terminations of the heart's times closed in the pulmonic beats, and were related to each other somewhat like the motions of the angelic gyres, concerning which elsewhere. But how it is precisely that the pulmonic motions commenced I could not perceive; but how [the influx] insinuated itself into the lungs at the end of every animation, I could in a measure observe. The heart, therefore, represents the celestial, the lungs the spiritual; the analogy lies in the manner in which the celestial inflows into the spiritual. The pulsations of the heart, which were soft and regular, were so observable that I could count them one by one.

1616.

The fourth action was about the loins, which I was also able to perceive, though but obscurely. I can, therefore, say nothing on that head, except that they acted upon the loins.

1617.

From these facts it is now given me to conclude that the interior heaven constitutes the interior man, and rules all the organic things of the body,

from the principles in the brain to their entire extension, which extension is the body; it rules, I say, from the interior, so that the interior heaven constitutes man [commencing] from his interiors, or from [the region of] causes, and the rational things of heaven flow in into organic things, as rational things are wont to flow into interior organisms, or interior organic substances.

1618.

A similar principle holds likewise in regard to the world of spirits, but [in a reverse order, or] from the inferior or exterior; which world being such as to have disjoined itself from the interior heaven, its operations accordingly are into the organic things of the body, but into those that are exterior; whence the exterior man is of such a quality that it cannot be conjoined with the interior otherwise than as heaven and the world of spirits [are conjoined] by such spirits as may be derived from the interior heaven.

1619.

In a word, the world of spirits, as well as the interior, or the more interior, and the inmost heaven, each by itself, constitutes man with his members and organs, but each one distinctly, namely, the world of spirits from the exterior, the interior heaven from the interior, the more interior heaven from the more interior, and the inmost heaven from the inmost. - 1748, March 20.

1620.

The spirits who were acted upon, as mentioned above, were indignant [at being thus made use of]. It was, moreover, an object of special aspiration with them to be in heaven, but when conveyed thither they said that they knew nothing, for they were in a general idea, and thus speech is uttered through them, but as it were apart from them, in like manner as it was previously with me, when I was in a general idea, and there was a speech within that idea which I perceived as emanating from others, and not from myself. Thus also the spirits round about, when admitted into heaven, say that the fact is, and even now affirm it.

1621.

When heaven speaks through spirits, the flow of their discourse is gentle, and yet from the gentleness of the flow I could not conclude respecting the quality of the spirits; the cause I do not as yet know. - 1748, March 21.

1622.

THAT SPIRITS RELATE THINGS EXCEEDINGLY FICTITIOUS, AND LIE. When spirits begin to speak with man, he must beware lest he believe them in anything; for they say almost anything; things are fabricated by them, and they lie; for if they were permitted to relate what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that man would be astonished; wherefore, when spirits were speaking, I was not permitted to have faith in the things which they related. - 1748, March 20. For they are extremely fond of fabricating: and whenever any subject of discourse is proposed, they think that they know it, and give their opinions one after another, one in one way, and another in another, altogether as if they knew; and if man then listens and believes, they press on, and deceive, and seduce in divers ways: for example, if they were permitted to tell about things to come, about things unknown in the universal heaven, about all things whatsoever that man desires, yet [they would tell] all the things falsely from themselves; wherefore let men beware lest they believe them. On this account the state of speaking with spirits on this earth is most perilous, unless one is in true faith. They induce so strong a persuasion that it is the Lord Himself who speaks and who commands, that man cannot but believe and obey.

1623.

HOW INDURATION APPEARS. We read in a great many places that the heart is hardened; this hardening is also manifestly apparent, yea, it is felt, not indeed in the [literal] heart, for the heart signifies what pertains to the affections. It takes place, therefore, where first principles exist, to wit, in the brain. When the souls of the recently deceased appear after death in the world of spirits, the brains of some of them seem to be hardened, like things that you see elsewhere, so that the exterior or crustal portion is, as it were, hard and conglutinated. This is seen by a spiritual idea, and thus plainly exhibited, as also its softening. Thus it is without faith. Something similar it was given me to experience, namely,

a hardness in the left region of the cerebrum, as if occasioned by somewhat large and hard lumps which were the seat of an obscure dull pain, and I was informed that it was thence perceived, namely, from these hardenings, that there yet remained something not belonging to true faith. It appears hence that an actual hardness does exist in the organicals [of the body] when faith is wanting, and that the greater the obduration, the less the conscience, so that those who have no conscience, manifesting itself in anxieties, seem to have their brain, after death, externally hardened, which was formerly soft, and this is attended with pains and torture. - 1748, March 21.

1624.

Moreover, when I apprehended only the literal sense of the Word, there was a closing up, as it were, of the way to the understanding of interior things. Accordingly those who inhere only in the literal sense of the Word have the brain hardened and [its functions] so clogged that the way is not opened to an interior [interiori], much less to a more interior [intimiori] sense, and in this way a kind of crust or shell is induced, which is conglutinated from the corporeal or sensual things of the external man. The case is otherwise when a way is opened to the sense of interiors, or to the spirit, which way is opened by the Lord alone. While the mind dwells in the literal sense without penetrating beyond, then if it attempt to open a way from itself to interiors, continual scandals are present, which I am able to confirm from abundant experience. But such a man does not perceive what is implied in his opening a way to interiors, for he supposes that this is the only way in which it can be done; and accordingly he who is not led by the Lord can by no means perceive this and similar things, and therefore cannot believe it; which may appear from the case of spirits who lack that kind of perception. - 1748, March 21. Some of them know, but yet are unwilling to know, those, namely, to whom it was given by a lively experience to know the fact mentioned, and who were afterwards remitted [into another state]; when in this state of remission they have a kind of knowledge how the fact is, but they do not perceive it.

1625.

CONCERNING THE KNOWLEDGE OF THE ANGELS. In regard to the knowledge of the angels of the interior heaven, a single example may

suffice, taken from their knowledge of the structures and forms of the [human] body; for while any one, no matter what, of the viscera of the body is under consideration, they are enabled to know not only its whole structure and operation, but also all the experience which anatomy is able to detect in the smallest particulars, as whether it be true or genuine. Not only so, but they know in an instant whether what is stated respecting each of the viscera be correct, besides many interior things which no one of the human race can know, as I have sometimes found by experience. They are acquainted, too, with the correspondence which these things bear to things spiritual. Indeed, their knowledge is such that if men were aware of it they would be astounded, although matters of this kind had never been their study in the life of the body. It flows, as it were, spontaneously from the fact that by reason of an intelligence bestowed by the Lord, they know how everything is with the Grand Man in general and in particular, and the knowledge seems to be innate in them. But such knowledge they could never possess were it not that the whole heaven represents the whole man, with all his several parts, and unless the Lord were the life of that man, and thus life itself and unless also the universal heaven were organic. - 1748, March 22. They are thus in first principles, and from first principles, or things interior, and more interior, could comprehend the things which are without or below.

1627.

THAT A TRUE FAITH CAN NEVER BE GIVEN [OR EXIST] IN ANY MAN OR SPIRIT FROM KNOWLEDGE ALONE, OR FROM THE APPLICATION OF ONE'S OWN POWERS, IN THE ATTEMPT TO MAKE IT HIS OWN. The things that follow, although extremely difficult to be understood, and such as cannot be believed either by man or spirit who is not yet in true faith, yet that they are true I have been instructed from lively experience.

1628.

Certain spirits, from inbred curiosity, were desirous of knowing still more in respect to things revealed to me, and they knew if they were very solicitous on this head the knowledge would not be granted them; wherefore, in order that they might know, they attempted to think that they did not wish to know, which attempt was immediately perceived, and it was said to them that in this way they could not attain their object,

as they had made use of stratagem in pretending that they did not wish to know. The spirits affirmed [the fact], saying that they made the attempt that they might gain the knowledge; wherefore, it was said to them that they should not act in this manner, but should be without desire, and thus leave the matter to the Lord to grant what they wished, as it should seem good to Him. This they then essayed to do, but they made the attempt from themselves; and inasmuch as the effort to leave the matter to the Lord was of themselves from themselves, and thus the will and the endeavor was a something artificial, which they affirmed, as it was manifestly perceived by a spiritual idea, they therefore inquired how they should act. It was replied that they should not do anything from themselves, thus should act without reflection upon themselves; and as they could not do this, they were disposed to renounce all effort, resigning themselves without any will at all, thus sinking into a state of passive expectation. But when they would fain do this, it was said again that even this was not a genuine act, thus to resign themselves up without any effort. But they replied that in this way they could never know how they ought to act, for whatever they did, still, according to what was enjoined, there was no genuine [obedience]. But the reason is, that they are not led by the Lord, but wish to lead themselves, and to endeavor, or to will, or to act from themselves; wherefore they ought to know that their every endeavor should be of the Lord, and nothing of themselves. Accordingly, whenever they made attempts from themselves, it was nothing but sin, which the Lord did not favor. To be actuated, therefore, and to live from the Lord, is something which neither man nor spirit [duly] perceives, and for this reason he is prone to imagine that such a life is no life at all, whereas it is the veriest life itself, although one ought neither to make efforts from himself, nor yet relapse into apathy without attempting anything. These things are of a more interior nature, and therefore difficult of belief, because they are neither understood nor perceived.

1629.

I was afterwards shown the mode in which they operate who would believe from themselves, and become angels, as also what is the quality of their faith and endeavor, as it appears to a spiritual idea. There was a certain choir which in its own gyrals movements simulated [angelic] gyres, and celebrated in gyres the praises of the Lord, as if they were

angels. [The nature of these gyres] was not understood by me, but it was by others, who said that the whole was simulated, and was not angelic, because those concerned in it were not in true faith. In idea, it appeared to me like something composed of close threads, or like a kind of net of which the thread-work was so closed up that there was no opening any farther than to the mere simple ideas of the words, within which there was nothing [substantial], so that the ideas did not go beyond the words, and consequently, not beyond the representations or celebrations which the bare words expressed. So entire was the closure as to interiors and intimates, because they led themselves, and from themselves would fain celebrate the Lord. This net appeared as if white, inasmuch as there were truths involved, but they still implied self-justification.

1630.

Afterwards certain intelligent spirits - intelligent, however, from natural sciences and philosophical principles - spoke with me from the summit or zenith-point of heaven, who were of such a quality that they would fain persuade themselves concerning the truths of faith from philosophical principles, and confirming sciences, though still from their own intelligence. The appearance in this case was somewhat similar, namely, that their ideas were closed, and proceeded not beyond [the outward terms], for the Lord alone ought to operate [instead of their leading themselves].

1631.

It was shown me by lively experience how their operations were effected, to wit, not by gyres, like the celestials, but by a kind of flowing, or river-like reciprocations hither and thither, by which were represented the common operations of their ideas; these, in order that they might be genuine, ought to be circumflected, and forms thus presented by means of gyres. By a lively experience it was signified to me also how the result was effected, namely, by an insinuation of such things into the lips, and thus into the mouth, and into the interiors of the head, by which was signified that such things flowed into their ideas by a way from externals, and not by a way from internals. Communication by the lips denotes ideas apprehended by a sensual way, but that which is genuine is as from the Lord, and thus [received] through an internal way.



1632.

The innocence of such as study to be wise from externals was represented by an infant made of wood; for they suppose, or feign to themselves an innocence like that of infants who know nothing, and of a kind of wooden quality, whereas genuine innocence, such as is that of the inmost heaven is conjoined with the highest wisdom and intelligence, which is represented by a naked body, and thus by something living.

1633.

From these things the difference will scarcely fail to be apparent between true and imaginary wisdom, or between that wisdom which is the Lord's gift, and that which is procured by man's own endeavor: as also that the one is insinuated through the former way, and is thus full, or fully formed; while the other [is received] through the latter way, and is, consequently, constrained, closed, unformed; in a word, [the difference may be perceived] between the faith appropriate to either kind of wisdom, and that one who is not in saving faith can by no means, even with all the force of his intellect, perceive how the case is with saving faith in these and the like things, consequently, what the quality of heaven is, when yet these things in heaven are so known, manifest, and clear, that they [who dwell there] now say that they not a little wonder how the human race should be so insensate as to be unable to understand the true state of the fact, when it is as now described. Such is faith in the heavens, such the doctrine of faith, such the doctrine of those who are in faith.

1634.

Nay, those who are of a quality to seek to be wise from external things, and thus to know truths, whether from the Word of the Lord, or from sciences, by which they would fain enter into the knowledges of spiritual and celestial things, these can so imitate what is genuine, that one who is not in saving faith is liable to be altogether deceived, for to one who is in such a faith the Lord reveals by spiritual ideas, but in an ineffable manner, how the real fact is.

1635.

Those who are not in saving faith can by no means know, or consequently believe, how revelations are made, and how man can, in his spirit, act in like manner with spirits, by means of ideas and representations; nor how the life of spirits flows into their life; nor how spirits should suppose themselves to be the men [with whom they are]; nor how there should be such a revelation as is at this day taking place. - 1748, March 22.

1636.

THAT PERSONS SIGNIFYING THINGS ARE ASSUMED. While visions and representations are taking place in the world of spirits nothing is more common than for persons signifying things to be assumed, as was the case with many whom I knew as to their quality [while living on earth]. The persons of these were assumed while certain things were to be signified, in order that I might know what they were; and, indeed, these persons were so inwrought into the representations, that I at first supposed they were actually present. In this manner such persons are assumed as were known to the man [to whom they appear]. The same thing is also of very frequent occurrence with the prophets, as in the case of Elias and Moses appearing to the three disciples [at the Transfiguration]; and so in other instances as to places. As the things [to be signified] are various, so are the persons also various. - 1748, March 22.

1637.

THAT A SPIRIT CAN DO NOTHING GOOD OF HIMSELF. I heard spirits saying among themselves that they would be made good. They said that they would pray to the Lord that they might become good, but this they were unable to do, because [attempting it] from themselves, and not knowing what they asked for. They then said they would think continually concerning the Lord, but this again would be unavailing, because from themselves. Then they said they would remain quiescent, and wait for deliverance [from their evils]; but this again was impracticable for the same reason. Therefore, being astounded and confused, they knew nothing as to what they should do, remarking, moreover, that what they sought was granted to men, but not to spirits, who were in another state. From this it may appear that nothing of good

pertains to what is from themselves, and moreover, that they can obtain nothing from that source, but from the Lord alone. - 1748, March 22.

1638.

THAT IN ONE APPARENTLY SIMPLE IDEA MORE THINGS ARE PRESENT THAN CAN BE UTTERED. This was shown to me to the life (from the circumstance that I had merely one idea of a [particular] thing, and in which I barely supposed there was something remarkable, though of the how, or the how much, I was ignorant. An angel that was with me saw what was within the idea, and [perceived] that the contents were so abundant, to wit, of striking representations, that he was greatly surprised. These, however. I could not see: it was only given me to think, by a kind of simple idea, that there was something else included).

1639.

The same was the case when I uttered the Lord's Prayer. Hence it may appear what is the quality of ideas that are not closed, but are such as flow in from the Lord through an internal way, viz. that they are exceedingly copious. But as to the quality of closed ideas, I am not yet certain whether they have anything thus within. It may be that the closure takes place in order that further penetration may be prevented, inasmuch as self-merit inheres in persons of this description, and when they would proceed further, their evil is to be turned into good, which is of the Lord alone.

1640.

From this we may infer how little man knows of spiritual and celestial things, as also in regard to the joys and felicities of the angels, who have a fuller perception of these things.

1641.

That the case cannot be otherwise, everyone may be convinced from [his consciousness in regard to] all things presented to his external sight, which sight, however acute it may appear to us, is yet dull and obscure to the greatest degree, as is too manifest to admit of doubt from the experience of that sense in relation to external objects. Our interior sight, which we think so subtle, is yet so gross, that, as I have often said to

spirits, who imagined themselves capable of thinking so acutely as to baffle all attempts to apprehend their thoughts, if they should see what was comprised in a single idea - if its interior could be fully laid open - they would perceive whole cohorts of elephants, and armies, and regiments of serpents, representatively exhibited. This, however, the spirits cannot believe, as they, like many persons on the earth, regard their most acute perceptions as having relation to the most minute things [instead of objects so large]. - 1748, March 23.

1642.

THAT TO ONE WHO IS OF SUCH A QUALITY THAT HE ATTRIBUTES NO MERIT TO HIMSELF, ALL THINGS ARE GRANTED; BUT THAT TO THOSE WHO ARROGATE [MERIT] TO THEMSELVES, NOTHING IS GIVEN. I spoke with spirits to the effect that nothing whatever, even of the most trifling nature, ought to be abstracted or stolen from another, and that thus the faithful, by reason of their fidelity, are made the recipients of many favors. Similar is the case with spirits; if anyone ascribes merit to himself, and in that way would fain lay claim to those thin which are of the Lord only, to him nothing is granted for this very reason; neither to him who abstains from pilfering from others or attributing merit to himself, with a view to obtaining much or all, as this savors of cunning. But those who are in faith, or the faithful, cannot take away from others or arrogate to themselves, because they are led by the Lord, and thus are incapable of such conduct. Consequently they are the ones who obtain much, and in fact all that they can ever desire. - 1748, March 22.

1643.

THAT NO ONE TAKES AUGHT OF CREDIT TO HIMSELF IN HEAVEN BECAUSE HE HAS TAUGHT MANY THINGS. The spirits of two individuals known to me in their lifetime, and who had been distinguished as teachers, and had labored with exemplary diligence in preaching, began to say that they were now also prompted by a [similar] desire of teaching. I perceived that the desire by which they were influenced in their lifetime has thus, as it were, revived, but the motive by which it was prompted was concealed from me. But when certain others, who were high above me, and who, as I presume, were teachers while in the world, on which count they were now exceedingly high in

heaven, entered into conversation with me respecting a certain one who when living on earth had been actuated by an intense love of teaching, so that it seemed to constitute his very life, I thence took occasion for further converse, and remarked that I knew not whence their ardent desire of teaching arose, though I knew that they had been of such a quality in the life of the body. But there are some who are prompted to that pursuit from a desire of being accounted wise in the estimation of the world, this being in fact their grand incentive; wherefore from such a pursuit or labor they can expect no reward in heaven, inasmuch as their motive is selfish, to wit, to acquire the reputation of wisdom. Others [engage in it] with a view to becoming great and being promoted to honors; others for the sake of gain; others forcedly, having an eye to the compensation, though their delights are rather in other and worldly things; others again from a natural inbred love for the employment, so that they could reasonably expect nothing [by way of remuneration] therefrom. Indeed as to what concerns this zeal in teaching it is not their own, but the Lord's, as they themselves confess in their preachings. Wherefore if anyone places merit in such an occupation, he obtains nothing in heaven.

1644.

Those who spoke with me from this exceeding high elevation, sought with avidity whatever of evil they could find against others, when yet, as I perceived, they themselves had been addicted to lasciviousness; wherefore I inquired of them why they were so intent upon discovering things of this kind and they did not seek to find out the good things [of others], and thus excuse their evils, as is the way of the Lord Himself. To this they assented. Whence the discourse fell upon those who seek out evils only, and nothing of good, that thus they may appear to be of superior worth to others. On this head also they acknowledged the truth to be as it was, and yet they could not act otherwise [as was evident], for they continued in the same conduct. - 1748, March 22.

1645.

THAT THE CELESTIALS LOVE WORDS AND LETTERS THAT ARE SOFT, THAT THEY PREFER VOWELS, AND SOFTEN CERTAIN CONSONANTS. Whenever I discoursed with celestial spirits, I could scarcely find words that were agreeable to them. They were disposed to

reject all such as had anything harsh or grating in the sound, consequently such as contained certain consonants that were harder than they loved to hear. They have a fondness for sounds that flow like a stream, and for this reason they affect the vowels, which are thus flowing; but if consonants are employed, they soften them, so that their harshness may not be perceived.

1646.

The suggestion thence occurred, whether there were not something similar in the Psalms and the Prophets, and whether it might not be inferred from the words and the speech, as well as also from the gyres and the terminations, what classes of spirits spoke through them. - 1748, March 22.

1647.

THAT THE THINGS WHICH I LEARNED FROM REPRESENTATIONS, VISIONS, AND DISCOURSES WITH SPIRITS AND ANGELS WERE FROM THE LORD ALONE. Whenever there was any representation, vision, and discourse, I was kept interiorly and intimately in reflection upon it, as to what thence was useful and good, thus what I might learn therefrom; which reflection was not thus attended to by those who presented the representations and visions, and who spoke; yea, sometimes they were indignant when they perceived that I was reflecting. Thus have I been instructed; consequently by no spirit, nor by any angel, but by the Lord alone, from whom is all truth and good; yea, when they wished to instruct me concerning various things, there was scarcely anything but what was false: wherefore I was prohibited from believing anything that they spoke; nor was I permitted to infer any such thing as was proper to them [or akin to their proprium]. Besides, when they wished to persuade me, I perceived an interior or intimate persuasion that the thing was so and so, and not as they wished; which also they wondered at; the perception was manifest, but cannot be easily described to the apprehension of men. - 1748, March 22.

1648.

CONCERNING THE PREPARATION OF THE WAY, BEFORE THE ADVENT, OF ANGELS TO MEN ON THE EARTH JUPITER, AND CONCERNING JOHN THE BAPTIST. A certain one of the spirits of

Jupiter who strike fear and terror into man by their approach, applied himself to my left side under the elbows, and then spoke in his peculiar way, at first with a somewhat harsh, grating sound, as of the teeth, and afterward as of the lips, as he also said, so that the sound of his utterance was heard like that of one who sonorously compresses his lips. The words were not continuous, but very discrete, and accordingly the ideas or words of the discourse were not closely connected, [but so separated that] it was necessary to wait for a considerable time in order to know what was said. He inspired also a degree of terror in connection with what he uttered, saying to me among other things that it was customary in the earth prior to the approach of angels to have one sent before as a herald, to prepare a man for their coming, to talk with him concerning them, and to admonish him to entertain them courteously, and to do them no harm; to whom I replied that this did not depend upon me, but upon the spirits of the earth where I am, whom, if they are present, I cannot control; but if they [the spirits of Jupiter] were able to do it, very well.

1649.

Angels of that earth, namely, Jupiter, afterwards came, and I was enabled to perceive that they were of another genius, thus of another earth [from ours] from their speech; for their speech was such that they spoke not by words, but by ideas, which diffused themselves over the whole face, so that the face concurred, as it were, and at first, in such a manner that the origin of this expression in the speaking face was from the lips, thence extending itself to the surrounding parts, whereof I had a perception, although obscure. It was afterwards shown me that the ideas were, as it were, continuous, yet discreted into words, but the words were not so heard. They remarked that they spoke thus with each other on their earth, inasmuch as their speech is of the face commencing from the lips, concerning which see above.

1650.

They afterwards spoke still more continuously, so that the words were scarcely perceived, but there was, as it were, a continuous idea; and although words were thence formed by me, yet so that they were scarcely to be found, as in the case of a man who, without reflection upon the words, attends solely to the sense, when the words appear as if they were

not. In the present instance, though the case was similar, yet there was this difference, that I could perceive the words disappear, as it were, and the discourse was thus continued by means of ideas alone, and yet more intelligibly than if the words had been heard. This kind of speech, consisting of ideas still more continuous, or, as it were, of one single continuous idea, moved also the whole face, but commenced from the eyes and thence extended round about; but it was a speech interior to the former. They spoke also concerning such a speech as being in use with the men of their earth, especially with the better portion of them.



## 1651-1700

1651.

They then spoke also in such a manner that the face did not speak at the same time, or did not concur by a corresponding motion throughout, as before, but the face remained to my observation quiescent, and then they spoke in my brain, so that the brain was moved in like manner [as the face had been], which motion or convibration, however, I could not so distinctly feel, but it was a speech by ideas still more continuous, so that from many there resulted one idea, thus continuous, and yet it was intelligible to me.

1652.

They afterwards spoke in such a manner that I understood nothing, while the angels understood it far better than I [could possibly have done], for it was by means of a most delicate aura, which I plainly perceived, although what was said was of too great tenuity for me to comprehend. They speak thus with the men of their earth who are almost angels. I remember to have heard elsewhere a similar speech, but what was said I could not learn, although some that were with me said that they could understand it well; this is therefore a speech still more interior.

1653.

These different kinds of speech have somewhat the quality of fluid substances, the first resembling water, the second a fluid rarer than water, the third like a thin atmosphere, and the fourth as a most delicate aura, which transcends human apprehension.

1654.

The spirit who was with me at my left side occasionally interposed a remark, saying, that he did not understand their speech, because it was so interior, and yet he spoke from time to time, and, according to his wont, chided me for dealing so gently with them, for they were spirits of this earth, who gave vent to certain things which were displeasing and

vexatious, on which account I was appealed to to put a stop to them, but I replied to him that spirits of this character were indeed from our earth, but that I had nothing to do with them.

1655.

Afterwards, this same spirit who had thus chided me, observed that he could understand what they said, but he then came into a state in which he had the requisite perception; but he was then removed to my left ear, into which he poured his discourse more rapidly than before.

1656.

From this it may be inferred how the case is in the universal heaven, and the whole orb of the earth, viz. that before the approach of angels a spirit is dispatched to prepare the way, to inspire [a salutary] fear, and to admonish that the angelic visitants be courteously received; and moreover, that such messenger-spirit often speaks somewhat harshly, saying that he does not understand what the angels may communicate, though he is afterwards reduced to a better state, and then says that he does understand, that he is continually present, and continually preparing the mind, and endeavoring to avert whatever may be unkind or unbecoming. Hence it may appear that in the universal heaven, and the whole world, the custom obtains of a forerunner being employed, and that John the Baptist acted in this capacity as an announcer of the Lord's Advent, and that the case was the same with John in respect to the Lord as it was with this spirit in respect to the angels, to wit, that John also was in doubt from not understanding what the Lord declared, as we read, and that being afterwards better instructed, his mind was opened to receive it, as was the case with the spirit who was in contact with my ear. The similarity holds, too, in regard to the discourses of our Lord, which were such as to contain things more and more interior, as we read in the Evangelist John, until at length he uttered things which they could not understand, from being still more interior, and which, therefore, were brought into close resemblance with what appeared to me as atmospheres and auras, as described above. Still there was at the same time an external speech insinuated through an external way. -

1728, March 23.

1657.

THE SPEECH OF THE SPIRITS OF JUPITER WITH ME BY MEANS OF THE LIPS AND THE GUMS OF THE TEETH. Spirits of the earth Jupiter, but of a different class from the former, also spoke with me, but in a different manner, to wit, by the tongue and the lips, so that the sound entered through the lips, thus by another way than that made use of in discourse with the angels.

1658.

They spoke, moreover, through my gums, so that the gums and teeth perceived it almost with a sense of pain. There was a peculiar constriction, and so manifestly sensible, that although the teeth did not actually ache, yet it came but little short of it. They said, indeed, that this kind of speech among them constricted the teeth in such a way as to cause a sensation of pain, and that it was the speech of spirits who had not yet become angels, consequently of those who had recently come into the other life. The sound of the speech, as was manifestly apparent, flowed in through another way, to wit, through the Eustachian tube.

1659.

Those who were with me in the first instance were desirous of being called angels, because their speech was of this character, but it was shown them that this attenuated and almost imperceptible kind of speech could be made use of by evil spirits, for it is, in fact, their thought, which this class of spirits employ for perverting other spirits, and also for perverting the thoughts of men, as they repeatedly endeavored to do with me. But there is this difference, that the spirits of our earth are not able to determine their speech into the face.

1660.

But inasmuch as the spirits of the earth Jupiter spoke concerning the Lord, and worshipped Him only, it was said that they could be considered no otherwise than as angels; wherefore, as it now occurs to me, they constitute the heaven of spirits, but not the world of spirits.

1661.

Moreover, an angel spoke with me through spirits, which was done from the interior towards the exterior; this was observed by the spirits of the

earth Jupiter, that thus they might know that the speech, as long as spirits are the speakers, is by a way from the exterior, while the speech of angels is by a way from the interior. - 1748, March 23. Angels act from the interior, while I perceive [the operation]; it is by the motion of the lips, but still from the interior. It is also from the interior when the left eye is effected, but this I do not perceive.

1662.

THAT THE MEMORY OF MAN REMAINS UNIMPAIRED IN THE OTHER LIFE. Souls in the other life seem, indeed, to themselves to have lost the memory of particulars, or the corporeal memory, in which merely material ideas inhere, because they are unable to excite anything from that memory, while yet the full faculty of perceiving and speaking remains as in the life [of the body]. But this is owing to the fact that the Lord has so ordained that the soul shall not be able to draw forth anything from that memory, as then it would excite the same things as it did in the former life, and would live in like manner, and so could not be perfected. Still that memory remains, not, however, as active, but as passive, and it can be excited by others; for whatever men may have done, seen, or heard in their lifetime, when they are spoken of to them with a like idea, then they at once recognize them, and know that they have said, seen, or heard such things which has been evinced to me by such abundant proofs that I could, in confirmation, fill many pages with them. As such, then, is the state of the case, it appears that spirits retain all their memory of particulars, so that they lose nothing, only that, for the causes above mentioned, they cannot draw anything from it, as they are now led onward into [their interior] life, and thus no longer act from their [externals]. Souls are not at all aware but that they speak from their own memory, and do, in fact, sometimes thus speak, as I have heard, but then it is from the interior memory, through which the things in their corporeal memory are excited; and how they can thus speak, and even preach, is a matter for investigation at another time. They confessed, however, that they had lost the memory of particular [or material] things, at which they were indignant. It was only given them to remember those things which they could excite from my memory. Spirits also do the same, and thus speak in a manner suitable to their own life, the life which they have contracted from the life in the body, for they can excite nothing else; [but this they do] with variety according to the state

of life in which they are, which state is induced by the societies they are conjoined to, as they then speak in an altered manner. As spirits speak from the life of their loves, and that life appears sufficiently manifest, many things can thus be excited by other spirits which they recognize, and thus what they have said, seen, and heard is excited [indirectly] in their own memory. But all these things are directed to the Lord alone. - 1748, March 23.

1663.

CONCERNING THE PUNISHMENT OF LASCIVIOUSNESS. There was a certain spirit in a medium altitude above my head who in his lifetime had lived lasciviously and yet had been at the same time an assiduous reader of the Word. I heard respecting him what his quality had been during his life, namely, that he had been in the delight of variety, so as to have cherished no constant love towards any, but spent his time in brothels, having intercourse with their inmates, and yet afterwards rejecting each of them in turn. As a consequence, he had defrauded many, making no distinction whether those with whom he had to do were married or unmarried. In this way he divested himself of all love truly conjugal, as also of the desire of having children; and as he eventually came to do what he did without rebuke of conscience, he thence acquired that unnatural habit, or, as I may say, contracted an unnatural nature.

1664.

His punishment was after this fashion: in a region above the head, at a moderate height, and in full view of spirits and angels, he was driven towards an extended rope, upon coming in contact with which he stooped his head in order to pass under, when he was immediately caught by the back, and fastened to the rope, and then made to revolve round it like a linen garment, till at length I saw one of his feet adhering to the rope, and the whole front of his person, from head to foot, exposed to the view of spirits and angels, and thus was made to rotate, conspicuous to all around, and meanwhile racked with shame and pain.

1665.

Being afterwards released, he came to my right side, and spoke with me, saying that he had been of such a character in his lifetime, but still

making the acknowledgment with shame, so as scarcely to dare to look up, or to be willing to leave my side. He said he was so terribly bruised that he did not see how he could hold together, and yet he spoke modestly, and with evident tokens of penitence, in view of what his life had been, so that he did not suffer the same excruciating tortures with others who had lived that kind of lascivious life. - 1748, March 23.

1666.

CONCERNING THE THINGS SITUATED ON THE LEFT AND ON THE RIGHT SIDE OF THE BRAIN. That the contents of the left side of the brain correspond to the right portions of the body, it was given me to know by experience; for spirits acted upon the left side of the brain, and a sensation was derived thence into the right nostril and into the palm of the right hand, and it was also said that such was the derivation.

1667.

Spirits of the planet Jupiter said, moreover, that it was the intellectual principle on the right side of the cerebrum, just above the temple, into which the operation flowed, and to which also, from some unknown cause, I at such times applied my hand. [From this it is to be inferred] that the right part of the brain is the seat of the intellectuals, and the left of affections, while in the body the case is the reverse, for the left eye is appropriated to intellectuals and the right to the affections. - 1748, March 23.

1668.

CONCERNING SPIRITS FROM ANOTHER EARTH WHO ARE ALTOGETHER UNWILLING TO ADMIT THAT THEY HAVE EVER BEEN POSSESSED OF A BODY. There is a class of spirits who have, during their bodily life, so despised the body that they come to regard it with hatred, nor can they bear to hear it said that they were once clothed with a body. There were some in this region who spoke with me, and said that they were not altogether willing to come hither, as they suppose that here are those who are clothed with a body, and by such they are contumeliously treated, as they are perpetually thinking of bodies, and represent the former as corporeal like themselves, whence ensues an appearance as if they represented serpents, and projected them towards the others, whom they [the serpents] approach, but not so as to fasten

their fangs upon them, or to prevent their being easily cast off. Still they sometimes cause them to twine round each of their arms, while they, with uneasy promptings, aim to get rid of them. When I inquired into the reason of all this, they replied that the spirits of our earth cause them all this trouble, because they think themselves corporeal and call themselves men, but these spirits do not regard themselves in this light, wherefore their thoughts are dissonant, and hence the kind of representations spoken of.

1669.

The spirits above mentioned said that they had never been clothed with a body, nor did they appear to themselves in a bodily form, but rather in that of a cloud, in which the human form was scarcely discernible.

Certain spirits were thus occasionally represented to me, to wit, as white clouds, with a rude and hardly perceptible resemblance to the human form. When I asked them the cause of this, they said they did not know; for they were unwilling to admit that they had ever been corporeal. I was hence persuaded, especially as they spoke well of the spirits of the earth Jupiter, that they were, in fact, from thence, inasmuch as the inhabitants of that earth despise their bodies, and would fain live as spirits on their earth, and not as invested with a body, wherefore they call those bodies worms, or the food of worms, and because they thus think, and that thought insinuates itself into the ideas of spirits, therefore the above-mentioned serpentine ideas [so to call them] were formed.

1670.

But whether they may not have been from one of the satellites of Jupiter, which, like [our] moon, are surrounded by a different kind of atmosphere [from their primary], and thus that these spirits are a different kind of creatures in such a little world, and possessed of another kind of bodies, I am not sure, though they intimated to me something of the kind; for as I could not have an idea of any sort of men except such as live on earths surrounded by atmospheres, therefore, although ignorant of the positive fact, yet I would not decidedly reject the supposition, for corporeal forms are governed entirely by the state of the atmospheres, and many other things pertaining to the earths in which they dwell. - 1748, March 23.

1671.

They said that they rarely came to the spirits of this region, or to others who think much of their bodies, but that they live to themselves, and that being fewer than others they cannot, like other spirits, represent to themselves that they were ever in such a body.

1672.

They are upright to such a degree as to be called probities, and they suffer the infliction of injuries without any desire of revenge or redress. They flee as soon as ever they approach to spirits who think of their bodies, for no one of them is willing to think of his own body, or to hear anything respecting it, wherefore their societies do not agree with the societies of other spirits, whence an anxiety exists, and of such a nature that I partook of it; I perceived, too, that it arose from the circumstance of the disagreement now spoken of. These societies afterwards spoke to me from a greater distance.

1672\_1/2.

((I asked of them whether they walked erect or crept like worms; to which they replied that they walked erect. When I inquired how they could do this without feet, requesting at the same time that they should recall the idea which they had [on this subject] during their earthly life. I found that they were unwilling to hear anything of their having had feet. I then inquired whether they were not born of a father and mother. They said they were born. I asked whether they had human faces; they certainly had faces, and again they were handsome, nor could they bear to hear that I thought of them as without faces, but they still insisted that they were without a body, and when I would represent them as worms divested of their exuviae)), (((and emerging as nymphae, this they liked, and would fain have the case to have been thus. I was thence able to conclude that they had been clothed with a body, but that in their lifetime they had so despised their bodies as to hold them as vile filth, and as the exuviae of worms, and that they wished to be divested of them, because they were clogs, and that they had died after having lived as spirits during their lifetime; and also that hence arose the anxiety among them in relation to spirits that loved their bodies. It seems probable, therefore, that they were born on the planet Jupiter, where



some are this character.))) 1672 1/3. ((They acknowledge our Lord like the spirits of Jupiter, and worship Him alone, whence they say that they are upright.)) 1672 1/4. ((The anxieties which I perceived were caused by reciprocal aversions. The spirits of our earth are averse to them at their first approach by reason of their repugnance to all thoughts concerning bodies - thoughts with which the sphere of the spirits of our earth is filled, for such a sphere is formed from thoughts (see above), and aversion arises from the concurrence of contrary spheres, and from aversion, anxiety. Thence, also, originate the representation caused by our spirits of serpents twined around them, which they endeavor to throw off as a troublesome annoyance from the arms encircled in their folds. But while I write these things, they do not wish to have anything said which implies the idea of arms; and this again indicates that they were once possessed of a corporeal investment, but that they held their bodies in extreme aversion. - 1748, March 23. In like manner that they were furnished with loins and feet, for serpents appeared about their loins, etc.))

1673.

((Their opinion during the life of the body had been that they had existed as spirits from eternity, on which account they were very backward to receive the conviction flowing from the fact that they were born, insisting that they had been spirits from eternity. But being still pressed by the conviction that the fact was not so, inasmuch as they would by no means deceive any one, they said that they now knew that they had not existed from eternity, but were born like others, but that they had [somehow] imbibed that opinion of their having been eternally spirits, and thus infused into bodies, just as certain persons on our earth [run into the same conceit]. Still so upright are they that the indications of their penitence for having entertained such an opinion moved me much, seeing that they now know that they were not from eternity, as the Lord alone is from eternity. - 1748, March 23.))

1674.

((When certain ones [of these spirits] approached me my face grew hot, which is also a sign of their presence; otherwise they remain at a very considerable distance in the plane of the head, in front towards the right, over against the right side of the forehead.))

1675.

(A certain chiding spirit came to me, but in a different manner from those who were of the spirits of the earth Jupiter, and taking his stand at my side addressed me in that position; but still he seemed to hover somewhat above the head, about the region of the fontinel (the fount of pulsation), and spoke with me. He was able to explore the minuter things [of my mind or memory], and to bring them forth, and that too in a skilful connection, so that he would restrain [even my own] restraining thought, nor did he withdraw himself thence. He brought forth the things which he discovered [in my memory], and chided me on account of them. Some things he was not permitted to produce; what he did produce were such things as he supposed to be mine, and for which he regarded me as the responsible cause. After having conversed with him for some time, it was given me to understand that he was one of the spirits of those of whom I am now speaking, who in their lifetime were chiders of their fellow-men, though doing it in a subtle manner. From hence I was able to conclude that the men of that region or planet were distinguished by very profound thought, and that consequently this kind of chiding took place, wherefore it was granted to me to speak in like manner. He would fain also in a similar way become an angel; but when I remarked that it was not angelical to search only into a man's evils to the neglect of his goods, and without an attempt to excuse his evils, he still insisted that this was done for the sake of reformation, and therefore was a good; and when he heard me say that that was not angelical, he replied that neither was it angelical to speak thus with him and to detect his evils, to which when I answered that this was nothing more than declaring the fact as it showed itself to be, inasmuch as I did not inquire into his evils, but he disclosed them himself and I had only said what had come from him, he was then unwilling to remain any longer, being still pleased, however, that I should say that he might become an angel, provided he would not set his heart so much upon the fact of his becoming one - this produced an exhilarating effect upon him, concerning which also [we] held some further conversation together.)

1676.

((It was moreover shown to me what kind of form those spirits of the better class possessed, namely, that they were like a black cloud with

something of white and human interspersed, destitute of any definite shape, as is usually the case with a radiated cloud. They said that they were white inwardly; then, that they hoped to become angels; then, that this black color would be turned into a beautiful azure, a specimen of which of most splendid hue was shown to me, and from the whole I concluded that they were from that region, or from that earth.))

1677.

(The spirits in question wondered when I said that the things [seen and heard by me] were written, and could thus be published to the world, so that by the writing alone they could be made known to many thousands. They remarked that such an art was not permitted, supposing it might prove magical. But when I replied to them that such an art existed in our earth, familiar to every one, and therefore lawful; and moreover that there was a necessity for it, inasmuch as there is no one, to my knowledge, on this earth with whom spirits converse, as they do in other earths, and therefore men could not be reformed through this medium; [and when I further remarked] that though the inhabitants of our earth know from revelation that there is a heaven, that there are spirits and angels, and that there is a life after death, yet that very few believe these truths, because they have not the privilege of conversing with those in the other life, - then they were satisfied and [o] <sup>4</sup> persuaded that for those in this earth such communication was necessary, but not for them in their earths, as they are instructed in various ways by angels. These things from the [o] above are their words, written down from their own mouth or thought.)

1678.

((I inquired of them whether they could see objects through my eyes. They replied that they did not see; and when I again pressed them for a true answer, they said that they did not wish to see such things, because they were material, and that they strongly withdrew their vision from them, that they might not see what they did not know.)))

1679.

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<sup>4</sup> This symbol is a circle with a dot in the center of it.

(I spoke farther with them respecting their offspring, and they said they had at most but three or four children; that the house of each was separate from that of every other; and that they were content to live in small chambers, of which one was represented to me. It was of beautiful architecture, having in a kind of rotunda a hearth that supplied light to the whole apartment, in which was a table. Their sleeping-places are at the sides, where there is one single bed continuously extended, like a wall, where they lie one after another. There was a cover-lid of an obscurely golden color.)

1680.

(The light in the rotunda was like a living flame rising to a considerable height. They informed me that it was not a burning, but only a shining, fire, and that they have such species of woods among them as when cut and disposed on the hearth diffuse around them a kind of lucid flame. In lucidity and color it resembled our flame, so that I took it to have been a burning flame, which gave light to the whole chamber. Two pieces of wood were represented to me in which there was this kind of light. The appearance was as if they formed a fire of coals, or as if there were a mere fiery something glowing within, and which shone through. Such sticks of wood are cut and placed upon the hearth, and from them the luminousness originates.)

1681.

And when I represented to them the magnificent palaces of our earth, which our spirits admired, but those spirits thought little of because they were of stone and such materials, which they call monsters, being mere marble semblances, they remarked that there were still more magnificent ones among them, which they represented before the spirits of our earth, who said that they had never seen anything more magnificent. Some of them, but not the most magnificent, were represented, but only in a very partial manner, to me; more was not granted lest it should inhere in my memory. But they have temples in which they worship the Lord, made with tall trees, which they said were exceedingly lofty, and which they so dispose as to make the thick branches spread wide on every side around. These branches they bend, train, prune, lop, and extend in such a manner as to form palaces in a kind of series, by means of arches with beautiful entrances, one arched

recess being joined to another, and so on through a large extent of space. In this manner a whole forest is formed, as it were, [into palaces,] with porticoes long and broad, and with arched entrances and doorways. The visitors upon coming thither find the forest all laid out in walks, of which, however, the more interior portions were not shown to me, except that I perceived the folding-doors or gates [valvas] and the overarchings, and that everything was effected by the beautiful disposition of the branches of trees. Splendid elevated grades or terraces are also formed, which lead upward by a winding ascent. Arranging and conjoining thus the branches of trees, they adapt them both to purposes of use and of ornament, and when they have mounted [to the highest parts] they then fall upon their knees and worship the Lord. The trunks of the trees below, on which these structures rest, stand four and four [four on either side (?)], and of these they dispose the branches this way and that, some for the flooring, some for the doorways, some for the walls, which are also furnished with doors, and some for the roofs, through which the rays of the sun penetrate and give light, while those that support the floor and those around the doors are stripped of bark in order to appear of a whiter hue. The walks underneath and the external adornings were such as inspired our spirits with the deepest admiration, and they described them as being of a magnificence that surpassed description. Two or three of them were shown separately. These were colored, as they [the inhabitants] are greatly enamoured of anything that reflects a bright and beautiful sky color. But beside this there were obscure golden colors, mixed with a slight infusion of white. Their habitations, however, are on the earth, and not on these elevated stagings, which serve them as holy places. Accordingly they commend, and value, and prefer to all others their own architectural arts, and the simple style of building conformed to them.

1682.

((I inquired of them how it was as to those among them who were evil, for they, as it was said, are an upright class of spirits. They replied that it is not permitted to anyone to be bad; and that if anyone does think or speak badly, he is first rebuked by a certain spirit, who says to him that if he repeats the offence he will die, and he does die in a fainting fit if he is again guilty of that which is thus prohibited. In this manner the people are preserved from the contagion of evils. A certain spirit of this class

was present, speaking with me as with those to whom he then administered rebuke, and addressed me in a similar manner, [and I observed that] he induced upon a part of the abdomen)) (some degree of pain, as was usually the case with them, to each one of whom the rebuker is accustomed to relate whatever of evil he had thought or done, and to punish him with pain in the bowels, saying to him that if he does thus again he will die, (:which with us corresponds to remorse of conscience, for with those who speak with spirits there are manifest pains:) and one said that they die in a fainting or swooning fit [per deliquium], and that they became such spirits as torture, chide, and admonish men. He was at the back of my head, and thus spoke in a kind of undulatory way. - 1748, March 25.)

1683.

CONCERNING CONJUGIAL LOVE, AND [THE LOVE] OF PARENTS TOWARDS CHILDREN. Whence the origin of love truly conjugal, whence the love of parents towards children, and the [perhaps] still greater love towards grandchildren, no one has hitherto known, when yet, as there is something celestial in those loves, [knowledge respecting them] ought to come from heaven, and thus to flow, as a universal principle, into the minds of all. Nothing of this nature can be without a cause in the inmosts and the supreme, nor could anything by any means exist without a cause in the inmosts and the supreme; for what is there without a cause and a principle of being? [In this case] the principle is manifest, to wit, the Lord's love towards the universe of creatures, as well angels and spirits as men, as being of Him, whence that love in itself is compared to conjugal love, and is predicated of the Lord as the bridegroom and husband, and of the Church as the bride and wife. Apart from the Lord's love towards all and each of His creatures, and His manifest influx into the inner and inmost of human minds, there never could exist any conjugal love, consequently any love of good, which is in various ways derived from conjugal love. In like manner, unless the Lord loved all and each as a father his children, and the inmost heaven from the Lord, as a mother her infants, there would by no means exist any storge [or parental affection]. The greater love or storge towards grandchildren cannot be a matter of self-origination; wherefore love descends; it comes from the source now indicated. - 1748, March 25.

1684.

CONTINUATION CONCERNING SPIRITS WHO ARE UNWILLING TO ADMIT THAT THEY HAVE LIVED IN THE BODY. SPIRITS OF ANOTHER EARTH. ((I inquired of them how they could so value and love the things by which they were surrounded, such as houses and buildings formed of trees, when yet they were so averse to corporeal things that they could have no interaction with such as were intent upon the interests of their bodies. They hesitated somewhat, scarcely knowing what to answer, but at length replied that the objects above mentioned are their celestial things, and that in their heaven they are delighted with similar things, for in the life of the body they had taken pleasure in these arboreal structures rising upwards from the earth as being celestial, because they knew there were such things in heaven. Since, moreover, they are not carried away, like the inhabitants of our earth, by any earthly loves, such as the love of possessions, wealth, fine mansions, pomps, luxurious living, and splendid garments; and since, too, they are not affected by the number of societies, as they live every family by itself, therefore they cannot value and love anything else than objects of the above kind, from whence it is not to be inferred that they place an undue estimate upon their bodies. - 1748, March 25.

1685.

Since, therefore, they had no other pleasures in life than such as are now mentioned, and inasmuch as they hoped, during their lifetime, for similar though more perfect enjoyments [in the life to come], it is not surprising if they are delighted in these things, and prize and love them. Similar but more perfect things are represented to them in their heaven, concerning which some said that they knew that their joy was not essentially in those things, but in the things that flowed from them, and are in them; and, moreover, that they held in aversion bodily things, even their own bodies; whence again it was evident to me that my anxiety, as in a former case, arose from the mutual aversion subsisting between those spirits and ours, as has been already intimated.))

1686.

((Their action was into the region of the left knee, above, and a little below, with a certain undulation or vibration quite sensible, from which I

concluded that they do not love those corporeal things which pertain to the sole of the foot, but [simply] natural things; for that kind of movement above the knee, and midway of the thigh upwards, signifies that which is celestial, because thus are celestial and natural things conjoined; so that there are those in whom celestial and natural things are conjoined, as there are others in whom spiritual and natural things are conjoined. - 1748, March 25.)))

1687.

(When the men of that earth are punished on account of evils, there appears to them a mouth with open jaws [rictus], as wide as that of a lion, but of a dark and livid color, at the sight of which they shudder, dreading that it should be either heard or seen. They call him the devil who punishes those, and those only, who in some way profane holy things. - 1748, March 25. Such an open-jawed mouth, on approaching, seems to swallow the head, tear in it from the body, which is reported among them to be attended with extreme pain.)

1688.

CONCERNING THOSE WHO CONSTITUTE THE PROVINCE OF THE DURA MATER There were a number of spirits above me at a medium distance overhead, about the region of the cerebrum, who acted by a sort of common pulsation, which was at first a reciprocal undulation, as it were, downwards and upwards with a certain cool kind of breathing upon my forehead. Their motion, as I have remarked, was a kind of reciprocal one, such as I have sometimes experienced from a multitude of spirits. From this species of up and down motion, I could infer that they were not of the more interior class, as their movement is that of gyres.

1689.

These same spirits afterwards exhibited a flaming light, quite resplendent, under the left side of the chin [:hak:], <sup>5</sup> then under the left eye, but more obscurely, then above the eye, but still not clearly, notwithstanding the light was of a flaming brightness, though not white. Spirits are accustomed thus to exhibit certain kinds of lights.

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<sup>5</sup> A Swedish word for chin.



1690.

When I afterwards held my left hand on the left part of the cranium or head, I perceived also an undulating pulse under the palm of the hand with the up and down motion.

1691.

When I inquired who they were, they were unwilling to speak; it was said they did not speak willingly, and when driven to it that they were still averse, saying that thus it would be detected of what quality they were. I perceived that those were of this character who constituted the province of the dura mater, which is a common integument, or rather a substratum, in the brain, of those things which are celestial and spiritual; for although the dura mater is extended over, and thus appears above, yet it is not overlaid but underlaid in respect to those things, since it comprises [tenet] the exteriors of the brain, while spiritual and celestial things [occupy] the interiors.

1692.

Those that constitute the province of the dura mater were such in the life of the body as neither thought nor spoke of spiritual things, but were such as never supposed the existence of anything but what was natural, and even considered that which is spiritual and celestial to be natural, nor was it possible for them, by reason of the crassitude of their interiors to have any other idea. Still they did not confess it; and if driven to confess what idea they had of spiritual and celestial things, they could say no otherwise than that it was a certain natural something; they went no further. At the same time they attend divine worship, and pray, and sing; [in a word,] those who constitute the province of the dura mater are not among spirits, but among genii, wherefore their motion corresponds to the pulsation of the heart.

1693.

There were afterwards others who also caused a pulsation, but not up and down, but transversely, which I was enabled to perceive by the hand. Then again there were others [who produced the same effect], not so reciprocally, but more fully, so that the pulsation filled the hollow of the hand. Others again there were whose pulsation projected itself from one

finger to another, thus by leaps [subsultim]; and these were perceived above the head, while the former [operated] within, thus with variety. I was not well instructed as to who they were, unless that they are such as speak and think somewhat of spiritual and celestial things, but only from the external senses, or from the experience of these senses, understanding in fact nothing else. In hearing I had an impression as if from the female sex, wherefore these constitute the province of the external skin of the head; for the more they reason from the bodily senses respecting spiritual and celestial things, the more exterior do they become. - 1748, March 25.

1694.

CONCERNING THE PUNISHMENT OF LASCIVIOUSNESS. (((((There are those who in the life of the body indulge in lascivious thoughts, giving habitually a lascivious turn to what others converse about, even when the subject is holy. Such a habit is wont to prevail with young men, when their minds, by reason of their age, are occupied with such things; but when the same thing occurs with adults and old men, namely, the turning everything they hear into this direction, or revolving it over [in their thoughts], these undergo such a punishment [as I am about to describe].))))))

1695.

(((For they do not cease to have similar ideas in the other life, which because they reign, and thus cause that whatever is heard to be turned into lasciviousness, and because their thoughts go forth into representations, and whatever they see they turn into obscene representations, that stand forth before other spirits, causing them great offence,))) (((((((therefore the angels are averse to such things, and abominate them, while these [filthy] representations fall upon the simple-minded, who are taken wholly by surprise by them.))))))

1696.

(((There is a punishment [appointed for such] which I saw, and grieved at beholding it. A certain offender, I know not who he was, was thrown down into a horizontal posture, in the presence of the spirits whom he had thus wounded and scandalized, and was made to revolve with a quick motion like a roller, from left to right, and then transversely

in another position, and so on in almost every posture, and so as to be apparent to all. Sometimes he was clothed with garments with which he would fain conceal himself because such had been his character in his lifetime, and again he was half naked. In this manner he was turned horizontally towards several quarters and made to revolve in full view of spirits, till a degree of shame was inspired into him, which appeared from the circumstance of his not wishing to be divested of his clothes. Again he was made to rotate in a different manner, to wit, from the head to the feet as if round an axis, being violently whirled round not with his length parallel to the axis, but transversely or perpendicularly to it. He was then subjected again to a horizontal motion back and forth from left to right, and right to left; then again with extreme pain towards the right, like a hinge, with resistance, for two forces are then acting, one roundwise and the other backwards, so that he was violently forced towards the part to which he was made to revolve; and as he was thus acted upon by two forces, and yet driven in one direction, the result was a kind of rending asunder accompanied with excruciating pain. The punishment thus evolved itself from the offence, and thence also the phantasy, which flows as a consequence from the crime, thus being an image of it, which is wonderful.

1697.

He afterwards withdrew himself elsewhere, where he was ashamed of attempting to speak any more [the spirits meantime] tempting him by various methods, to see whether he would continue to indulge in the same kind of thoughts, but as he is then in the memory of his shame and pain he takes it were, in his own estimation, though they know where he is. - 1748, March 26.)))))

1698.

This punishment was seen towards the front at almost a middle distance, in the plane of the right eye.

1699.

CONCERNING THE QUARTERS IN THE SPIRITUAL WORLD. It is wonderful that in the world of spirits, and also in the heavens, everything that takes place, and all the genera and species of things, wherever they may be, maintain their own quarters without ever changing them; so that

while any spirit or any angels appear, or anything occurs, it takes place, in regard to each, in its own fixed quarter. These quarters have respect to the human body. When it is known where [spirits] are relatively to the body, it may be known who they are, and of what quality; and although dissimilar things may exist in the same quarter, yet from other signs it may be known what and of what quality they are, and that too without mistake. Thus wherever the lake is, wherever Gehenna, wherever unclean spirits are, or those who are in the ton, or who constitute the colon [there certain quarters are to be recognized], and so in all other particulars.

1700.

So also in regard to distances in the [different] quarters, which are so certain as never to be subject to mistake.

## 1701-1750

1701.

The quarters exist relatively to the human body, or in the plane of the head or some of its parts, as the forehead, the temples, the right or left eye, or to the left or right side, or in the plane of the shoulder-joints, the breast, the abdomen, the loins, the knees, the feet, the soles of the feet, then also particularly above the head, and thus in like manner above the forehead, the sinciput, or the occiput, at the left or the right, forward or backwards; whatever spirits appear at these points, there is no mistake but that they will continue to appear there as long as they are of such a quality. Those who are under the feet are in the lower earth more or less deep, just as the former are more or less high.

1702.

Spirits also change places according to the change that takes place in themselves, for they hold themselves according to their nature and genius. Some never change places, and yet pass into the same quarter, making excursions therein, but it can thence be known who they are.

1703.

That they are actually there [where they appear to be] cannot be said, although such is the appearance. As it is with altitude and presence, so is it also with situation. They appear thus before the eyes, because the universal world of spirits, and the universal heaven represents and constitutes the Grand Man, which is the reason that they are thus presented to the view of man while he is as a spirit, and to every spirit and every angel. That all this is a bare appearance may appear from the act that if there are numbers viewing them at the same time, and the same object should exist within a [given] distance between them, still it would not appear any otherwise to one than to another, thus not from behind one and in front of another.

1703\_1/2.

It is wonderful that a position [situs] should appear such without any particular determination; for while a spirit reflects upon the position, it is then sometimes wont to be varied, while yet, by a certain spiritual idea, he knows its position relatively to the body. - 1748, March 26.

1704.

WHATEVER REIGNS PREDOMINANT IN THE MIND OF A MAN, OF A SPIRIT, OR OF AN ANGEL, TO IT IS BENT WHATEVER SUCH AN ONE MAY CHANCE TO HEAR. ((This is a common fact, and thus maybe known to everyone, that when any thought, affection, or cupidity has the ascendancy in the mind, then everything which is done by others, and which is heard [by the party in question], is determined thereto; so that they, for instance, who are lascivious, such as we have spoken of above, turn everything that they hear into lascivious images, and thus into lascivious expressions. So also in other things.))

1705.

(With those in whom good reigns, there is nothing which they do not turn into good, and excuse. Thus whatever is from the Lord, and whoever is led by the Lord, with such everything is converted into good. - 1748, March 26.)

1706.

CONCERNING AN INDETERMINATE STATE OF SPIRITS. I, together with the spirits around me, was in an indeterminate state, which state was such that they could not reflect at all upon themselves, but became, as it were, reduced to nothing in the universe, which accords with the popular idea of spirits. As relates to myself, I could scarcely tell whether I was in the body or out of the body, for I perceived nothing of the body, inasmuch as it was not given to reflect upon it. Thus the perception I had was independent of the body, for the ideas were determined to a vague universality [in universum], and thus, as it were, dissipated, having no determination in myself. Determination in one's self causes that the subjects of it should seem to themselves to be such as they think themselves to be. In a word, the state was altogether different from the ordinary state, nor was there anything but bare speech, for the spirits spoke and I spoke, but the speech was as if it proceeded not from any particular man, but was a mere voice sent forth into vacuity. [Above]

there appeared nothing but the celestial blue vault [sprinkled] with little stars.

1707.

Hence it may be inferred that whatever spirits may appear to themselves [to be or to possess], they have it from the determination of ideas in themselves; and from reflection upon the things which they say, and that without such determination neither spirit nor man appears to himself to be anything. - 1748, March 26.

1708.

THE EXISTENCE AND SUBSISTENCE OF HUMAN BODIES FROM THE LORD BY [OR THROUGH] THE GRAND MAN. HOW LIFE FROM THE LORD IS INFUSED EVEN INTO THE EVIL. (Spirits often upbraided me, as it were, as having no life, because I said to them - what is the fact - that neither men, spirits, nor angels live from themselves, but from the Lord, and that they are only organs of life. This prompted them to say that I was possessed of no life at all; and moreover, when I stated that whatever evil was excited with me pertained to them, and whatever of good to the Lord, this they were unwilling to comprehend, still insisting that [on this ground] I must be destitute of life. They have in fact a decided aversion to hearing such assertions, for they wish to live from themselves, and for this reason they often complained, and were indignant that I thus spoke.)

1709.

On thinking the matter over with myself, how the life of the evil is infused into them from the Lord, I sometimes remarked that inasmuch as they are organs, therefore that life is according to the forms, which for their better understanding was compared to the light of the sun. This, although white in color and one in nature, yet as it passes through forms, or flows into them, is so varied as to give rise to different hues, temperatures [tepores], and the like: to which they could offer nothing in reply.

1710.

But now [it is to be affirmed] that the life of the Lord flows in into all in the universe, for they constitute the Grand Body [corpus maximum] and heaven, with the heaven of spirits, which is His body, because it lives from Him, as a man lives from his soul; i.e. from the Lord through the soul, wherefore all the members, and the parts of the members, cannot but live from Him; just as in man the members and parts of members depend exclusively upon his soul; and according to the forms of the members and the forms of the parts, so they live, and so do they perform their functions, however diverse, in the universal body; and yet in such a way that they are led to uses and ends, like each single organ in the body, for there is a consent of all to uses and to one end, which is the Lord; whence life [flows] into all and each, from one mediately into another, through a society of forms.

1711.

Those, however, in that Grand Body, who are evil, sustain to it the same relation as do the vicious parts in the body, which by various methods are brought to act in conjunction; wherefore they are [first] exterminated, dissolved, and made to pass into the blood, the noxious parts being rejected, and made to serve uses in this way to the blood, and thus are purified by innumerable methods. And because things are thus in the body, they cannot but have life also. - 1748, March 26.

1712.

Whatever inflows from the Lord flows into the Grand Man, but with variety according to functions, so that there shall be no spirit or angel wholly free from the effect thence produced, just as in the human body there is nothing operated by the soul but it flows into its universal body. The case, however, is not the same in regard to what proceeds from men, spirits, and angels, for as they are external to each other, all influx from them is comparatively outward; it subsists within certain limits, for it does not go to interiors: interiors are without to it, nor does it reach to intimates, and so on; otherwise than with that which comes from the Lord, as this passes through intimates and inmosts. - 1748, March 26.

1713.

Nor could the soul thus flow into the forms of its body according to all varieties, and operate so diversely in each single part, were there not a



Grand Man, of which the Lord is the life, and which corresponds in all its minute details with human bodies. From hence exist the varieties of common forms in human bodies, or of viscera; hence the varieties of the distinct forms in the viscera; hence the ordination of everything to uses and ends; hence the functions of all things, of all and singular things from the Lord. - 1748, March 26.

1714.

Hence now also is the existence of bodies and of their operations; hence subsistence, which is perpetual existence; hence conservation, which is perpetual creation; hence the existence and subsistence of all animal bodies, even of the minutest animalculae; hence the existence and subsistence of all vegetables with their varieties, which in their own mode typically represent the bodies of living things; hence, for the sake of correspondences, the representation of spiritual and celestial thing by corporeal and material; hence the adaptation of organs to spiritual and celestial things, organs corresponding to their active potencies, to their uses of life, and apart from which no effect takes place. - 1748, March 26.)

1715.

CONCERNING THE EFFECT OF PHANTASY. Let it not seem wonderful that such things, which are merely corporeal, exist also in the world of spirits, namely, that the inhabitants appear to themselves to be bodies, yea, to be clothed with garments, that they should perceive pains, consequently that they should possess the sense of touch, besides other things which are merely corporeal, and such as it would seem could never fall to the lot of spiritual essences, or spirits; whereas that such is the fact is so true that all heaven is in the affirmation of it.

1716.

Hence are their tortures in hell; hence their many pains and terrors, as also their cupidities, and other things which are corporeal.

1717.

As it respects the causes whence such things exist [there], it is because spirits take with them phantasies from the life of the body, which

because they are of the mind, and are such as are operative, therefore thence are their affections.

1718.

((Nor, supposing one to be possessed of any degree of sound judgment, has he reason to wonder at the fact now stated; for life, whether corporeal or spiritual, is not given without sense, and all sense refers itself to touch, even the intimate and inmost senses, as may be known to anyone from the sense of seeing and hearing. Since, therefore, there can no life be given without sense, it follows that those who think themselves to be corporeal, or who are in corporeal phantasies, and as long as they are in them, as is the case with many recently departed souls [carry those phantasies with them]; hence the effect above mentioned, or a kind of sense of corporeal things, for they imagine themselves to be living altogether in their bodies, nor can they be dispossessed of that phantasy, unless by living demonstrations, of which see in abundance elsewhere.

1719.

For these reasons let men beware of giving heed to those opinions which some persons would fain publish and inculcate, that spirits are altogether devoid of sense, or that spiritual essences lack all that kind of affection which they enjoyed while living in their bodies. I know the contrary, which has been demonstrated to me by a thousand and a thousand most sensible proofs of experience, as I can solemnly declare and attest; and if men are unwilling to believe from the weight which they attach to their suppositions and opinions in respect to spiritual essences; let them take heed to themselves when they come into the other life, where experience will compel them to believe what they do not credit in this world. In ancient times there were no men of such a faith in regard to spirits, but [they exist] at this day, when from the ratiocination of their own brain, and not from the Word of the Lord, they would explain the nature of spirits whom they deprive, by their definitions and conjectures, of all sensual properties, denying everything of the kind to their interior and intimate principles, when yet these are the things which merely manifest themselves in externals and which are perceived; and although they appear in externals, yet it is no otherwise than as they believe the eye sees, the ear hears, when at the same time they may know that the eye is merely an organ which transmits visibilities, while the

interior minds [of men] are what see and hear, the sensorial power being utterly dead without things interior, as may be abundantly shown.))  
 (((Hence now it may appear that there are senses in spirits or the spiritual essences of man, and moreover that they survive in souls after death, and that as long as a man is not in the truth of faith, he is made up of phantasies, which produce the effects before mentioned))))

1720.

Yea, I can assert that their torments, terrors, and the like are to them wellnigh as sensible as in the body, which they have oftentimes confessed to me; and unless the Lord should take away their phantasies, their corporeal things thus remaining in their minds, they would be tormented with much severer anguish than in their bodies; for evil spirits and the diabolic crew not only have such phantasies, but they inflict the like upon the minds of those whom they torment, which unless the Lord took away and moderated, they would have a hell vastly more excruciating than would ever be possible from their bodies being held in the suffering of the most intense anguish.

1721.

OF THOSE WHO CONSTITUTE THE INTERIOR MEMBRANES OF THE BODY, AS THE PLEURA. (((There are spirits through whom others speak, and they scarcely know what they say, except [as they learn] a little from their prompters while in the act of speaking. They confessed that they did not well know what they said; but that yet they spoke, as in fact it was sufficiently evident, by hearing that others spoke through them, and that they thus became merely a channel of the speech of others, for the sound of their utterance made this sufficiently plain. Thus they have, as it were, no ideas, but simply voices. In the life of the body they were mere babblers, thinking nothing of what they said, and loving to talk of everything, whether they understood it or no.

1722.

They said there were troops of them, and more numerous than could be conceived.

1723.

They constitute the interior membranes of man, which are spacious, and on this account there are such vast numbers or troops of them; for the membranes are not otherwise, or do not perform any other use, than to act as passive forces, and to do whatever the active forces impress upon them. Concerning these spirits, it is believed that they constitute the pleura which surrounds the chamber of the thorax, and insinuates itself through the pericardium into the regions of the lungs, and that they thus pass into the pharynx and larynx, which is an organ of speech, as are also the lungs that are encompassed by the pleura, and to which it constitutes the covering.

1724.

It was said also that they give way or flee when other spirits pursue them, and retire to a considerable distance, in a direct line from the face almost in front, but inclining to the left, whence it happens [correspondentially] that that membrane is so extended, and yields to the pressure of the lungs as to its active forces.

1725.

They spoke above the middle of the head, at a moderate distance, but the place does not hinder them from constituting the pleura; for the interior membranes of the body are continued to those of the head, as, for instance, the pituitary membrane of the mouth, and thus to the meninges of the brain, wherefore they are heard above the head, when otherwise they would be in the plane of the breast, from which they were first detected at a distance.)))

1726.

((Such spirits are very numerous, for the membranes of the body are ample, and are continued around and over all the viscera, into which they enter. It is now insinuated that the greatest part of these spirits are women.))

1727.

CONCERNING THOSE WHO CONSTITUTE THE "PIA MENINX" OF THE BRAIN. There are certain spirits not given to speaking like the former, but serving to the further development of the ideas of others, and

acting also as passive forces. They are quite modest in their temperament, and are heard still higher above the head. Their common movement was a flowing one [fluidus] in a transverse direction in the brain from the front part backwards, [differing from that of] another class whose common flowing motion was transversely from one and the other temple towards the middle of the brain, so that the place of meeting should be that of the longitudinal sinus.

1728.

I heard them speaking: they were modest and peaceable, and said that in the life of the body they were such as trusted but little to their own thought, or determined themselves but were prone to credulity, and easily suffered themselves to be persuaded by others to almost anything, acting from their suggestions, and not canvassing the quality of their advice.

1729.

Through these other spirits transfer their ideas. - 1748; March 26.

1730.

Those that constitute the thin membranes of the brain perform a similar function in the spiritual world and in heaven with those membranes which admit the blood-spirit into the interior parts, conducting it in their own peculiar way, and also serving to clothe the fasciculi of fibers, or the little nervelets [nervulos].

1731.

For these were again represented to me as to the quality of their thought, and among other modes from this, viz. that they received in simplicity the things that were spoken, not indeed with a [very intelligent] sense either external or internal, but so that the angels could thence derive interior ideas. Such was their quality [as they appeared] while I uttered the Lord's Prayer, as their thought was then exhibited to me; for all spirits and angels, how many soever and of what quality soever they may be, may be known from the ideas they have when the Lord's Prayer is pronounced, and these were all along represented to me on those occasions. The sense, therefore, of these spirits was such that the angels

could thence derive fuller ideas, as they were of a milder genius and not mentally closed, as was apparent to a spiritual idea, so that they are a kind of intermediates between an exterior and interior sense of words.

1732.

In speaking with them, they said they were such as often withheld me from thinking of interior things, and thus [virtually] prohibited me; and also that they supposed themselves to be in heaven; for they are, as it were, a kind of entrance into heaven, which is owing to the nature of their thoughts.

1733.

From these things it may be evident how difficult it is to perceive the quality of those who are in the interior, and, still more, who are in the inmost heaven, as they constitute the membranules or meninges over the minute organs of the brain, and round about its more tender fibers, which, as they do not appear to the eye, are not perceived by man; while yet if we understood the nature of these meninges, we should be able to apprehend somewhat in regard to those spirits who sustain a similar relation to the interior and inmost heaven. As these minute organs with their coverings and interior contents are invisible to us, how much more those spirits who constitute, and, as it were, contain substantial realities.

1734.

Those who constitute the meninx over the brain are genii, for that meninx is full of blood; in like manner those who constitute the meninx over the smaller organs of the brain. But those who invest the fascicles of the fibers and the interior nerves are spirits; for as the fibers spring from their organic principles, so also spiritual things from celestial. Moreover, as in the fetus every membrane is charged with blood, and its derivative fibers are, as it were, not bloody, so also it is with these genii, and so on. - 1748, March 27.

1735.

CONCERNING A SPIRITUAL IDEA - WHAT ITS QUALITY. It is permitted to adduce a single example in order to illustrate the quality of spiritual ideas [which are such], that, if barely one word is uttered as all

words are ideas then that word is, as it were, put on [by spirits], and thus they are accustomed to act inwardly within that word; as, for instance, a certain angel on hearing the word "Servant," immediately as it were put it on, and so prayed from it, signifying by such a representation that he was a servant, and accordingly prayed as a servant, for the sake of testifying humility; but that such a state of things can exist is perceived by no one except a spirit, or one who is in a spiritual idea. There are many things of this nature. - 1748, March 27.

1736.

CONCERNING THOSE WHO CONSTITUTE THE EXTERNAL SKIN, AND ITS COATS. There are very many of such a quality that they constitute the external integuments of the body, with a difference from the face to the feet. (With these I held much conversation, and even on this very subject: those who constitute the foul outermost skin are such as in the life of the body abide in the literal sense, but those who admit interior things, though they do not perceive them, but merely abide in them as in a kind of external sense, they are the interior coats of the skin.

1737.

For there are those who abide indeed in the literal sense of the Word, but yet from various causes admit an interior sense, to wit, while they seek to establish their own theories [theses] or articles of faith, for which purpose they draw [from the Word] affirmative proofs whatever may be their opinions, and even such as are interior, which thus fall in with their theories; more especially do they do this where such interior and inmost things favor their cupidities and their opinions at the same time; otherwise all such interior and inmost things, when viewed by them simply in themselves, they disrelish and reject, holding them almost in aversion, and becoming their enemies and opposers, except so far as they can claim to have originated them as something new, for they love them in reference to their own glory and praise, though they do not understand them.

1738.

They represent or constitute such things inasmuch as the external skin communicates by fibers and vessels with the interiors and inmosts of the brain, from whence come its sensations. The skin and its coats imbibe

also the most subtle things of the world, and transmit them to the brain, to say nothing of their brain exhaling a very attenuated kind of faeces, as appears from the santorian perspiration [?].

1739.

With these spirits it is not easy to form a connection, nor can they mingle with the angels, for they favor their own opinions and their own cupidities, and prefer themselves to others, nor are they willing to admit interior things, which are destructive to their phantasies and lusts, as when it is said to them that there is a special sense and perception of interior and intimate things, that a spirit does not live from himself, that he is a mere organ of life - this they are averse to, for they would fain live from themselves, as would all they also who constitute the coats. Some, however, can understand the fact to be so, but still they do not wish it to be so.

1740.

There are also besides these certain spirits who constitute the interiors of the cuticular covering of tolerably upright character, who suppose that the things which proceed from those who constitute the external skin do really emanate from themselves, thus attributing many things to themselves, which do not belong to them. They were such in their lifetime as claimed a great many things as proceeding from them which yet were not theirs, not indeed from a self-love that led them to prefer themselves to others, but from a certain cupidity, and pleasantness, as it were, besides various other causes. I spoke with them [and found that] they were well-meaning, apprehending what was said, only that they raved somewhat in imagining things done by themselves which were really done by others. - 1748, March 27.)

1741.

In a word, insanities, that is, phantasies, reign with all those who constitute the externals of man; for externals are such that they act against internals, and yet they are held by internals in their proper connection and order, although they do not wish to appear to be governed by internals, but by themselves. Such phantasies or insanities are very numerous, and arise from numerous causes, wherefore as long as they are in them they constitute such externals, especially skins and



membranes, which act against internals. A very large portion of those from this our earth are of such a character, for our orb is in externals, and almost wholly rules internals; and as much as this ascendancy prevails, so much are its inhabitants tormented in the other life, until such phantasies are so far moderated that an equilibrium can be established, nor are they previously permitted to act as such membranes, but they are without or below the body of the Grand Man in the lower earth, and various places of hell, from which they are taken out and elevated in order to constitute such things as above described. While they are being perfected in these by means of the many vexations they there undergo, they are advanced to more interior states, and thus into heaven, for all the membranes become more perfect in proportion as they approximate what is more interior and intimate; yea, there is nothing given in the human body except from membranes; from these are the organic forms which are actuated by blood and spirit, which are themselves also organic forms, but active in respect to others, though still void of any life but what is from the Lord. The active powers of life are called celestial; the passive, spiritual; and as celestial things or love ought to rule spiritual things and not spiritual celestial, so in like manner are things constituted in the body. The nature of the influx of the one into the other may appear in some measure from the organical structures of the body; but because the subject is one of so much vastness, it can never be understood except in its most general features, as far as may be necessary to serve for forming ideas, which the Lord fills and vivifies according to uses and ends. - 1748, March 27.

1742.

#### CONCERNING THE ENTRANCE OF SPIRITS INTO THE OTHER LIFE.

((When a man dies and passes into the other life, it fares with him like the food which is received by the lips, and then through the mouth, jaws, and throat is conveyed into the stomach, and thence into the intestines - that is to say, the lot of his life is determined according to his cupidities and phantasies, for he is at first treated very gently, namely, by the angels who stand by, of whom we have spoken before, which is similar to the case of food that is not seen, which is first slightly touched by the lips, afterwards committed to the mouth, and its quality tested by the tongue as hard, soft, sweet, etc.; it is treated in this way also, that it may be softened by the purer saliva, and thence be exhaled into the blood,

and so conveyed to any particular organ, or immediately to the brain, when it is mildly castigated on the way. Thus with man's evils, his phantasies are thus, as it were, exterminated by various methods, while if any remain, they imitate the course made by the salivary fluid in the process of digestion, in which some articles are subdued with more difficulty, requiring the action of the teeth in breaking the hard crusts, which correspond with the products of the phantasies that have to be violently broken up. Thus there is a letting down, as it were, through the esophagus into the stomach, where a various treatment is undergone by the contents in order that they may be made to perform some kind of use; those of a somewhat harder quality are thrust into the intestines, and at length into the rectum, where is the first hell, and such as are not yet subdued thereby are cast out like dung into hell, and remain in hell till they are effectually reduced to subjection. <sup>6</sup> (1748, March 27.))

1743.

OF THE STATE OF A MAN WHEN GOVERNED BY THOSE WHO CONSTITUTE THE CUTICLE. There came a number of those who constitute the cuticle; I heard their approach in companies; and as they were so numerous as to prevail over others, it was thus shown to me how it is with the state of man when he is such as to have an undue care of the skin, which is the same as to have his mind governed by spirits of this class.

1744.

When a man is in this state, he is withheld from all useful study, and at the same time there is insinuated into him a distaste to doing anything real, so that there is a certain reaction and consequent repugnance in relation to whatever is useful, whether in civil or moral life, whether in matters of faith and charity, whether in action or in thought, for from all these he is held back, while at the same time there are certain blasphemies insinuated into him against them, so that he wishes, as it were, to bind himself to keep aloof from them.

1745.

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<sup>6</sup> The hell here spoken of is doubtless but another name for that state of vastation in the world of spirits, of which mention is frequently made elsewhere in the writing of our author. It is unquestionably to such a state that our lord refers when He says, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

How the true state of the case is [in these instances] was also shown me. There is a certain one among the worst of their crew who adheres to a man from behind under the occiput, and through him as a medium that crew acts, drawing back the very nature of the man from things good and pious, making them a source of annoyance to him, and at the same time infusing blasphemies. Such an one was perceived by me by a most manifest sensation, and I spoke with him, saying that he was held there by that crew, in order that through him, as a common subject, they might perpetrate things like those above described. I was retracted not only sensibly by the neck, but withheld from the thought and understanding of what I was writing, and even from the affection thereof, and it was insinuated that I should desist besides, among other things. In order that I might perceive how the case is, it was represented to me in the person of a certain spirit, to whom such an one applied himself like a dark cloud, throwing himself upon his back, and adhering thereto under the occiput, causing a confession to be made of most grievous molestation.

1746.

Of this quality are those who are unduly careful about the skin, or who are delighted with the things pertaining to the skin, and who [for this reason] are elsewhere termed delicate. Persons of this description perceive in every good and essential work a repugnance, nay, a positive grievance; for spirits of this class flock cajolingly around such an one and then consociate themselves, drawing him away in like manner [from all useful employments]. As the care of the skin is multifarious, so there are genera and species of this class of men.

1747.

These cuticular characters are averse to interior and more interior things, as remarked above, consequently to an interior and more interior life. They contend incessantly with their opposites, for they are external men who fight against the internal man, and hold him in aversion, as Paul writes of himself. - 1748, March 27. The exterior spirits who actuate them are those that constitute the scaly and filthy skin.

1748.

The spirit stationed behind, under the occiput, drew down the occiput, as it were, or the skin in that region, as if he would move the head, causing

it to sway somewhat downwards. A thing of this kind is not, indeed, perceived with the inhabitants of our earth, because they are sensible to no operations of spirits, being such as to be in externals. It is otherwise with those who can be at the same time in the world of spirits also, just as are spirits; still it is known from the effects how the case is. - 1748, March 27. Such spirits, like such men, are for the most part lovers of themselves, preferring themselves to others; and inasmuch as they treat with scorn man's interior and more interior things, they place their wisdom, as it were, in being able elegantly to vituperate or refute the doctrine of an internal man, nor do they care ought for the Lord, nor if they dared would they hesitate at all to vituperate and persecute Him openly, for they are external and give themselves up to the dominion of this kind of spirits.

1749.

But whenever there is an equilibrium of these with others, they can then perform a use, as the skin does to the interiors, for man learns interior things by means of exterior yet so that the Lord insinuates into externals those things which conduce [to use]. To institute an analogy: the skin serves not only as a medium for excreting foulnesses, but also for the insinuation of such things as serve for the nourishing of the interior. The skin, however, is disposed [for this function] by the interior life, and the inspirations through externals are made according to the affections of the interiors. - 1748, March 27.

1750.

Such spirits also, if it were permitted them, would desire to possess the whole man, so much so, that if it were possible they would fain cast out man's life, and thus enter and live in the body of another. It was shown me according to the phantasies of certain spirits [who lived] at the time the Lord was in the world, that they were prompted by this desire. I said to a certain one that that was impossible, and plainly demonstrated it, namely, from the fact that man is an organ, and his interiors are organic forms, which can by no means be occupied by the organic forms of another, nor changed into those of another; they perhaps supposing that their interiors were life alone, like a flame; but they are immensely deceived.

## 1751-1800

1751.

They also close up the internal chamber of the ear, so that one can scarcely hear, which I manifestly perceived; nay, they oppress intervals as if by a siege from without.

1752.

CONCERNING VISIONS WHICH ARE ILLUSIONS. There are visions experienced by certain persons on the earth who say and boast that they have seen many [wonderful] sights; and they are also called seers [visionarii]. This kind of visions is such that when any object is presented, be it what it may, certain spirits induce upon it such an appearance by phantasies, that when a cloud for instance, or a certain lunar light is seen by night, then spirits hold his mind, and thus his imagination, in the representation of some particular thing, whether of an animal, or an infant, or any monstrosity; and as long as his imagination is held in things of this kind, he is persuaded that he actually sees such things. In this way very many visions are bruited, which are nothing else than illusions; but such thin often happen to those who indulge much in phantasies, and who thus labor under an infirmity of mind, which renders them credulous.

1753.

That similar things exist also with spirits, inasmuch as they may be induced by spirits from the man's imagination, I can testify from abundant experience. It is in their power to represent buildings, gardens, meadows, and similar amenities, and unless the reaction is given them that such things are mere representations induced by others, spirits would not know anything else than that they were realities, and this they openly acknowledged.

1754.

THAT THERE ARE THOSE WHO INSPIRE TERROR. ((There are some self-confident spirits to whom it is permitted to induce terrors, and

terrors of such a nature that no one would believe that they could be inspired. Especially it is permitted them to represent an arm apparently naked, and in various positions, according to variety [of circumstances and ends]. Of such an arm it is a peculiarity, that it impresses upon a soul or a spirit such a terror, that even those who were strangers to terror in their lifetime have confessed that they have received from this source an intimidation, which could not be expressed. The same object was once shown to me, and I was smitten with like terror, which continued for some time, for it seemed that it could have crushed the bones and the marrow; yea, if permitted, it would, however incredible, have produced that effect, because flowing from the world of spirits; still it is true, for the phantasy of spirits is competent to do it. Terrors of this kind are induced by spirits, who trust to themselves that there is nothing which they cannot do; but as these things cannot well be believed, they are to be prudently set forth, lest men should think themselves listening to fables or trash.))

1755.

The inhabitants of the world of spirits have peculiar skill in things of this kind; and if it were permitted them to exercise such magical arts, they could easily induce the minds of men to believe that they were miracles, for these things have an effect upon material and corporeal objects. Hence were the magical practices of the Egyptians; hence the diabolical arts everywhere spoken of [in the Word]; hence false miracles which are of the devil, and which were performed by the Egyptian magicians. The same holds true of many other things, and especially of those illusory visions just mentioned above.

1756.

Unless a man be in faith towards the Lord, he is easily induced to believe that such visions are from heaven, and the like, when yet they are of the devil, for they cannot be distinguished from true visions and true miracles, except by those who are led by the Lord; but at this day such things are forbidden, for these rabbles [of spirits] are held in bonds, and not permitted to rove beyond the limits which for certain reasons are assigned them. - 1748, March 28.

1757.

THAT INTELLECTUAL FAITH IS A MERE MATTER OF THE MEMORY. I spoke with certain souls who, in the life of the body, supposed that they had faith, or that an intellectual faith would save, or was of a saving nature [salvifica], nor were they willing to recede from the theory they had established to themselves, that faith alone saved, from which it would follow that the quality of the life is of no consequence, as is the opinion of many. It was given me to say to them that such a faith is by no means saving, that it is not really faith, because the life shows of what kind of faith they are possessed, and that such a faith is a mere matter of the memory, producing nothing, whereas the life of faith is love from the Lord. When I read the passage in Mark 12:28, where a certain scribe inquires what is the first or chief commandment, [I asked them the same question,] because the scribe believed the same thing, but yet only intellectually, and not in his life, for it is said that he tempted Jesus. It was then given them to perceive that such a faith was a mere cognition, which is far from saving, unless it so works as to cause a man to love his neighbor as himself.

1758.

THAT THE LORD KNOWS AND DISPOSES ALL THINGS, EVEN THE MINUTEST [singularrissima] IN THE UNIVERSAL HEAVEN AND IN ALL THE EARTHS. ((This may appear also from the case of the human body, in the viscera, cavities, membranes of which, both within and without, there are sensitive fibers in such abundance that nothing can come in contact with them but they perceive it. That the same holds good in regard to the stomach, the liver, and the lungs, is obvious. The fibers are organically and variously formed, and by means of them the soul of man knows and perceives whatever change takes place, and according to that perception closes of everything and induces states adapted to restore health to those parts which are out of order.

1759.

Since such things occur in the animal body, and there is nothing which does not come to the soul of the animal whence all things are conveniently disposed in general and in particular, what shall we not say of the Grand Man in heaven, and of those things which depend upon heaven, since the Lord is the life of all, and every particular is ordered as in the most perfect man. Wherefore the Lord is sole [and supreme],

because He alone is life, and thus all in all, perceiving, disposing and ordering all and single things, so that they shall act according to [fixed] laws, upon which depends the well-being and conservation of all things in the universe. - 1748, March 28.

1760.

It is a fact of common occurrence in the world of spirits that those who are there are unable to believe that the Lord can know all and everything in all and everything, even things the most minute which take place in the universe, whether in heaven or in the world, or in all the earths; for they, like men, view all things from a lower plane, because from their natural mind, which is extremely limited, and to which impossibilities are prone to suggest themselves. But when I often said to them, and by suitable ideas represented, that it could be predicated of the soul in the body that it did not know the things [transpiring in it]; and if it did not know, it could not dispose all and everything in its own body, and minister healing [to diseased parts], which the learned ascribe to nature, but erroneously and perversely, inasmuch as they are all from the Lord; and when also it was said that the will of man alone could dispose, and, as it were, know what muscles and what motive fibers should concur to anyone action, of which there are thousands and myriads distributed everywhere over the body, and when by this it was represented to them how the case is with the Lord who is the God of the universe, and the only life; then they had nothing to say in reply, for impossibilities yielded [to such a view of the subject]. - 1748, March 28.))

1761.

CONCERNING SORES, AND FOUL TUBERCLES WHICH ARE NATURALLY PRODUCED UPON THE PLEURA AND PERICARDIUM, OR WHAT KIND OF SPIRITS CONSTITUTE THEM. ((There are some in the world who pass their lives in a course of mere artifices and lies; that is to say, that in order to attain the objects at which they aim they make use of falsehoods, from which originate evil; consequently they seek their ends through evil means. Thus it was shown to me by a living experience that they employ the services of the innocent for the purpose of persuading concerning those things which they intend and desire to obtain; as also that by lying in various modes they induce persons who are ignorant of their ends to say so and so, from whence arise enmities



and aversions, for they act covertly and take various precautionary measures that those who serve them as tools should not understand their scope. This was shown to me by a living experience. They took for a subject a certain one who was of a genius unlike their own, in order that they might thus effect persuasion through an innocent medium; they then by means of mental induction and imitation brought into play things that are familiar in the world of spirits, but which this is not the place to describe; and all this in order that I might be persuaded concerning the objects at which they aimed. In order that there might be no suspicion as to the true source [of their machinations], I may say, in a word, that they make use of evil means that they may attain to whatever ends they propose. These means are deceits, falsehoods, and artifices, from which very many evils spring forth. Self-love or pride are the prompting causes of these machinations, and those of this quality exercise similar arts in every single thing which they intend.

1762.

Such spirits are those vicious affections which are called sores and foul tubercles, that break out upon the pleura and other membranes, which, if they become irradicated, the disease spreads far and near so as to [vitiate and weaken] the entire membrane, and thus gradually draw the whole body to death.

1763.

Souls of this vicious stamp, though they come into the world of spirits, and have the power of insinuating themselves before their true quality is made manifest, yet they are not tolerated [there], as they would infect the crowd of spirits with their own vicious state. Wherefore they first undergo this peculiar punishment, to wit: that a number of such are made to rotate from left to right at the outset, in a plane orbit, which presently in the course of circumrotation swells out, and afterwards the swelling is depressed, so that the orbit becomes as it were hollow, and the celerity is increased; while in the meantime and during the circumrotation a process of exploration is going on, whether they will persist in being such as they are. This circumrotation takes place in the world of spirits above the head, a little in front, which is administered to those who were of the character described; and because they persisted they were rolled over and over, and projected to the back under the

occiput. There was, however, still another mode of circumrotation in which the swelling or bulging out [tuberositas] was quite prominent, and was turned by flexure into one, and that one was again intervolved, thus rendering the revolving motion confused; in fact, the orbit was inverted to a perpendicular, and the celerity at the same time greatly increased: usque ut propter celeritatem, dum appareret, ... ita ad imitamen talium tuberositatum, seu apostematum.<sup>7</sup>

1763\_1/2.

It was afterwards shown that all such lie as if dead, with their face and belly downwards, and that they are subsequently let down into the lower parts of the earth, that they may there pass their lives)) (((being thus detruded at once from the world of spirits and from the body into those lower regions of the earth, where they are to lead a most obscure kind of life apart from companions, being then in fact as if dead.

1764.

It was shown, moreover, how much of the truly human there is in such, by means of a representation in which they were [almost entirely] divested of a body, the portion that remained being exceedingly small, as was represented by a miniature human figure, whereby was signified how little of the human and of themselves they retain after that most obscure life passed in their hell, which is in a deep place beneath the right foot, a little in front.

1765.

Wherefore let all such take heed to themselves, as in order to compass the ends which they propose make use of means that disturb societies,

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<sup>7</sup> As the reader will perceive, it is extremely difficult from the language employed to form a definite idea of the nature of the punishment here intended to be described. We confess to our entire inability to gather a clear conception of what the writer intended to convey, more especially in the closing sentence, which for that reason we had left untranslated. For the sake of our Latin readers, and in the faint hope that a truer version may be suggested, we subjoin the original: "Quare subeunt primo eam poenam, nempe quod tales plures circumrotentur a sinistro in dextrum, sicut orbita primum plana, quae mox in circumrotatione extuberant, dein tuberositas ista deprimitur, ut cava fiat ista quasi orbits, et sic augetur celeritas, ac interea in circumrotatione exploratur, num perseverant tales esse; circumrotatio fit in spirituum mundo supra caput antrorsum paulo, quod factum est iis, qui tales fuerunt, et quia persistebant, circumvolvebantur et projiciebantur a tergum sub occipitium; verum circumrotatio fiebat quoque alia, tuberositas elevabatur satis alte, et flectebatur in unum et unus iste iterum intervolvebatur, et sic erat confusa volutio; imo invertebatur orbita ad perpendicularum, et celeriter quoque augebatur, usque ut propter celeritatem, dum appareret, . . . ita ad imitamen talium tuberositatum, seu apostematum."

and cause enmities and hatreds between their members, and that too for the sake of promoting their own selfish views. - 1748, March 28.

1766.

These are rather to be called deadly imposthumes or abscesses wherever they are seated, whether in the chest, in the pleura, in the pericardium, in the mediastinum, or in the lungs.

1767.

It was observed, also, that in their orbit-like circumrotation they attempted to draw others within their whirl, to wit, the harmless and the innocent, so that it gave them no concern whomsoever they might drag into perdition, provided they seemed themselves to perish.

1768.

I observed that they perceive as in an instant what is capable of being perverted. They have their eyes intently fixed, and instantly lay hold of, or violently seize at the first glance those things which favor them either that they may pervert or vindicate, or assume as means; and that, too, before I could have the least idea that they had noticed anything pertaining to me; thus they are more acute than others, and are in the life of their self-love.

1769.

WHOSOEVER IS IN FAITH KNOWS AND PERCEIVES THAT HE DOES NOT LIVE FROM HIMSELF. As relates to perception, see elsewhere; but knowledge teaches the same thing, to wit, that man by no means lives from himself, as I also today demonstrated to spirits by a universal idea; for since man is a mere particle in the Grand Man, and there is nothing in the individual man to which there is not something corresponding in the Grand Man, it obviously follows that he lives not from himself but from the all and singular things of the angels in heaven and in the world of spirits, who excite the things which man thinks; and since all are merely organic beings, and the Lord alone is life, it obviously follows that man lives not from himself. Besides this [it is shown] by living experience, that when they with whom a spirit is most intimately

associated are withdrawn, he is then, as it were, dead, and can neither think nor do anything. - 1748 March 28.

1770.

The exceeding fallacy of sense, involved in a man's thinking that he lives from himself derives its origin from the love of self, which when it reigns makes it impossible that there should be faith in the Lord, though this alone, inasmuch as the Lord is alone, causes the knowledge and perception of that fact. And in order that this might be more clearly evinced to spirits - for the genuine angels know it and perceive it very manifestly (to know is, as it were, without them, to perceive is within them) - it was shown them by an experience which I scarcely dare produce, as scarcely anyone would believe it; but inasmuch as it occurred frequently, I would simply observe that when any spirit fixes his attention upon the walking of a horse and speaks at the same time, he is heard precisely as if the steps of the walking horse spoke - an experience at which the spirits were sometimes indignant, while the thought at the same time arose that the fallacy of sense in this case was similar to that in man's supposing himself to live from himself. - 1748, March 28. To whatever sound spirits apply their attention and direct their hearing and their imagination, whether to the strokes of hammers or other things, the speech is heard as having a similar sound; not that the speech is actually there, but such is the fallacy that it cannot be known but that the sound does speak. CONCERNING THE LAW OF NATURE [jure naturae]. (((((((The angels wonder that the learned on this earth, as they call themselves, should dispute and wrangle concerning the principles of natural law, and that many should derive those principles from themselves, consequently from the love of self, of kindred, and of their own possessions, and not, as does the universal heaven, from the love of the Lord, and thus from love towards the neighbor as towards one's self, when yet the Lord calls that principle the primary of all precepts, not to say that everything in heaven, in the world, and on the earth dictates the same thing.)))))) 8

1771.

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<sup>8</sup> This paragraph has no number in the original, and was probably intended for number 1777. - S.B.

# CONCERNING THOSE WHO ARE IN THE LOWER EARTH

[inferiorum terra]. (((((There are in the lower earth many mansions or many places where those are detained who are undergoing preparation (concerning some of this class see elsewhere). [Their position is] nearly under the left foot, a little in front, and rising up to a very considerable altitude. Many are held in a kind of obscurity, especially such as are in almost a middle state between the life of the body and its sleep; and there they think scarcely at all, barely remembering at times what they had done in their lifetime from a rash and evil prompting, but still not so that they are tormented by conscience on account of it; for those in that region are not such as have done evil with a clear conscience and of set purpose, but yet they have perpetrated evil, although it has been from imprudence, ))))) for they might have known in the life of the body that it was evil, as they were thus instructed from the Word of the Lord; but the Word of the Lord, after their principles were firmly adopted, could not penetrate, inasmuch as they persisted in the imprudence of their life.

1772.

((((Those who are in the lower earth are not indeed within the Grand Man, but without, yet they live from the Lord's life.))) Concerning these it was said that there are great numbers there, and that some are detained there through long periods of time, even for ages, until they are vastated. - 1748, March 29.

1773.

The ancients seem to have alluded to this class of persons (:see whether they are spoken of in the Word:) so long as they were not absorbed in the love of self and of the things pertaining to that love. Of these things the ancients had knowledge also who were without the Ancient Church, but still from the Ancient Church, and they called them the Lethean waters which were to be drunk; but yet there was no water there.

1774.

Some of them perceive a tedium more or less according to their life in the body, whether [they had acted] from imprudence or from set purpose.

1775.

CONCERNING THE IMPRESSION WITH SPIRITS THAT THEIR BODIES LIVE. The spirits of this our earth have such an impression in regard to their still living in the body as will scarcely be credited, and it is with the utmost difficulty that they can be persuaded to the contrary. I pointed out to them in various ways that that was a phantasy, so that they at length acknowledged it, but they still fell back into similar phantasies, wherefore their mind remains a long time after death in the body [so to speak], which is also the cause that when spirits from the earth Jupiter are present, who have an aversion to bodies, an extreme uneasiness arises [and is felt] on both sides. - 1748, March 29.

1776.

THAT SPIRITS JUDGE FROM MAN'S PERSUASION. In conversing with spirits, I observed that they were persuaded concerning things of which they could have no knowledge; this persuasion evidently arose from my being myself persuaded concerning anything which I was demonstrating. This happened very often, and in regard to a variety of subjects, even scientifics, which they had not known, as also in a multitude of particular things; from whence I was authorized to conclude, as I said to the spirits, that they judged and affirmed from my persuasion. Consequently if I demonstrated anything falsely, they would be persuaded concerning that also, for in respect to material things they cannot judge from themselves, though they still suppose that the knowledges which are in my memory are theirs. Thus they possess a man, even to the degree of being indignant when I said that they did not know themselves, but had it from me.

1778.

<sup>9</sup> ((((((Hence various things may be concluded, as concerning Balaam, that if he had by imprecations devoted the posterity of Jacob, certain spirits in the world of spirits would have been so persuaded that they would have stirred up turbulent hordes against that nation, and the evil would have endeavored to pervert the good. The world of spirits before the Lord's Advent was of this character, but after His Advent they were powerfully restrained in this respect.

1779.

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<sup>9</sup> Numbered as in the original; see note at the end of 1770. - S.B.

Hence also it is given to conclude respecting interior persuasions from the Lord, that men are persuaded in faith, and concerning the thing of faith, from the Lord, and by no means from themselves. - 1748, March 29.

1780.

In respect to things, however, which do not agree with the life of spirits, the life which they have derived from their loves in the life of the body, they cannot be persuaded except by the Lord alone while being reformed. - 1748, March 29.

1781.

CONCERNING THOSE WHO CONSTITUTE DEADLY ULCERS OF THE HEAD, OR WITHIN THE CRANIUM. There are some of such a quality, that when they approach they rush into the cranium, and thence into the spinal marrow, and intend and attempt nothing else than to kill the man. Spirits of this character flocked to me and rushed forth with into the spinal marrow, saying at once, before they were at all provoked, that they would suck up the marrow and whatever was vital; and when they attempted it in vain, they still remained within the cranium, intent upon a variety of schemes, which, however, were abortive. In such cases they intend the taking away from the man all his intellectual faculty. I perceived them manifestly in the cerebral chamber, and their attempts also from the pain thence resulting. I spoke with them, and they were compelled to confess whence, who, and of what quality they were.

1782.

They stated that they dwelt in dark woods, and were there of deformed aspect, having ferine faces and shaggy hair, and roaming about like wild beasts. They are quite numerous, nor dare they attempt any such thing towards their companions, to whom it is then permitted to treat them cruelly almost at pleasure, from which they shrink in horror, and then abstain from inflicting anything of the kind upon them. They also wander about solitarily, and are thus held in bonds.

1783.

It was told me they were such as had formerly [in their lifetime] slaughtered whole armies, as is recorded in the Scripture histories, having induced insanities upon them, for they rushed into the chambers of their brain, and then inspired such terror that one slew another. That they were able to strike such terror I was assured, but it is seldom done at the present day. It is extremely rare that the bonds are loosened to any of them at this day, and only takes place in the case of someone who is of such a quality that it were better that he should be permitted to perish as to his body than as to his soul, and in regard to whom, unless he perished bodily in this manner, by means of insanity and suicide, he could not well be prevented from perishing to eternity.

1784.

These are those spirits who correspond to deadly ulcers of the head within the cranium, of which the effect is similar.

1785.

Others, their associates, appeared considerably elevated in front, and they spoke and said that those who were within my cranium were their subjects through whom they operated.

1786.

While they live in woods but little of life is granted them, which life was shown; such they said they had. - 1748, March 29.

1787.

HOW THE LIFE IN THE BODY IS CONTINUED AFTER DEATH. There were certain ones who had led a lascivious life in the body, and who being infected themselves, had infected others also with their contagion and pest. Some of them, as I had reason to suppose, came to me not long after their decease, and ignorant that they were now in another life. I observed that they wished to live here as they had done in their bodies. Their life in the body was to inveigle wives and commit adultery without conscience, enticing other men's wives into this crime whenever they could accomplish it, and desiring the same thing now, inasmuch as they knew not that they were in the other life.

1788.



When I informed them that the case was not in this as in the other life, they wondered at first that they were in the other life, but soon forgetting this, they persisted [in their evil promptings], asking where there were families, in order that they might continue their machinations. I said to them that if they had no regard to spiritual sins in matters of this kind, still they should not endeavor to sunder the love of a wife by such allurements from that of her husband, as this would be to act against spiritual order; but they paid no attention to this, neither did they understand it. I moreover urged them to desist by their fear of the laws and the punishment flowing therefrom, as it was now palpably manifest that they desired to perpetrate such wrongs; but for this they cared nothing. I then appealed to their regard for their reputation, as their good name would in this way suffer, but neither did they care for this, for their quality and what they cared for is at once perceived by a spiritual idea. But when I intimated that the facts might become known, and the domestics be employed to treat them with severity, and even to punish them with sorer stripes than they now dreamt of - this, and this only, seemed to strike them with dread. But forgetting even this, they held on in their purposes, and their interior thoughts were represented to me, which were most filthy; then the wiles which they devised in their minds were declared, and these were of such a character as to make it improper to reveal them to anyone. It thus appears that their interiors are altogether laid open before spirits in the other life, and still more before the angels, who know their interior thoughts with the utmost exactness, while they are held after death in a similar state, and even all the devices of their hearts, for they were represented by them as to their quality, which was most foul. In like manner [they represented] the quality of certain ones in the life of the body who supposed adulteries and the like to be nothing unlawful, when yet they so defile their spiritual life that the effects cannot be removed without punishments quite severe.

Concerning these it was said to me that such in the married state afterwards conceive aversions to their partners; differently from those who do not live in such cupidity.

1789.

As to their praying to the Lord, which was laid open to me to the life, they seemed to have no doubts whatever in relation to those things which they had learned from a teacher, but they had no other than a

verbal or literal sense of the prayer, showing that they were corporeal, and not at all spiritual. - 1748, March 30.

1790.

CONCERNING THE LORD'S PRAYER. When the Lord's Prayer, which comprehends all celestial and spiritual things, is read, there may be infused into each particular so many things, that heaven itself shall not be capable of comprehending them, and that, too, according to the capacity and use of everyone. The more internally and intimately anyone penetrates, the more fully or abundantly the things of heaven are understood; by those in lower states they are not comprehended, but are a kind of arcana to them, some being comprehensible solely by an intellectual faith, and some being ineffable: celestial ideas which all emanate from the Lord, the lower they descend, or the lower the character of the men [to whom they come], the more complete appears the closing up [of the mind], till at length a certain hardness ensues in which there is little or nothing besides the sense of the letter or the ideas of the words; whence it was given to know, from the Lord's Prayer, what kind of souls they had been in the life of the body, as to the doctrine of their faith, inasmuch as it was granted to them to have their former sense [of these things] when offering prayer. - 1748, April 1. Thus it is that the idea expands upwardly or inwardly from corporeal things, and indeed to indefinite extent in every degree, or in other words, through indefinitely multiplied expansions in the interiors, and so in the more interior parts, and in the inmosts.

1791.

CONCERNING THOSE WHO CONSTITUTE THE NASAL MUCUS IN THE BRAIN. There is a certain class of spirits, who, because they wish to domineer and alone to govern man, excite among other spirits enmities, yea, quarrels even to insanities, for those spirits whom they excite fight among themselves like the bitterest enemies, and those also whom they know to be present. I have witnessed such quarrels and wondered at them, and upon inquiring into the matter was informed that such contests were excited by this class of spirits because they wished to rule without competition.

1792.

It was granted me to speak with them, when they immediately said that they would rule and teach everything, and far more than any others; to which I replied that such spirits were insanities, beginning, as they did, from angry quarrels and the like. They spoke with me from a superior to a middle altitude above the forehead. Their speech was such that from the speech I could not judge of their minds, that they were of such a quality, for they spoke rapidly, and as in somewhat of a stream.

1793.

I was instructed that these are they who constitute the pituitary mucus of the brain, which is wont to obstruct the sieve-like lamina [or plate], making the brain to stagnate like a kind of excrementitious ground, whence arise dullness and similar insanities. I was informed, too, that a like class of men are those who make it a rule to cause dissensions and enmities among all others, or who, as the saying is, divide in order to rule, and that, too, without conscience, like many politicians, thus placing prudence in the enmities, intestine strifes, and hatreds which they can kindle among others. They are altogether external men, because they obstruct, as was said, the nasal respiration, so that it is determined through the mouth, and thus into the pharynx, entirely contrary to the natural mode of respiration, which is through the nostrils, by reason of the agreement of the brain and its animation with external things; thus these persons break the communications between interior and exterior things.

1794.

When I perceived that they had not a particle of true faith, I spoke with them, asking if they were aware that they were now in another life, where they would live to eternity? and one of them, having his eye upon certain others whom he perhaps wished to seduce, was reluctant to have that said. I replied that in the world, while they lived there, they might have been esteemed wise among the foolish, but that here they were insane among the wise, which greatly displeased them. I continued saying that the government of heaven consisted in mutual love one towards another, whence arose the order and subordination of so many myriads, while among such as themselves there were strifes and alienations, inasmuch as such things as they had within them, these they produced without them. They said they could not be otherwise; to which I replied, that they

had contracted this from their lives in the body, and that they could not be [or act] otherwise while they believed and practiced as they did. - 1748, March 30.

1795.

**CONCERNING THE MALEVOLENCE OF CERTAIN SPIRITS.** The malevolence of spirits consists not only in their inducing thoughts and speech upon man, but also responses, so that the man knows no other than that he responds; that is, that he gives a response in their favor, which has oftentimes been proved to me by lively experience, and spirits have iterated it again and again. They learn this by use, for they thus know how to seduce men most easily, so as to act out the entire man, both in speaking and in answering. At the same time, they inspire also such cupidities as favor the response, so that the man can by no means know but that he is the one [who speaks and responds], for while he is in that cupidity he is in his life, and believes that it is he himself. Such is the malignity of certain spirits, which I can affirm for certain from experience, for they spoke with me for a long time, and I had much to say with them on these points. - 1748, March 30.

1796.

**HOW THE NATURAL THINGS OF THE ANGELS ARE REPRESENTED BEFORE SPIRITS.** Those who are angels do not reflect upon the fact that they are clothed with garments as do those spirits, or recent souls, who, in the life of the body, delighted themselves greatly in beauty of dress. These in the other life from phantasy, while they reflect, suppose themselves clothed in like manner as in the life of the body, in which they took delight. These ideas are so vivid with them, that when I said to them that they were not clothed in garments in the other life, then all those who had recently departed from life wondered, and could only be withdrawn with difficulty from their phantasy. Nay, such was the phantasy of some, that they supposed themselves to be able by touch to perceive that they were clad in garments; but that phantasy is done away in time, and then comes another idea, which is that of almost no garments at all, scarcely of bodies, as they call them.

1797.

Moreover, the angels of the interior heaven, while they are represented to spirits, appear to them in comely garments, like virgins, their dress being of white and black mixed and elegantly plaited, modest, and handsomely fitted to the form. But the angels of the more interior heaven are represented before the spirits in most beautiful garments, adorned with various kinds of flowers, and shining in blue and red as the prevailing colors, while the inmost angels appear naked as infants. Those representations are made to spirits, and signify the quality of the natural things of the angels, for such phantasies [as those mentioned above] do not exist in the heavens, wherefore garments appear to be laid aside at the entrance of heaven. From the garments and their color it may be known whence such representations flow.

1798.

CONCERNING THE PUNISHMENTS OF THOSE WHO REPRESENT STAGNANT HUMOURS IN THE BRAIN. The humours which stagnate in the brain are mainly of a threefold kind; the first, which is the most gross, is that which flows under the dura mater, or between the meninges, and is forced through its circuit, towards the laminam cribrosam (sieve-like membrane).

1799.

Another kind is that which stagnates in the mammillary processes. This is a humour collected from the interiors of the brain, or from within its fibers, and is in like manner determined towards the laminam cribrosam.

1800.

The third kind is that which is collected in the lateral ventricles of the brain, and is discharged through the infundibulum, and so on.

## 1801-1850

1801.

While some of those humours stagnate or are without an outlet through which they may be discharged, they not only occasion inconveniences, but diseases, even deadly ones, which is a common occurrence in the body, when no opportunity is afforded for the discharge of excrementitious humours, as a stagnation, putrescence, corruption then ensues which destroys everything.

1802.

Those who correspond to the first kind of humours are such as we have already spoken of, namely, those who instigate others to dissensions, hatreds, and strifes, and thus to various kinds of mischief, in order that they may obtain dominion. They are, as was said, at a medium altitude above the forehead. I spoke with them, [and learned that] their punishment is, being tortured in a manner almost similar to that of the humour between the meninges by somewhat large fluctuations, which previously I had not observed.

1803.

Another kind, namely, that which is from within the fibers, is forced into the mammillary processes, and there stagnates. Of this I think I have spoken before. Their punishment is almost similar to that of those who are tormented by rotations and resistances.

1804.

The third class are those who cause the greatest injuries to man, namely, those represented by the stagnant humours within the ventricle, which are of a threefold kind, in regard to one of which it was shown me that they occupy a very high position, and speak as gently as if they were interior spirits, so that they can very easily deceive the unwary, as they actually did deceive those [interior ones]. Their speech is voluble and soft, and at the same time interior, for they think more than they speak; and while they deceive good spirits, they act by means of their thoughts.

They were, in their lifetime, those who did not openly strive to rule, because that was for them impossible, namely, to be made princes or kings, or lords, but yet they plotted to render themselves so intimate with, and so necessary to, kings, princes, and lords, that they should do nothing without their counsel and dictation. Indeed, they boast themselves of this in the presence of others, but when they perceive that they are liable to be deprived of that power, they speak modestly, attributing everything to their prince. The blame, however, of misfortunes they cast upon this class of dignities, or they excuse them, while they claim for themselves the credit of whatever good is done.

1805.

Those of this quality, because they study themselves alone, and are thus powerfully impelled by self-love, persecute and hold in aversion others who do not favor them. Such is the kind of humours which stagnate in the ventricles, and from which flow deadly damages; for these spirits, being collected together like humours, distend the hollow parts, and thus impede the operation of the nerves, depriving the blood of its liquids and spirits; and hence they are deadly.

1806.

The punishment of such is, that they are subjected to rotation, now in this direction and now in that, towards the different quarters of the circle [of the horizon], in the first place from the left to the right, being thus forced into gyratory motions. But these rollings or rotations are such as to be attended with resistance, being of a twofold kind, and attended with great torture, which continues for a long time sometimes for several hours. This is one of the infernal punishments, for their thoughts and interior efforts labor and reluctate in this manner, but still they are violently driven on, while at the same time not only uneasiness, but anguish is experienced by them.

1807.

Those who execute such penalties, that is, the discerptors or punishers, were near me, about my head, and took great delight in inflicting the punishment, nor did they feel disposed, as they said, to desist, even though they tried with all their might, and they remarked that even if they were permitted thus to punish to eternity [the case would be the

same]; they call this their function. It was given me to perceive their delight that I might know its quality, and it was evident that they would never desist if it was permitted them to continue. These are they who, like disceptors and severe castigators of the external plane, constitute such functions of the infundibulum, into which, when such things pour themselves, then they torture out such a humour. - 1748, April 1.

1808.

CONCERNING THOSE WHO CONSTITUTE [A CLASS OF] SPURIOUS SPIRITS, AND WHO OBSTRUCT THE INTERIORS OF THE VESSELS AND FIBERS. There are many of either sex who were such in their lifetime, that wherever they came they sought by art and deceit to obtain rule, aiming to subject men in a kind of secret manner to themselves, especially the rich and powerful, in order that they alone might exercise dominion under their name. But they act so clandestinely that the man of wealth or power is not aware of it.

1809.

They begin by removing others out of the way, especially the upright, whom they persecute in various ways, and yet not by vilifying them, as integrity defends itself, but by manifold other methods and procedures, as by taking advantage of [a patron's] simplicity to pervert his counsels, calling them evil, and attributing to him unfortunate results, and by many other means, as I learned by lively experience, since there were those about me of this quality, to whom it was given to obtain a certain degree of controlling influence over me.

1810.

Such is their subtlety that oftentimes I scarcely knew that they were swaying me, for they act in a clandestine manner, so that while they were speaking with each other it was not granted to me to hear or perceive what they said. It was said bothers that their counsels were most nefarious, and such as no one could ever believe, inasmuch as it is through magical and diabolical arts and assistance that they manage to compass their ends. The putting to death of good men they think nothing of; and the Lord, under whom they would fain exercise dominion, they despise so intensely as actually to vilify and put the grossest indignity upon Him.



1811.

Concerning these I can say they brood over the mind, as if their thought was the interior thought of the man, so that the man, without the special mercy of the Lord, can by no means be aware that such spirits are present and controlling him, so covertly do they act.

1812.

These, therefore, are they who are to be called spurious spirits, or such as have in them nothing of life except the harder conglutinated portions or the material things of the interiors, which enter into the purer blood, and that without order. They are thus rather [to be regarded] as sublimated and subtle poisons, than as animal spirit or the purer blood. Their effect is, that wherever they come they stiffen other things, inducing cold upon them, as also a torpor upon the nerves and upon all the other several parts, as the brains with their fibers, cavities [cavis]; so also upon the organs of the body, whence arise torpors, phthises, interior obstructions, occasioning the breaking forth of very many and very severe diseases, of which they are the interior causes.

1819.

<sup>10</sup> They act in a certain regular quadrupedal manner, but marked by slowness and heaviness. They seat themselves upon the back part of the head under the cerebellum to the left; inasmuch as those who adhere, as it were, to the occiput act more secretly than others; while those who occupy the hinder part would fain bear rule. - 1748, April 2.

1820.

They reasoned with me concerning the Lord, [affirming] that it was strange that He did not hear the prayers which they offered, and succor them in their supplications. I replied [by asking] how it was possible they should be heard when they had for an end such things as were contrary to the salutary state of the human race, inasmuch as they prayed [solely] for themselves against all others, thus against the whole human race, which, however, they were not willing to acknowledge, for self-regard and the love of universal rule were all in all with them, and hence they

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<sup>10</sup> The intermediate numbers from 1813 to 1818 are wanting in the original.

could make no reply, as they perceived that in this state heaven was shut and not opened.

1821.

I saw them in company with women, and they said that they could derive many valuable suggestions from them, as they were of a quicker genius, or discovered things quicker. They took great pleasure in the society of harlots, and I was made sensible of their delight. A multitude of women in company with them was represented in a long and spacious court somehow pertaining to an obscure city.

1822.

It is wonderful how intensely such spirits apply themselves to secret and even to magical arts in order that they might fascinate, as it were, those with whom they wish to stand high, and to rule under their auspices; thus they shrink from nothing, however abominable, for they are poisoned in their interiors, which is itself a most nefarious thing; they are wherefore like interior poisons which penetrate the pores; the same is to be said of such a spurious spirit or blood.

1823.

I spoke with them through a certain interior speech, when they wondered that I gave to the poor, supposing that that would be meritorious, and therefore not to be done. I replied that it was done solely for the sake of conscience, for conscience dictated it, and if it were contrary to conscience it would be sin, which would carry its punishment with it, as there is [always] punishment in sin. But [in the present case] there was no expectation of reward, and so nothing meritorious. Indeed I then perceived by a spiritual idea that if even the least degree of the meritorious was present in what was done, nothing of reward would accrue, for all reward is of mercy, to which everything of self-merit is repugnant. Wherefore certain spirits wonder much that they obtain nothing, inasmuch as they performed good deeds in their lifetime, but the reason is, that they did everything from a selfish motive, for the purpose of obtaining a reward. The case, however, is different when one acts from simplicity and innocence, not being aware but that the hope of reward is a proper motive of action.

1824.

Nor was there anything which they perceived in others which they did not seize upon [and draw] within themselves and endeavor to pervert; and so with whatever there was that was agreeable to me, but which they were not inclined to favor. The case with spirits is such, that all their endeavors come forth into the light, for they then act from their own genius, which is manifested, and in virtue of which they are of such a quality, and they act as spirits with so refined a subtlety, as to stagger belief. The reason is that externals do not then stand in the way. In a moment they see, perceive, pervert, favor; whatever has in it nothing of life, whatever is deceitful, whatever is cunning, is so manifestly open to good spirits, still more to angels, that almost nothing can be hid; for spiritual vision involves that in it.

1825.

THAT ALL THE THINGS OF FAITH ARE FILLED FROM INMOSTS. It was said to spirits that the nature of heaven, or of celestial and spiritual things, which are of faith in the Lord, can by no means be otherwise than is the case with everything which is in the animal, and everything which is in the vegetable kingdom, to wit, that each particular proceeds from inmost things, or from those which are most remote from the senses, and these particulars in either kingdom are such that they can never be adequately conceived. However deep the keenest eye may penetrate, it still detects increasing wonders, and yet these are only in the lowest degree advancing but little way into the interior. Without principles derived from inmosts, which are all in all lower things in orderly arrangement, nothing would ever exist or subsist, nor would there be anything such that life from the inmosts could enter into it. The case is the same with each one of the ideas of men, spirits, and angels who are led by the Lord; the wonderful and incredible things begin first in the interiors. - 1748, April 2.

1826.

It is wonderful that ideas are more filled by the Lord while man does not particularly attend to them or does not aim himself to fill them, and so does not advert to them. Thus I think the ideas of little children are much more filled than those of adults while praying the Lord's Prayer;

for the adult is liable to be disturbed in his ideas, so that they are less easily filled, the things of his proprium interfering; which will indeed sound like a paradox, while I have learned it by lively experience.

1827.

CONCERNING THE INTERIORS OF MAN. I spoke with spirits concerning the interiors of man, observing that the learned of this age know nothing beyond the distinction of man into internal and external, and even that is not a truly scientific distinction, but one founded simply upon [the letter of] the Word of the Lord, as they distinguish only between the body and the mind, and even concerning these they dispute as to what the body is, and what and which the soul is, being ignorant that in respect to every single thing in man the case is as in heaven. It is said, [for instance,] that to the body only pertain the external senses, together with the pleasures and appetites of the senses; that such is properly the nature of the body. They are ignorant that a certain natural mind is given, which is almost similar to the mind of brutes, for to it belong cupidities, phantasies, and imagination - a mind to which philosophers have attributed material ideas. This, however, is distinguished from the corporeal principle. There is, moreover, a mind still more interior or intimate, which is truly human, for it is not given in brute animals. To it belongs the understanding and the will, and that this is interior and superior appears from the fact that a man can think and thence will, which a brute animal cannot, and also from the fact that that mind can govern the concupiscences of the natural mind. Everyone knows that while cupidities are bearing a man away, he can still reflect upon them, and thus restrain them; that is, govern them, whence that mind is more interior. There is, moreover, given a mind still more interior [intimior] such as there is in heaven - the inmost heaven - which mind cannot be described, for it is well known that those things which are of thought are ruled from inmosts, the quality of which cannot be expressed, and which give to thought itself its faculty. Thus man corresponds with the heavens. But as these things are remote from the ideas of the learned, who dispute only, as to these matters, whether there be a soul, and what it is; and therefore, as long as they are engrossed with these debates, they can have no idea of the principle in question and its quality. - 1748, April 3.

1828.

There are, therefore, three degrees of life within man, as there are three degrees of life in heaven, which, for the better understanding, may be distinguished into interior, or what is of the natural mind; more interior [intimior], or what is of the intellectual mind; and inmost, or what corresponds to the inmost or third heaven.

1829.

Those who are corporeal spirits, as well as men, namely, those with whom the phantasies and cupidities of the natural mind cohere with corporeal things, are not willing to know that an interior life is given, for they do not perceive it, as lower principles cannot recognize such as are interior or superior to themselves. Thus, also, some of those who are in the interior heaven do not wish to know that there are things still more interior. Some, however, wish to know them, and do know them, but they do not perceive them, etc., for that which is inferior has not the faculty of ascending to that which is superior, because the superior is imperceptible to such persons, wherefore they do not suppose it to be given. Accordingly, the things which are interior cannot be perceived by those which are exterior, neither can they believe the things which are to be believed unless they be gifted with faith, for they are imperceptible to them. - 1748, April 3.

1830.

THAT UNIVERSALS CORRESPOND WITH THE THINGS WHICH ARE IN MAN, AND THAT OTHERWISE SINGULARS COULD NOT SUBSIST. It may be known that the organs of the body correspond entirely to their atmospheres and their modes of action, as the eye to the ether, the ear to the air, the tongue to the things which swim in the water and excite [the taste], the nostrils to the odors in the atmosphere; and thus the singulars are formed to the modifications of their universe [or whole], and become in this way their conforming organs.

1831.

Man, in like manner, could by no means subsist, unless he, as a part, should correspond similarly with the Grand Man as to all his forms of life; so unless this universal man existed, or the universal body with its

organs, particulars could not subsist or consist; which body, or which man, as a universal, is in itself merely organic, having its life from the Lord, and thus man is ruled by the Lord; otherwise no life whatever, either of man, spirit, or angel, could be conceived. Whatever is particular lives from what is common, because it is a part of the common; and whatever is singular lives from its universal, for it is a part of the universal.

1832.

These axioms are true; and if anyone receives them as principles, he will see an indefinite chain of truths, otherwise he will see nothing but falsities and phantasies. - 1748, April 5.

1833.

In like manner [it is to be observed] that in all universals, and between universals, and thus between their singulars, there reigns a species of love, by reason of which they esteem themselves of no account, but are for the sake of others, which is a sacred law in all universals, as also in [all] kingdoms.

1834.

There is, moreover, one sun which gives light to all its universals, from which they live, and all and singular things are its organs.

1835.

Then, again, nothing exists and subsists without the heat of that sun, in the absence of which all things grow torpid.

1836.

It is also to be remarked that posteriors recognize their priors as a kind of parents from which they exist and subsist, besides other things; which laws are most manifest in all kinds of created universals, from which, if assumed as principles, an indefinite succession of truths will open up; for in the fact now stated is the agreement of all things, and the conservation of all things. - 1748, April 5.

1837.

Once more, we observe that all true harmony in universals derives from hence its beauty, to wit, that it is not beautiful in itself but from others, and so from [the contributions] of all; thus all and each [singula] conspire; wherefore if one thing does not regard another, instead of regarding itself alone, there can never exist anything harmonic.

1838.

THAT THERE IS SUCH A THING GIVEN AS BEING RIGHTLY INDIGNANT. It is also given to be properly indignant, or *fortryta godt* [i.e. to have a good grudge], which is peculiar to love, as of certain infants or innocents when they are indignant. This was shown to me through a certain class of spirits who were good, but still indignant that they did not come in for a share when something delectable was obtained by others. But whence those spirits were I do not yet know. I spoke a little with them, and they are good, whence I knew that there was such a thing as being properly indignant; for I perceived their indignation, and they induced it on my face. - 1748, April 5.

1839.

CONCERNING A CIRCUMFUSED SPIRITUAL SPHERE, AND ITS OPERATION UPON SPIRITS. That every spirit possesses a sphere of its own activity, may be seen elsewhere; thus several spirits together, or societies of spirits, form a common sphere. There were certain societies of good spirits - angels, I think - that formed a sphere which I very plainly perceived, because I was led into it by the Lord. I had no distinct perception of their thoughts, though it was evident enough that they were good; but how such spheres are perceived, inasmuch as it is by a spiritual idea, cannot be described; nor, in fact, can it be understood, except by those who have experienced it.

1840.

((((Into such a sphere, which was nothing else than as a sphere of purer thoughts, surrounding my mind even to manifest perception, certain classes of spirits were admitted who spoke with me, and they were similarly affected by that sphere, so that they spoke in a manner that was not usual with them, to wit, in accordance with the activity of that sphere. Their discourse was more flowing [fluidior] than ordinary, and there was a more full understanding of things by them, for such is the

operation [affectio] of spheres. Those [who are in them] are in a more intelligent state, or, as I may say, in a more intelligent aura; and that I might be more fully assured on this head, certain spirits of a duller and harder discourse were admitted into the same sphere, and they likewise spoke in an unwonted manner, being affected by the sphere, not only as to the flow of the speech, but as to the understanding of the subject.)))))

1841.

(((((That such spheres act upon men appears at times from their speech, as also from a better and keener understanding of the things which they think and speak; the same fact appears also from the animus [by which they are promoted], as the singulars of the sphere apply themselves [and produce effect].

1842.

Others were also admitted into that sphere that I might perceive the result, as, for instance, those who would fain be innocent from themselves; and as the sphere was angelic, their state was represented to me by an infant, signifying innocence which vomited milk from its mouth. Such is the state of those who, in that kind of sphere, simulate innocence, or would fain be innocent from themselves - a character, however, which they no more sustain than do the little stomachs of infants bear to be gorged with milk, which they nauseate and reject, as is the case with the stomachs of those who indulge too much in intoxicating drink.

1843.

Afterwards those were intromitted into the same sphere who would fain make themselves intellectual from themselves, but the quality of their state was represented by their faces. They appeared as having faces that were sharp, though quite comely, and wore upon their heads sharp-cornered hats, from which darts projected. These faces appeared, however, not so much human as they did as sculptured faces, void of life. Such is the state of those in a sphere of this kind, who would voluntarily intrude themselves, and be spiritual from themselves.)))))

1844.



That the universal heaven and the earth, in general and in particular, are ruled by a sphere emanating from the Lord, may hence be manifestly apparent; and that thus iniquities and malignities may be driven away and their force enfeebled, so as to be unable to effect anything, may be abundantly evident. There were certain evil spirits, who, while they came within such a sphere, were wholly unwilling to remain there, as it was irksome to them, and put them into a kind of anguish, when they were prompted to retire. From this it may be known how it is that evil spirits are driven away, lest they should universally enter into man, besides many other things.

1845.

While speaking, thinking, or, as now, writing in such a sphere, each single thing acts in conformity with the action of the sphere, nor can anything be said, thought, or written, not even the minutest iota, which is not conformed to the sphere.

1846.

That the activities of spheres surround men may be inferred from a multitude of things, yea, even from natural things, which are encompassed by spheres, and which could neither exist nor subsist without them; and it is wonderful that the learned have not directed their thoughts to the subject of spheres, inasmuch as they are of such a nature as to manifest themselves in a variety of ways, and that, too, in every department of the threefold kingdom [mineral, vegetable, and animal]. Indeed, not even the smallest particle exists, which has not its own sphere around it, and conforming parts constitute a common sphere, itself also conforming to the parts. There are given spheres of all things, as well in respect to their activities as to their torpidities; as, for instance, spheres of heat and of cold. In things spiritual and celestial the matter is still more distinct, more extensive, and more manifest to those who are themselves spiritual and celestial.

1847.

The sphere of the Lord, which is the Truth Itself and the Good Itself, extends itself into the universe, embracing, cherishing, vivifying, and thus arranging, all and singular things. But the subject is too extensive to be treated in the most general manner, even in the compass of

innumerable pages. - 1748, April 6. ((((((From spheres arise sympathies and antipathies, which are numerous. From spheres, too, are the vegetations and growths of seeds and roots in the earth.))))))

1848.

There was represented to me an infant which vomited milk. It was under the plane of the right eye. A face as it were sculptured, as intimated above, appeared in the plane of the head in front, somewhat higher than the forehead, at a moderate distance in front.

1849.

(((In the same sphere there was represented to me, or seen by me, an infant, or an angel as an infant, clothed with a little crown of flowers of splendid blue color, and having similar floral crowns of other colors about the breast, by which was signified the quality of the sphere. - 1748, April 6.))))

1850.

HOW THOSE ARE REPRESENTED WHO THINK HEAVEN IS TO BE MERITED BY HUMILIATIONS AND SUPPLICATIONS. There are those who think that heaven is to be merited by supplications, yet they pray not for others, still less for all, but only for themselves, and thus their prayers are not heard, except, perhaps, in regard to earthly things. One of this character [a female spirit] was represented standing erect above the plane of the right eye, at a moderate distance and a little to the right, covered from the head to the feet with a kind of dirty linen robe, so that the face and head did not appear; from a standing position she threw herself prostrate, and then crept upon the ground; but this was a humiliation prompted by selfhood, and very similar was the humiliation by sackcloth of certain ones in former times.

## 1851-1900

1851.

Another [a male] was represented lying in a bed, and deeming himself innocent; wherefore he was supplicating with his body naked. - 1748, April 8.

1852.

THAT SPIRITS KNOW NO OTHERWISE THAN THAT THEY ARE MAN. Apart from numerous other proofs, the truth of the above proposition may be evinced beyond doubt from the fact that a spirit who spoke with me positively affirmed that he did not know otherwise than that he was I myself, especially when he did not reflect upon the subject; but my own reflections were that spirits did know themselves to be spirits separate from men. In a word, without reflection they know nothing else, nor is reflection given except with those who converse with them and give responses, and then converse with others also. Reflection is indeed given without the speech of man with spirits, but this is effected by the Lord. - 1748, April 6.

1853.

THAT SPIRITS FROM EXTERNALS ARE PERSUADED CONCERNING INTERNALS. Whatever there is in the phantasy of man comes also into the phantasy of spirits, and, they are persuaded that the fact is so and so; as now I have learned by experience, namely, when I only supposed that I had a fur cap upon my head (:en luden mossa pa hufwudet:) <sup>11</sup> by which they were prevented from seeing the interiors of the brain, or its thoughts. They immediately said that there was nothing apparent, thus that their vision was impeded. Presently after, however, good spirits, from thinking that they were shut in between the fur hat and the head, and that they then grew warm, said that they did, as it were, perceive [what was within], but still saying that phantasy thus bore sway; so also

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<sup>11</sup> A Swedish expression rendered by the words immediately preceding.

in very many other things; whence they were persuaded from external concerning internal things.

1854.

(((((Similar is the case of certain spirits who were induced to believe that Aaron and his sons, however really defiled, were holy when they washed their feet and hands, and were clothed with the priestly robes. The idea of sanctity in this case was a mere persuasion concerning internals drawn from externals. Indeed, everything [in that dispensation] was thus externally instituted that spirits might [if they would] be persuaded by them. - 1748, April 6. There was in everything which was done, whether in respect to the garments or other things, a representation of the Lord.)))))

1855.

CONCERNING THE HEAT OF SPIRITS AND ANGELS. I have before spoken of the chills of evil spirits, which I have often experienced to the life. It was also given me, by a living sense, to experience the heat of good spirits and angels.

1856.

(((((Spirits who in their lifetime took delight in the Word of the Lord, and who had a somewhat vivid perception of that delight, enjoy in the other life a certain celestial and pleasant heat, which it was given me to perceive by the essential approximation of kindred spirits. The heat of spirits is indeed external, but still radiating from internals not very clearly perceived. It warmed me very much, after the manner of summer heat, beginning from the region of the lips, and diffusing itself round to the cheeks, even to the ears, and ascending thence to the eyes. Below it spread itself downward over the breast, to the mid-region of the body. The higher parts of the head, and the lower parts of the body, had thence some degree of heat, but not so sensible; wherefore the true province of the heat is from the mouth upwards to just below the eyes, and downwards to the middle of the body.

1857.

As to those who are delighted with the interior things of the Word, it was given to perceive their heat also, and it was interior, beginning from the breast, and proceeding upwards towards the chin, and downwards toward the loins; but it was still interior, and perceived as such.

1858.

Those, again, who are delighted with the inmost things of the Word, their heat is yet more interior, or inmost, which it was given me indeed to perceive, but very slightly, inasmuch as my sense, in relation to these things, is too obtuse to allow of their being perceived as they are; for it was said that if I should perceive that heat, I could not subsist in the body, as it takes possession of the inmosts of the marrow, and because such is its quality I perceived rather a slight degree of cold externally, but within I had at the same time some kind of idea of heat. Its region is from the loins, or from the middle of the body between the loins, and thence extending upwards towards the breast and the left arm to the hand, and downwards into the left foot.

1859.

When it was given me to perceive these heats, which I did to the life, angels meanwhile spoke with me through spirits, and they instructed me as to the true state of the case, saying that it was their approach which insinuated these heats, because they had it in them, though they were no more conscious of it than is one who does not possess it.)))))

1860.

Hence it may appear that man is an organ, for he is affected by heat as to his interiors and inmosts while yet it flows from love, as here from the love of the Divine Word, and this love which produces such heats in organic substances is virtually a principle of life, and thus from the Lord alone.

1861.

((((It was moreover given me to perceive also the heat of those who are delighted in the Word of the Lord, but care little about understanding it; it was perceived only in the left arm.

1862.

There were spirits also who would fain counterfeit such a heat, and there was a certain degree of it above the eyes, but I could not perceive it, for it was given me to know that they were able by their art to feign or pretend something of the kind, as they had done in former instances in regard to delights, but it was merely an external sensation, having no origin in internals; and such a heat, because simulated, is noxious, and is a mere tepid something which causes vomiting. It was given me to say, that in such a heat, as in spurious delight, worms are engendered, for it becomes putrid. - 1748, April 7.)))))

1863.

CONCERNING THOSE WHO IN THEIR LIFETIME TREACHEROUSLY SLAY MEN. (((((There are those who, living their earthly life without conscience, are guilty during the life in the body of murdering their fellow-men, as with daggers or ether deadly weapons, and that, too, by attacking them from behind.)))))

1864.

((((((One of this class came to me, clothed like a nobleman, though I could not see his face. At his first approach he insinuated, by suggestions and simulated faces, that he had many things which he wished to communicate to me, and inquiring whether I was a Christian. Upon my reply that I was, which he said he knew, he asked if he could be alone with me, for he had something to impart to me which he did not wish others to hear. But when I answered him that in the other life there was no such thing as one's being alone [with another], as one man may be with another on earth, and that one could not speak without many spirits being present to hear, he approached nearer, and entered under the occiput behind, whence it could be perceived, as in fact it was said, that he was an assassin. While he was there I perceived, as it were, a stroke through the heart, and then afterwards in the brain also, such as would cause speedy death to any man living. By what art he effected his purpose I know not, as I only perceived something deadly. He supposed I was dead; but as such was not the case, he said he had just come from a man whom he had killed in that manner, that is, by a poignard from behind, saying that he was skilled in the art [of taking life in such a way] that a man should not know that anything had hurt him before he fell down dead, and that he should be reputed no otherwise than as

innocent, nay, that not even a wound should appear. But inasmuch as I was safe, being preserved by the Lord from all such assaults, I feared nothing [from his malice].))))))

1865.

((((I afterwards inquired of those who spoke with me what kind of punishments such persons underwent in the other life; for I am now able to know that the individual in question had recently departed from life, and soon after having perpetrated such a deed, which was indicated by the fact of his saying that he had come from the man he had killed, in consequence of which something of a murderous taint still adhered to him, which it was proper should be divulged. Of this the other spirits had a perception, wherefore there was some delay before they were willing to admit him to me, they withholding him in the meantime. But as to the punishments, it was said that such wandered about in deserts and forests, like the homicides before mentioned, and that it was not permitted them to be with others.))))

1866.

12 They at length assume, it was said, such a face that everyone is horror-struck who beholds them; for such as they are in society, or towards their fellow-creatures, such they are in themselves, so that they do deadly violence to themselves, or to their own interiors.))))))

1867.

Indeed, it may be set down as a rule, that such as a man is in his life among his associates, such he is in himself; whence vices and atrocities carry their own punishments with them. - 1748, April 7.

1868.

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<sup>12</sup> A Swedish phrase signifying white moss.

CONCERNING THE IMPUTATION OF JUSTICE [OR RIGHTEOUSNESS] BY FAITH. Since such is the condition of all in the heavens and the earth that they live in society, and there is no life without associates, that is to say, everyone lives from the life of all in general and from that of his associates in particular, it thence follows that the life of everyone is by others, which in fact is so manifest in the heavens that no one will deny it. Only spirits not yet made angels, especially evil ones, deny it, attributing their life to themselves, a point concerning which I have often disputed with them, and the truth has been shown them to the life; for while they doubt and deny, their associates sometimes confessed that it was they who spoke through them, and so in other cases.

1869.

Since such is the condition of life both with spirits and with men, it follows that to those who are in faith towards the Lord evil is not imputed, because such an one is held by the Lord in the faith that evil is excited by evil spirits, which is most true, and thus he is in the verity of faith. Whatever, therefore, enters, does not defile the man. In like manner, though a particular act is sometimes excited by the evil, yet it is not imputed for the same reason. But this is a case of very rare occurrence, owing to causes which, by the Divine permission, I shall treat of elsewhere.

1870.

Whatever of good is done by the man who is in faith, as he does not believe it to be his own, inasmuch as everything true and good is of the Lord, so neither does he believe that the genuine good which he thinks and does is imputed to him simply from his doing the good, because he does not recognize it as his own, but as of the Lord's mercy, consequently that he is no otherwise saved than from pure mercy. For the Lord has need of no one; He possesses all things; and if it should please Him to create anew innumerable heavens and stock them anew with countless hosts of angels, what should hinder Him, seeing He is omnipotent? Wherefore all is of mercy alone. - 1748, April 7.

1871.



There are three things which constitute the principal heads of faith, to wit, that the Lord rules the universe; that the Lord is the life of the universe; and that all salvation is of mercy.

1872.

These three contain within themselves indefinite particulars; this is the faith of the heavens.

1873.

A fourth is, that it is acknowledged in the universal heaven that in man, spirit, and angel the proprium - what is especially his own - is nothing but evil, while whatever is good with all, that is, all of the Lord alone.

1874.

Evil spirits deny all these things; some do not know the truth; and some who do know it are unwilling to acknowledge it. Good spirits believe all these things with an intellectual faith; angels perceive them, and with a more manifest perception the more interior they themselves are.

1875.

The principal intellectual point which it is given to the angels to understand is, that the universal heaven forms a Grand Man, with all its parts, to which angels, spirits, and men correspond, and of which the Lord is the only life.

1876.

THAT SPIRITS CONVERSE AMONG THEMSELVES. Certain spirits confessed that they conversed together as men do with each other, but with the difference, that it is permitted to no one to speak in any other than his true character, as otherwise he has to undergo a penalty. - 1748, April 8.

1877.

CONCERNING THE WORD OF THE LORD. (((The Word of the Lord is in itself dead, as it is bare letter, but in reading it becomes vivified by the Lord according to the faculty of intelligence and perception granted to each one by the Lord; thus it lives according to the life of the man who

reads, on which account it is marked by an endless variety. This is written in the presence of angels. - 1748, April 9.)))))

1878.

CONCERNING LIBERATION FROM EVIL. The Lord is never the cause of evil, consequently He never expels evil by evil, but does away evil by good. This law, which is acknowledged in heaven, is difficult of comprehension to those who are not celestial. This was given to me while engaged this day in praying the Lord's Prayer. - 1748, April 8.

1879.

CONCERNING THOSE WHO LIVE ONLY IN EXTERNALS. It was vividly represented to me in sleep that I was in some other place, to wit, in Sweden, when yet I knew that I was at Amsterdam, which caused me much wonder that I could be in both places at once, and could appear before the eyes of others as being there when I was here. This fact, however, I detected in sleep.

1880.

There appeared as if at Upsal a theater formed consisting of statues of brown color, which were placed around in the fashion of a theater having a somewhat handsome appearance. While looking upon the scene, one or two of them, as if they had been brown colored skeletons, moved themselves, and made a beginning as if they would have instituted a theatrical play, and I wondered whether all the statues would be made thus movable and enter upon the play.

1881.

While I was there in a somewhat elevated position, where the statues stood in front, and being about to witness the performance, I seemed to myself to be ordered to go out, which I did, and awoke.

1882.

Being awakened, I spoke with the spirits respecting the dream then so vividly impressed upon me that evening seemed as if it happened in a waking state, nor could I believe otherwise. At this the spirits marveled, because they in like manner supposed that they had been in a wakeful

state, and some of them acknowledged the parts which they had acted. It was then said that such spirits appear [thus] at times to the eyes of certain ones, both those who are of a pretty good life, and those who have lived in external things as in theatricals. They supposed also that those who are devoted to the theater, and love that kind of life. and those who are of a kindred spirit with them, inasmuch as there is very little in man's externals, and consequently the case is the same with them after death. - 1748, April 9.

1883.

CONCERNING THE PUNISHMENT OF CERTAIN ONES WHO ARE PLUNGED, AS IT WERE, INTO DEEP CLOUDS. I beheld the punishment of one who said he was tempted as to whether he could, by means of evils, obtain power for himself so that by evil doing he might strike a terror into others, and thus rule, as such is the opinion of many, to wit, that it is the best way to rule among fellows and over subjects by fear, and not by love. Inasmuch as this one was of such a quality, he began to perpetrate evil, which was represented by an axe wherewith he would strike a beam, but his intention was to strike men, the beam being substitute. While engaged in this atrocity he was suddenly let down into a cloud, as a kind of cloudy sea without a bottom. Such, it was said, was the punishment of this kind of offenders when possessed of but a feeble degree of life. - 1748, April 9.

1884.

CONCERNING A CERTAIN SPECIES OF PERCEPTION BY WHICH IT IS KNOWN HOW MUCH AND WHAT KIND OF LIFE PERTAINS TO ANY ONE. There is a certain kind of sensation, or sensitive perception, which cannot be described - for it is a something granted in a spiritual way by the Lord alone - by which it is perceived how much of life is present [to any one]. There is [with some] a certain non-vital principle, not unlike a mass of chalky substance, from which it is inferred that a similar kind of life inheres; thus when it seems good to the Lord He grants to the angels to know how much of life pertains to a spirit or a soul, and that with much variety. - 1748, April 10.

1885.

CONCERNING PROVIDENCE. Conversing with spirits concerning Providence some would have it that it was predestinated that they should live as they did in the world, and that afterwards they should undergo such punishments as they did, as also that some should be inferior to others. But the case is this, that nothing occurs but what is provided to happen just as it does, because man is of such a quality as he is, it being foreseen that if the case were otherwise he would perish; wherefore it is provided that that should be permitted, in order that the Lord might bend [everything] to a universal end, or to the greatest good. This also I have learned by lively experience. - 1748, April 10.

1886.

CONCERNING THE SPHERE OF HEARING. Certain angels and spirits who were within showed me experimentally the quality of the sphere of hearing: for when I spoke with spirits on a former occasion, I was heard both by those who were within and those who were without; it was evident to all who were around me; but I then perceived a certain one to be attracted in a more especial manner outwardly, which I was informed was done by a spirit above and around me, in order that such might perceive everything which I thought and spoke. Thus there was an open communication and a sensible attraction, and indeed at times with a sensation of pain; but on this occasion there was an attraction effected by angels and spirits towards me, thus inwardly but not outwardly, there be in no such relaxation as there was before, which it was given me distinctly to perceive, whence there was no hearing or perception as to what I said or what I thought on the part of the spirits above or without me. On this account they complained and confessed that now for the first time they perceived and heard nothing; they only knew that I spoke with those who were within. Hence it may be concluded how the case is with the sphere of hearing, as also that those who are without the Grand Man cannot perceive the things which are perceived by those who are within.

1887.

Their speech addressed to me was heard, but still as if absent, and not as when the communication is open. - 1748, April 10.

1888.

**THE KINDS OF SPIRIT-SPEECH.** There are very many species of the speech of spirits. The particular kinds are indefinite, as numerous as the spirits themselves. Every one, like men, may be recognized from his speech. The distinctive peculiarities of each one are in like manner multifarious, being changed according to spiritual states, and the states of the affections.

1889.

The kinds of spirit-speech in general, as well of the evil as of the good, as now observed, are these: 1. There is a common speech pertaining to spirits formed solely from ideas with little or no affection. 2. There is a kind almost entirely devoid of spiritual ideas, and thus of sonorous words, but tacit only, and of the affections; such is usually the speech of evil spirits, or genii, who rule the affections or cupidities of men, and pervert them in such a manner that a man is not aware how he is led, as they latently reflect or bend his good affections into evil ones. 3. The third kind is like a flowing stream, but occasionally varying itself into a sort of pulse or stroke, which is their interior, in which they can speak, and their speech exhibit itself in that kind of stream. 4. The fourth kind is a speech of ideas without the fluent quality, but which is yet perceived as something tacitly creeping, which is their thought. This did not come to the perception of my thought when they conversed with each other, neither did they wish me to be present; when I was present, the course of their thought was directed according to mine, otherwise according to their own. - 1748, April 12.

1890.

**THAT SPIRITS PRESS ON TO OBTAIN DOMINION OVER MAN.** There was a great dispute among the spirits growing out of the fact that they wished to rule me, for it is their aim to obtain the utmost stretch of power, and this was manifested so many times that I could scarcely number them. They burn to have man subjected to them, and that sometimes with such pertinacious eagerness that they can scarcely bring themselves to desist; yea, they had recourse to insidious wiles and were indignant towards certain others who approached, for the reason that they supposed they were designing to rob them of their dominion.

1891.

Such are their efforts in regard to men of all classes, but with this difference, that when they are intent upon their object and yet cannot effect it, they are driven away; but with me, inasmuch as they knew that they were spirits and not me, they could reflect upon the matter, wherefore there was a bursting forth into open indignations and hatreds; with others this open outbreak could not take place. - 1748, April 12. With good spirits this course of action is not allowed.

1892.

THAT NEITHER MAN NOR SPIRIT KNOW EVEN THE MOST GENERAL [communissima] THINGS WHICH ARE IN THE HEAVENS.

It was shown me today by spiritual vision that we do not know even the most general of the things which are in heaven; as, for instance, that one single point of thought, which man esteems most subtle and complete, contains within itself, if I may so say, the universal heaven, for something enters into it from singular the things in heaven, which indeed appears wonderful, nevertheless it is so, just as in every the minutest part of the body there is a communication of singular the effects which are wrought in the [whole] body. - 1748, April 23.

1893.

In like manner that faith alone in the Lord saves, - that the Lord rules the universe, and the most singular things of the universe, - that the Lord is all in all, - besides other things which are most general and comprehend indefinite particulars within them. Those most general things in man are as nothing compared with the knowledge of their particulars; so also that which is called hell and that which is called heaven is most widely general, and as it were nothing compared with what they severally comprehend.

1894.

CONCERNING ANGELIC MODES OF SPEECH. It was given me today to examine very closely how the case is with angelic modes of speech, which are exceedingly difficult of comprehension to man in the body, so much so indeed that I should scarcely suppose them capable of being generally grasped by the human intellect, as they are virtually inexpressible. There are many knowledges with which the human mind ought to be imbued before it can perceive them even by a general idea. In

order to convey somewhat of them I would observe, that in one simple idea of the human mind there are things indefinitely various which are apprehended by man as a kind of most general one or unit, the interiors of this idea being perceived by the interior angels, and the still more interior and inmost things by the more interior and inmost angels. Thus while the general of the idea appears to the interior angels, forming a scarcely appreciable element of their thought, this unfolds itself into indefinite particulars comprehensible by the still more interior angels, and so also by the inmost.

1895.

The case is similar in regard to spiritual and to celestial ideas, or those which are merely the ideas of things, and those which have relation to the affections, for they are distinct.

1896.

Thus, for instance, while the Lord's Prayer was being uttered, there was in each single idea, though understood simply by man and sometimes according to the terms as they conveyed a merely human sense, a sense perceived by the angels replete with interior, more interior, and inmost things.

1897.

Things corporeal and worldly serve the spirits for a subject or receptacle, as it were, of the idea; natural things, such as the significations of ideas or words, to the angels of the interior heavens; spiritual things to the angels of the more interior heaven; and celestial things to the angels of the inmost heaven. There is, therefore, an ascent through degrees, and through correspondences, such as I believe no mortal understands, on which account a great many things are to be previously learned before one can comprehend even a very general idea of the modes of angelic speech. - 1748, April 25.

1898.

Those most general or unitary things which are the least elements of ideas or the simple perceptions of every man, spirit, and angel, are the recipients or receptacles, as it were, in which indefinite varieties of

higher ideas are comprehended; and these, as was observed, are in men and spirits corporeal or worldly things; in the angels of the interior heaven natural or spiritual, or lower celestial things; and in the angels of the inmost heaven, things spiritual, and so on.

1899.

An idea [on the subject] may also be gained from the objects of sight, whether of the animal or vegetable kingdom; in these it is only the very outmost things that come within the reach of the eye, while yet everything exterior originates from inmosts, and yet the eye has no access to these inmosts, except through various degrees.

1900.

CONCERNING THE SPHERES OF SPIRITS. I have formerly spoken, if I mistake not; of spheres, but only of their extension and power of action; much remains to be said of their nature and quality, but at present I remark simply that they possess very wonderful properties, and may be compared to other spheres [or atmospheres] which either agree or disagree, and, as it were, coalesce or clash with each other. Those spirits which are at variance with each other perceive in an instant what is opposed to them, and by their sphere, as it were, convert it into such things as agree; nay, this holds even in regard to the minuter things which enter into the composition of the spheres of others. Spheres of this kind appear in men, but of a somewhat gross quality. The spheres of malignant spirits pervert so insensibly good thoughts into evil ones, according to every variety of circumstance which is present to man's idea, that neither man nor spirit can by any means know that such is the fact; and unless it had been given to reflect upon the subject, and to array it distinctly before the mind, and to know who the spirit was and where he was, I could never have known that facts of this nature existed.

Provided a man knows what is good and true, and what is appropriate to these principles, and they will turn all that according to their genius, so that whatever is in the memory of a man they will bend it [to suit their purposes]. - 1748, April 29.



## 1901-1950

1901.

The sphere of anyone who is in knowledges can by no means be amended, unless he be in faith towards the Lord; especially unless he believes that the Lord rules all and everything pertaining to him, and that there is no life except the Lord's life; otherwise the sphere of the man remains as it is, and he is governed by a similar kind of spirits, etc. etc.

1902.

THAT VERY LITTLE CREDIT IS TO BE GIVEN TO SPIRITS SPEAKING. Nothing is more familiar to spirits who speak than to say that a thing is so or so; for they think that they know everything, and indeed solemnly assert that it is so, when yet it is not so. From experiments made several times, it may be evident of what quality they are, and how they are to be believed: when it is asked [of them] how this or that is, then one after another says that it is so, one differently from another; even if there were a hundred, one would say differently from another; and indeed for the time with confidence, as if it were so, when yet it is not so. As soon as they notice anything which they do not know, they immediately say it is so and so; besides very many other proofs that they speak as if they knew, yet they do not know. - 1748, May 3.

1903.

THAT SOULS AFTER DEATH DO NOT KNOW THAT THEY ARE IN THE OTHER LIFE, UNLESS BY MEANS OF REFLECTION GRANTED THEM. That souls lose nothing of the things which they had in the life of the body, you will see everywhere affirmed; thus they neither know nor can know that they are in the other life, but [suppose] that they are in the world, inasmuch as they are without that reflection which is excited by things stored up in the memory, nor is that which is in the memory excited except by means of objects, and objects are not presented unless by those who are in society together. Reflection is also given, but by the Lord, that they are in the other life.

1904.

Moreover, that without reflection they cannot know that they are in the other life may appear from the nature of reflection, as man does not know the distances of objects without in the same manner. And so of many other things besides; for reflection enables a man to know the quality and quantity of anything. - 1748, May 7.

1905.

Of what nature the reflection of spirits and angels is, and upon what subjects exercised, it would be endless to speak, for without reflection there is no life.

1905\_1/2.

By means of reflections given, spirits saw through me, as they oftentimes confessed. Whenever it was granted me that they should reflect upon objects, they confessed that they saw them, as they are seen among men, but not otherwise than through me. Inasmuch, then, as men do not [generally] believe themselves to be governed by means of spirits, such a reflection cannot be given them; wherefore spirits do not see through man, but only know from his interiors. This was very often made manifest to me, so that spirits could see each particular object that was in the world, as well as what was in the imagination and in the thought. While the gate of the mind is thus open towards heaven, there is given a certain continual reflection, whence is a communication of spirits with man, and thence they know that they are not the men with whom they are.

1906.

CONCERNING THE LOVE OF INFANTS, OR STORGE. The reason that the love of infants and the storge is so universal in everything living is, that such a sphere from the Lord [passing] through the inmost heaven, where infancies are, surrounds, and especially affects, both infants and their parents, particularly the mothers, inasmuch as they are affections. Infants are affected in the first instance, which may be seen from their innocence, manifested in the face, speech, gestures, and from its effect upon adults, not to speak of the universal sphere [of love]. The affecting cause, wherever it finds a receptive faculty, affects; thence springs a

union, especially of parents and their infant children; yet this feeling grows weaker as children grow up and become their own masters. - 1748, May 8.

1907.

CONCERNING THE WILL. I perceived within myself something that may serve to illustrate the working of the will. The spirits around me disagreed as to which way I should go, whether forwards or backwards, which it was given me to know; thence the affection of the will, when I would advance, was not only a resistance, but even a kind of grave difficulty in the way of my progress, such as is apt to produce fatigue. As soon, however, as they agreed that I should go forward, there was an alacrity in the motion, so that my steps were entirely easy, which it was given me to perceive by living experience. Moreover, when leave was granted to spirits of leading me by their will whithersoever they pleased, they would lighten my steps, so as to make the progress easy; and in passing over steep places, I would be, as it were, lifted up by them, which has hitherto happened to me in repeated instances. - 1748, May 8.

1908.

A STATE OF MENTAL QUIET; CONCERNING CELESTIAL STATES IN GENERAL. A state of peace is in a higher degree, a state of mental quiet in a lower. Today, from an early hour in the morning, it was given me to learn from experience the nature of a state of mental quiet, and, indeed, by a species of attraction or subtraction towards the interiors, and towards spirits who were in this quiet state, and that, too, for a whole night, the state continuing till morning, and afterwards for more than an hour. It was thus given to know how sweet the state is, and how indefinite are the states of joy in heaven. It was also given me, in that state, to reflect upon those who desire to live in cares and solitudes pertaining to corporeal and worldly things, how miserable they are, though they imagine they are in their fullest delight. It was given also to reflect how this state [of quiet] might be supplanted by a state of solicitude, which are like clouds in a serene sky. States of this kind, however, together with many others which are peculiar to the celestials, cannot be perceived [by every one], for they are unknown to the unknowing; neither can they be so expressed in words as to be credible. A certain degree of knowledge may contribute something towards

credence, but I can affirm that the states of joy are indefinite as to all things that are pleasant and delightful in the heavens, which yet no one, as a mere man [on the earth], can apprehend, but which still are such that, if one had a sense of them, even of the least, he would never more desire to be in the body, or in corporeal or worldly cares. - 1748, May 9.

1909.

While engaged in reading the passage in Leviticus respecting the feast of tabernacles, certain ones of the spirits were very much delighted, as I could perceive, both from their discourse and from the communication [of their delight]. They thereupon earnestly desired to celebrate that feast, which was also permitted them, by forming to themselves tabernacles in effigy in the usual mode, together with the appurtenances, in which they labored with vast delight, for some of them said that was what they had greatly desired in their lifetime, to wit, to celebrate the feast of tabernacles in the other life; but, inasmuch as they did it from cupidity alone, without a view to interior things, or the things signified, their joy was turned into grief, which, by a communication, I could perceive in myself; afterwards, there ensued a coldness which affected rather strongly my feet and my knees, for they desired only natural things, and not the interior which they signified; thence arose the cold, of which some of the spirits also complained. Such is the case with merely natural joys. - 1748, May 9.

1910.

THAT THE THOUGHTS AND DEEDS OF MAN, WHICH ORIGINATE IN FAITH, ARE NOT HIS. Through the abundant experience of many years, I have become most certainly assured that the thoughts of a man who is in faith are not his; but if evil, that they are the product of evil spirits, who believe that they think from themselves, and to them they are accordingly imputed, just as they are to men who cherish the same belief. On the other hand, if good, they are of the Lord alone. All this it is given me most assuredly to know, from daily and hourly experience and reflection.

1911.

When at length I had become accustomed to the fact of my inability to think anything of myself, then I found a certain pleasure in it, for I could

thus reflect upon the things that were introduced into my thoughts [knowing all the while] that I was free from the blame of evil thoughts; yea, it was given me to know who were the particular spirits, and where they were, that injected these evil thoughts, and with whom I have often conversed upon these very points; yea, it was given me to know even the minutiae of thought, from whom and whence, and thus those reflections were pleasant.

1912.

But the spirits who insinuated evil thoughts supposed that I had no thought at all, concerning which I often held conversation with them; wherefore they are unwilling to be of such a quality, as they suppose that would be to lose everything of their own, and thus to become nothing, which they dread and shrink from, though the fact is not so. On this subject, as it is an extended one, I shall, with the Lord's permission, speak elsewhere, and indeed, if I mistake not, I have spoken already. - 1748, May 9.

1913.

THAT WILD CREATURES [ferae] OF MANY FEET, AND SUCHLIKE INSECTS, SIGNIFY THE INSANER CLASSES OF DEVILS. When they inspect any spirit in heaven, as, for instance, in his speaking or thinking, it is then given them to know his interiors which speak or think, so that they immediately know his quality. In whatever thought he may be engrossed there is a certain image of him represented, which appears in heaven, but not in the world of spirits, for [there] they know only those things which flow from the series of thoughts and speech; as, moreover, also from the ideas or utterances, whether they are open or closed, and from various other indications by means of which it is given them from the Lord to know of what quality a spirit is.

1914.

When those who are in heaven are in the ideas of anything, and perceive aught that is unpleasant, loathsome, atrocious, then that is immediately perceived within by a spiritual representation, or a spiritual idea; when by a spiritual representation, there is thence continuously formed in the spiritual world a certain species of beast, wild beast, or insect in its appropriate form, color, size, entirely corresponding with the

representative idea which thus falls into the world of spirits. No one who is in the body can receive a representative idea of angels, but in the world of spirits it exists visually, as it has before me in innumerable instances, while I have been in vision, in which visions it was said to me that there was nothing embraced that was not formed from an angelic idea; (but otherwise:)<sup>13</sup>

1915.

This night there was represented a wild creature [fera] or an insect with many feet, not unlike a louse in shape, of a brown color, and of a size to inspire a degree of horror, insomuch that I shuddered at its bare presence, or, in other words, from the sphere of its thoughts. Afterwards a certain spirit represented by such an insect came and endeavored to infuse direful and abominable things into my ideas, things in fact so abominable that they are not to be described. Hence I was able to know what ideas the celestials had of that spirit, in whom there was nothing that was not unclean and filthy, not excepting his interior ideas, which could scarcely be apprehended. He seemed to have been a man who had not long since departed from the life of the body, for he knew not whether he was in the other life or not.

1916.

Hence also it may be known whence the diabolical crew, as I in fact said to him. - 1748, May 10.

1917.

CONCERNING ANGELIC SPEECH AND THE SPEECH OF INFANTS.  
 Angelic speech not being to be understood in its true nature, and consequently ineffable, it is permitted barely to deliver some reflections upon the subject.

1918.

Namely, that there are not present in it ideas such as pertain to the words of the corporeal memory, such as those which involve locomotion, distances, time.

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<sup>13</sup> This phase (sed aliter) was probably intended as a mere memorandum for the author, to remind him that there was some different aspect in which the subject might be presented, and which he might perhaps give at another time.

1919.

That it relates only to the interior things of words and ideas.

1920.

It is of such copiousness that one simple, corporeal, or sensual idea, or an idea of man's affection, involves indefinite things, and that too however simple it may appear.

1921.

And indeed such things as are true are not intelligible by those who are not angels, because they are not credible to them; they are therefore as nothing. What is involved in their being indefinite, this none but an angel can understand; such an one will stick in the word "nothing," when notwithstanding this nothing is really something of prime moment.

1922.

So as to any and everything, provided only something be expressed, as, for instance, any affection, as hatred or love, then the angels comprehend in their ideas indefinite things, which can never be described, not only because so many things concur in the same moment, and that too harmoniously and pleasantly, but because they are remote from corporeal ideas, and, in a more interior heaven, from natural; [in a word] because they are things true and good which cannot be apprehended by corporeal ideas. - 1748, May 10.

1923.

A fact that may seem wonderful to others is, that the angels receive a much better understanding of things from infants - their thoughts, prayers, and words - than from adults, who deem themselves possessed of a fuller sense of words and things. This fact is most unquestionable, and the reason is, that in the ideas of infants there is nothing as yet closed by falsities, nothing defiled and filthy by means of cupidities and hatreds, nothing corporeal, as there is in adults; but all is innocence, and thus their ideas are open, though not to themselves, yet to the angels, who therefore take much more delight in an infant than in any adult who is in falsity and in cupidity, or who is immersed in worldly and corporeal

things. Hence most true is it that the praises of the Lord are proclaimed by the mouth of infants.

1924.

In proportion as a man advances in age and becomes immersed in worldly and corporeal things, all his ideas are more closed towards heaven: nor are they opened except in those in whom the Lord is pleased to open them; whence is to be understood what is meant by Adam's being expelled from Paradise, and guards being placed at the entrance and at the tree of life.

1924\_1/2.

In my own case, I have observed through a living and most manifest experience, that the angels had a more distinct perception of my ideas when I did not mix up or complicate my thoughts, but barely perceived that the ideas were opened towards heaven, whence the angels could perceive interior things; - [I say, I have observed] that then my ideas were more open than when I seemed to enter at the same time into their interiors.

1925.

I have wondered also that while I had no understanding of certain things, or paid them no attention, I still perceived that the angels had a [proportionably] fuller sense of them, which may appear from the fact that the angels have a clearer perception in the case of infants, who do not understand what they pray for. This will no doubt appear wonderful to most men, but it is most true, having been testified to me through a living, manifest, and sufficiently long-continued experience. - 1748, May 10.

1926.

When it is given of the Lord to the angels to flow into ideas, there is then such a universal sensation of delights in all their plenitude, that they can never, even to their least parts, be declared. This I have very often observed, but of the multifarious experiences vouchsafed me, I cannot relate even one, as much because they cannot be expressed in words, as because they are incredible, for they do not penetrate into corporeal or



sensual ideas, but are regarded by such ideas as nothing, or a kind of shadow without substance. - 1748, May 10.

1927.

Hence it may appear how it is given to the angels to know the interior thoughts of man, when yet he does not believe that the angels are cognizant of even his ruder and more compound thoughts, which even spirits know, and that too better than man, because they are in the world of spirits. - 1748, May 10.

1928.

THAT SPIRITS ARE EXCITED BY A MAN, WHO ARE OF SIMILAR QUALITY AND AFFECTION WITH THE MAN HIMSELF. ((It appears that a man's states undergo changes not only every day but every hour, and, in fact, every moment; wherefore, there are many states of understanding and states of affection, besides which there is, in every man, something which predominates. Into whatever state a man passes or comes, correspond and co-operate; thus not the same [always] but a succession; and these all think themselves to be the man; but as to myself, that they are [merely] present with me. That such is the fact, it was given me today to know by experience, as I observed the changes of state, and at the same time the utterances of the spirits, which corresponded [with those changing states]. I spoke with these spirits, who confessed their identity, and were indignant at being such, for they thus recognized themselves.))

1929.

(Indeed, I noticed the [joint] operation of several of them at the same time; for there are societies of such disposed by the Lord, so that they may correspond with each particular, and yet still be held in bonds to prevent their going beyond [the proper limits].

1930.

The case is almost wholly similar in the human body, where whatever any particular part or member, such as a little gland or the like, may require, it excites, according to all the changes of its state, somewhat similar in the neighboring parts, and thus everywhere in the body, yea,

even from the blood and the fluids it educes something similar, which is suited to it at the time. - 1748, May 10.)

1931.

These things [take place] in the world of spirits; in heaven, among the angels, the case is similar; but the variety and the correspondence is infinitely superior.

1932.

**THAT SOULS [RECENTLY DEPARTED] RECOGNIZE THE THINGS WHICH WERE UNKNOWN TO THEM IN THE LIFE OF THE BODY, WHILE THEY ARE BEING REPRESENTED.** It has often happened that souls known to me in the life of the body recognized everything that was known to them in the life of the body, as well the things which they had spoken as those that they had done, as also their acquaintances, friends, relatives, wives, children, and the like, so that the memory which they had in the life of the body remains, but for many reasons it is not permitted to exercise it, or to draw upon its contents, unless when specially granted by the Lord, and when the acts of their lives are to be called to mind, of which each single item may be drawn forth, and recognized by them just as in the life of the body, with all the series, causes, and other circumstances pertaining to them, so that they cannot but be perfectly convinced thereby.

1933.

A certain one, whom I had not previously known, and who seemed to have but recently died, was with me today; and when it was permitted to inquire whence he was, he was led [by my memory] through various unknown cities, of which he said it was not there; but when he was conducted through his own city, then he recognized the streets, and everything connected; and if I had known the situation of the houses, I could also have found the house where he had lived; but this was not permitted. - 1748, May 10.

1934.

"TO LIE DOWN SECURELY, WITH NONE TO MAKE AFRAID." - Lev. 26:5, 6, etc. This was experimentally confirmed on a night of this month,

when evil spirits from malice would fain have terrified me while reposing on my bed. They shook the joints of my whole body with trembling, so that there was a universal tremor, such as I had occasionally experienced at other times, namely, an invasion of all the joints and fibers, and the striking me with a trembling so sensible, that it seemed as if the souls of the dead had taken entire possession of me, and that, too, accompanied with terror, from the suggestion that they had died or were killed in that place, and that I should betake myself elsewhere. I beheld direful visions and [visionary beings] speaking with me concerning these spirits. But in the midst of this inwrought terror, I was so secure as to be afraid of nothing, notwithstanding such a lively tremor pervading all my fibers as I am no ways able to express, coming as it did from evil spirits. Had any other one experienced what I have occasionally done of this nature, he would have supposed he was possessed by demons. - 1748, May 10.

1935.

THAT THE KNOWLEDGES OF TRUTHS WITH MAN ARE A KIND OF VESSELS. It may be sufficiently known that we have only the most general knowledges of things, although they seem to us [exceedingly] subtle; for every single notion, whatever it be, contains an infinity of particulars, as every truth, be it what it may, may be augmented to infinity. Thus the knowledges of truths with men may be called merely vessels or recipients, and that too of a rude, yea, of the rudest kind, into which are poured from the Lord those things which they were designed to contain; for without the most general truths as vessels nothing of [higher] truth can be insinuated. These things were said in the presence of angels, and [by them] confirmed. - 1748, May

1936.

THAT SOME PERSONS ARE MORE EASILY LED BY THE LORD [THAN OTHERS]. Although all can be led by the Lord whithersoever He pleases, yet some more easily than others. The reason is, that the Lord leaves to everyone the liberty of thinking according to his inclination, which liberty he does not break. Those, therefore, who are in faith, who believe that the Lord governs everything, and who do not suffer themselves to be acted upon by cupidities and falsities, are easily led. This also is said in the presence of spirits. - 1748, May 11.

1937.

There was a debate on this subject among the spirits, some of whose reasonings and responses I heard and received, though many I did not hear. They were, in my judgment, so subtle that men would wonder how a controversy could be carried on by such exquisitely framed arguments. But I observed that the minds of some, after the discussion, were so obscured that they knew not what was true, as often happens in regard to truths which are long disputed about - they become obscure, so that the disputants at length stumble in [the light of] the very truth itself. With some of these I was present. As far as relates to the effecting of the thing through the agency of omnipotence and miracles, it were as easy to the Lord to lead one as another; but when it pleases the Lord to lead one according to order, then it is easier for Him to lead one who is in order than one who is not, for such an one is first to be brought back into the [right] way, or into order, which is necessarily a work of time, that the spirit may not be broken, whereto I might add many confirming considerations, which, if they were adduced, would come into discussion, and thus into obscurity and ambiguity. This the Lord has seen fit to teach me by an abundant personal experience.

1938.

CONCERNING THE SPIRITS WHO ARE WITH MEN. (The spirits who were with me were oftentimes moved to wonder and astonishment that they were in such a way with men in general, and in a still more peculiar way with me, - almost, in fact, as if they had been [living men] in the world and in the body. Some of them experienced this wonder today, for they cannot realize but that they are the men with whom they are, so little are they conscious of a difference, for they come forthwith into the possession of everything that belongs to him, that is, everything of his memory, when, notwithstanding, the man is [apparently] left to himself, as he is himself a spirit, and thus in the society of spirits, as it was often given to me to show them. - 1748, May 12.

1939.

Souls are spirits; for when a man dies, he becomes a spirit. Thus he can also be present to man, which was evinced to me by much experience; for there were with me many of those known to me in the life of the body,

and that, too, for a very considerable period, even for days, weeks, and months, which they in like manner confessed, supposing that they thus returned into the body or into the world. Without reflection granted them that they were spirits, and were separated [from men in the flesh], and that, upon their removal, others had succeeded in their place, they would not be able to know that they were spirits. Very many who had departed life but a little while before, were with me, which I could discover as much from their stupor as from other indications. - 1748, May 12.)

1940.

WHEN EVIL SPIRITS INTEND EVIL TO THE GOOD, THERE IS AN IMMEDIATE CLOSING OF THE COMMUNICATION. It is something wonderful and worthy of observation, that whenever it is permitted to evil spirits to intend any special evil towards the good, that the evil entirely fails to reach them; all and singular the things which they intended are forthwith closed in. This fact is also represented by a spiritual idea, namely, by the sudden closing up or closing in of lines or radii, so as to embrace nothing within; in like manner [the threatened evil] does not reach to the good.

1941.

This may be illustrated by things pertaining to the human body; when, for instance, any offending substance touches the fibrils, or the sensitive parts in the organs, or the insensible in the viscera, the fibers instantly constrict, and put on such a form and quality that they cannot be injured, although assailed by that which is painful, foul, and disagreeable. The effect is similar in the case of evil spirits attempting to injure the good.

1942.

Evil spirits cannot even intend the least of evil against the angels, inasmuch as they are in an interior degree; for if nothing of evil can befall [good] spirits, much less can it the angels; just as nothing of evil [or injury] reaches to the yet purer fibers in the organs or the organic parts of the body.

1943.

As to the unpleasantnesses and pains arising from this source, I do not as yet know much about them from reflections, only that both unpleasantnesses and pains do exist, and that for a variety of reasons they are permitted. - 1748, May 12.

1944.

THAT THE PERMISSIONS OF EVILS FLOWING FROM SPIRITS ARE REPRESENTED BY A REMISSION OF THEIR EFFORTS. In a spirit, as in a man, there is nothing but evil, with an indefinite variety according to subjects. Wherefore they are continually attempting evil, although they do not perceive it while they are held in bonds, and according to the strictness and quality of the bond. Wherefore, when it is permitted to evil spirits to do evil, it takes place by a remission of their endeavors; for such it is represented. They then immediately rush to the thinking and acting of evil, according to the natural genius of each one. - 1748, May 12.

1945.

Thence is their genius known by others, and the fact is recognized by themselves by means of reflection at the same time given.

1946.

THE PERVERSION OF ORDER THE GENERAL CAUSE OF PERMISSIONS. I have sometimes wondered that it was permitted to spirits to do evil and to infest me so frequently. I knew, indeed, that such a permission was granted them for many reasons; but the evil spirits inferred from the Lord's permitting it that He was the cause of it, which they continually insinuated, when yet it was false; for the Lord never by any means wills that a man should be infected by evil spirits.

1947.

But when a man or a spirit passes through many states of the intellect and the affections, which states ought to be in their own order, but are not, and yet are to be reduced into order,

1948.

<sup>14</sup> CONCERNING LIBERTY. I remarked to spirits that the man who neither thinks nor acts anything from himself - that such an one does really think and act much good; while he that does everything from himself - he does nothing good, but much evil; the one is free, while the other is a slave. This seemed a paradox to the spirits, but yet it is most true, and is confirmed by the angels, as also by much experience of my own. - 1748, May 12.

1949.

15

1950.

THE CHARACTER OF [MERE] CRITICS IN THE OTHER LIFE. Certain spirits, who in the life of the body had devoted much labor and time, not to the sense of words, but to the words themselves, and who had consequently devoted themselves to the art of criticism (of whom also several had labored in translating the Sacred Scriptures), were with me; but I can declare, that whilst they were present, all things whatsoever that were written and thought, were rendered [by their sphere] so obscure and confused, that I could scarcely understand anything whatever, - yea, my thought was kept, as it were, in a prison, because they determined all the thought solely to the words, abstracting it from the sense of the expressions, so that they wearied me extremely, even to indignation; whilst, nevertheless, they thus imagined themselves to be wiser than others; whereas, such as are from the lowest class of the people, and even children, are much wiser, and can more wisely understand the sense; - hence of what quality such erudition, or such human wisdom is, abundantly appears, namely, that it is much inferior to that of rustics and of children, inasmuch as they thereby close the way to interior things.

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<sup>14</sup> Dr. Tafel suggests that 1949 should come after 1948. This, he says, differs slightly from that of Swedenborg's manuscript.

<sup>15</sup> then such things exist, which is also an indication that unless the Lord should reduce all and single things to order, especially in these last times, that no flesh could be saved. - 1748, May 12.

## 1951-2000

1951.

Such, also, although they are most skilful in languages, as in the Hebrew, have, nevertheless, much more blundered [hallucinati sunt], and do still blunder, in translating the Holy Scripture, than those who have not been critics, although they may have less understood grammatical [points]; which can be demonstrated by very many considerations, although [I am aware] that in human minds there is a settled opinion to the contrary. <sup>16</sup> - 1748, May 13.

1952.

The thoughts of critics, and of those who have devoted much labor to languages and to grammatical [studies], were also, on a former occasion, represented to me as closed lines, within which there was nothing.

1953.

The case is similar with those who labor much in controversies; for they propose, yea, imagine to themselves innumerable things as difficulties, and things which suit their thesis or propositions, and thus they more and more close up the interior sense, or the way to the understanding of truth and goodness, and consequently to wisdom.

1954.

For the more the sense of words is regarded, the less are the words themselves attended to, as may be known to anyone in conversation, and in the reading of authors; so that the more anyone attends to the words of a speaker or of a writer, the more the perception of the sense perishes, as may be known to everyone if he attend to the subject, which happens in the degree that the attention is directed to the sense or to the words,

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<sup>16</sup> Mr. Smithson, from whose translation we copy Nos. 1950-1955, here inserts the following note: "From these observations of the author, it must not be supposed that a thorough grammatical and philological knowledge of the Hebrew and of other languages is to be disregarded or lightly esteemed, because accuracy and certainty can only be obtained by such means. But the author's observations relate to those who make that which is formal and secondary essential and primary, or who make intelligence and wisdom consist in such things as are but the lowest means of acquiring them."



which it has often been given to know in the case of spirits, who confessed it to be so.

1955.

The case is similar in respect to controversies; [for] in proportion as the mind is intent upon controversial [disputes] the truth perishes, except the proposition which a man wishes to defend is derived from a general truth, which, however, is obscured when the mind is too intent upon controversy; for in such case the truth is obscured, inasmuch as all difficulties in a general truth cannot be shaken off, because some of them bear more remotely upon the subject, which, however, the human mind presents as very nearly connected with it; and some bear more closely upon it, which can be known if one truth only is exhibited, as this - that the Lord governs the universe, both heaven and earth, that He does no evil to anyone: myriads of objections which the human mind of [itself] cannot shake off, may be alleged against this truth, and if the mind remain long in objections it is obscured so as to doubt, and at length to deny [the truth itself], which it has been often even to learn from spirits; for in every universal truth there are myriads of myriads of truths, and as many objections; because there are as many things contrary thereto, since every truth has its contrary, which the mind, when seeing from inverse order, favors, and is thus blinded. - 1748, May 13.

1956.

WITH IS MEANT BY THE BODY'S BEING PURIFIED. There are some who hold that man rises after death even as to his body, and that the body undergoes a purification, and respecting which I was today in conversation with certain spirits; and it was acknowledged that man knows no otherwise than that he enters into the other life clothed with a body; but [they remarked] that this corporeal principle thus remaining would die, and thus the natural things [pertaining to him] become wholly obsequious to the Lord, for which reason it is said that the body would be purified. - 1748, May 13.

1957.

CONCERNING THE SPEECH OF SPIRITS WITH MOSES AND THE PROPHETS. Conversing with spirits concerning the speech [held] with Moses, they assured me that it was merely a simple speech, and not an

interior thought, for it was solely in externals, such as was enjoyed by others also in the Israelitish people, which is sufficiently evident from their writings, and other indications. Interior things were unknown to them, for not being in their memory as in a common vessel, they were not within; so that they had nothing but a mere external, and such accordingly was their speech, as also their vision, that is, purely imaginative, pertaining wholly to exteriors. It is permitted to no one to penetrate the interiors, and thus by thoughts of the interiors to communicate with spirits and angels, unless in the case of those who have been previously instructed by the Lord, and are in faith towards Him. - 1748, May 14.

1958.

When a communication of interiors is also given, there is not only a speech of spirits, but a knowledge also of their thoughts and affections, and at the same time a knowledge of their quality, together with a certain thought still more interior and more universal. Thus the common [receptacles], called vessels, are filled, but variously, some more scantily and some more fully, according to the good pleasures of the Lord. The interiors are in like manner purified even to communication with the angels; in which, however, nothing is perceived distinctly, but only that a thing is so and so, and that a vast multitude of such and such things are comprised in it. Thus they contain indefinite things, as do also the common vessels, so to term them, for the comprehension of the more interior angels, etc. In this way, there is a transition made from the world of spirits into the angelic heaven, for spirits are unable to know what the angels think unless it be communicated to them according to the Lord's good pleasure. - 1748, May 14.

1959.

THAT THE OPENING OF HEAVEN TO ANY SPIRIT, AND STILL MORE TO MAN, IS FULL OF DANGER. (((((((A certain not badly disposed but serious spirit spoke with me, and I perceived that heaven was opened a very little into his interiors, so that he could look in and see what of good there was there. He then began to lament and to be tormented, praying that his suffering might cease, as he could not remain in such a state on account of the anguish he experienced. From this and from certain other experiences, it may appear how dangerous it

is for heaven to be opened to man, for he is liable to be tormented with remorse of conscience even unto death. - 1748, May 14.))))))) O O <sup>17</sup>

1960.

<sup>18</sup> WITH WAS DENOTED BY THE FIG-TREE LEAF, WITH WHICH ADAM GIRDED HIMSELF. Conversing with spirits concerning the fig-tree leaf, with which Adam girt himself around, it was confirmed to me that it signified their natural thoughts, or rational, or intellectual faith, under which were the nakednesses or filthy loves that were covered by such a fig-leaf. - 1748, May 14.

1961.

<sup>19</sup> O O It is a wonderful fact, and one passing the comprehension of most persons, who regard it as a paradox, that when the heaven of the Lord looks directly upon evil, it produces this kind of torture; that is to say, when the Lord's special presence manifests itself, this kind of anguish and torment ensues, and, as Moses says, Numbers 10:35, then His "enemies are scattered," and "they that hate Him flee before His face;" when yet that manifestation brings nothing of evil, but good only, being of the most abundant clemency. Hence it may appear that man or spirit himself is the cause of his own evil, torment, and death. - 1748, May 15.

1962.

CONCERNING A CERTAIN SPIRIT WHO DESIRED TO COME INTO HEAVEN. There was a certain spirit of this earth, who applied himself to my left side, and said that he earnestly desired to come into heaven; and inquired how he should get there, to whom I replied first, [by asking him] ((((((whether he had spoken with good spirits, and was able, as a first step, to come into their society, as he could afterwards be admitted into heaven. To this he replied, that they would not admit him into their society. I then said that admission into heaven pertained to the Lord alone. Concerning that spirit I was informed by others, that he belonged to a class composed of those who, when they die, and come into the other

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<sup>17</sup> Dr. Tafel remarks that he has transposed Nos. 1960 and 1961, which he has indicated by the dotted circlets. This is evidently required by the connection.

<sup>18</sup> Dr. Tafel remarks that he has transposed Nos. 1960 and 1961, which he has indicated by the dotted circlets. This is evidently required by the connection.

<sup>19</sup> Dr. Tafel remarks that he has transposed Nos. 1960 and 1961, which he has indicated by the dotted circlets. This is evidently required by the connection.

life, desire nothing else than to come into heaven, however they may have lived, or whether they have had any faith or any knowledge of faith thinking only that because they desired it they would be admitted, and considering that to be the essence of salvation. But all such are as it were infatuated, having nothing else in mind than heaven and heavenly joy.)))))) (((((But they know nothing else, and in their lifetime were inflamed with this desire, regardless whether they had faith or not; and even if they could have been admitted, besides being incapable of companionship with the celestials, they would have longed for nothing else than joy, and would never have been content, because they could not have been affected with true joy. Those of this character, therefore, suffer for a long time, till at length they forget this cupidity, and when they have forgotten it, then it is first insinuated to them what heaven is, to wit, that it embraces indefinite things in one complex, and then what heavenly joy is, to wit, that it is mutual love, whence flows the multitude of other joys. - 1748, May 15.))))))

1963.

WHENCE THE DIVERSITIES OF PLEASURES. In conversing with spirits on the origins nature of the great diversity of pleasures, which are so various as to be almost indefinite, some even experiencing delights in things of a contrary nature, it was said that it originates in no other source than harmony, and the harmony results from the habitual course of life from which the delight is derived. A harmony contrary to true harmony is acquired by habit, for there are those who take pleasure in discords, as there are those who delight only in concords, as is evident from a multitude of proofs. Hence whatever results from acquired harmony is a pleasure, and soothes, and from the force of habit one loves to return into it.

1964.

It was shown in various ways how spirits, from their life in the body, have acquired to themselves harmony from different sources, as from contradicting, from plotting against conjugal love, from attempting to destroy it, and especially from various abominable things in which they take such delight that they can conceive of nothing more exquisite. These delights of theirs were occasionally communicated, as I have elsewhere remarked, being made known at one time by means of [opposite]

tediums and unpleasantnesses, at another by the confessions of those who had been in them, thus evincing by lively experience in innumerable instances that their life is in acquired pleasures. Thus there are as many diversities of life as there are, and have been, and will be men and spirits, and if they were to be multiplied to eternity, still the diversities would be distinct; which was also confirmed by its being manifest from their faces and speech alone. - 1748, May 16.

1965.

As to what pertains to celestial joys and pleasures derived from genuine goods and truths, they flow from the Lord alone, as the only fountain; and unless the Good and True should proceed from this only fountain, i.e. the Lord, no goodness nor truth could be given, nor could any society exist, for the universal is that which rules all the singulars and conjoins them; from which, as well as from many things besides, it may appear that the Lord alone is the Good and the True, which was spiritually confirmed in me by the angels, for they are held in that delight and that heavenly persuasion which was communicated with me, with a view to persuasion. - 1748, May 16.

1966.

((((THAT EVIL SPIRITS CANNOT BE WITH THOSE WHO BELIEVE IN THE LORD. It was previously shown that evil spirits are pained and tortured by the angels looking intently upon them. The case is very similar with the man who is in faith, or who is held in faith by the Lord; evil spirits cannot then approach; [if they attempt it] they begin to be tormented in like manner, and desire to fly away. I have several times heard them complaining and lamenting when in the presence of faith. - 1748, May 16.))))

1967.

NATURAL TRUTHS, OR TRUTHS DRAWN FROM CORPOREAL, WORLDLY, AND NATURAL SOURCES, ARE [AS IT WERE, A KIND OF] EARTHEN VESSELS FOR THE RECEPTION OF SPIRITUAL TRUTHS. I conversed with spirits respecting natural truths, intimating that men at the present day have very little concern in regard to truths, but were intent solely upon experiments, from which, for many reasons, they were unable to elicit causes, and that the truths thence deducible

were not acknowledged, inasmuch as they are hidden from those who are in the extremes of the corporeal and sensual, to whom hypotheses and falsities are more congenial.

1968.

It was said, moreover, that natural truths are vessels in which spiritual truths may be contained; for unless the objects or instrumental causes are adapted, the spiritual causes cannot be applied to them, as appears from many considerations, especially those drawn from the containing vessels of the whole body, as, for instance, that unless the blood-vessels with their membranes agree with the nature of the blood contained in them, they cannot hold the blood, much less can it act or be acted upon according to its nature and design. So likewise neither unless the blood-globules were such as they are, would the [animal] spirits and the life of the spirits be able to abide and live in them according to their nature and end; and thus also in all other things in the threefold kingdom and in the world. - 1748, May 16.

1969.

In like manner, the heart is such a vessel of the blood and its operations, according to the whole nature and scope of its forces; and so also are all the viscera of the body, which are mere vessels formed entirely in coincidence with the nature of their operations and uses, and thus of their ends. - 1748, May 16.

1970.

That truths cannot be apprehended, but are rejected among idle conceits, is evinced by one example which, though a natural verity, would scarcely be believed, to wit, that the least degree of thought and affection produces an effect upon all the organic principles of the brain which are in front of the fibrils, namely, the cortical substances; and because it affects the principles, it affects also all things of the fibers arising from them, which are myriads of myriads, and thus the whole body. Moreover, that of all those myriads, there is no portion of cortical substance, no fiber, no point of a fiber, that is altogether like another, but a continual variety reigns throughout, and thus the whole brain and the whole body with its innumerable varieties constitute one single and most subtle act of our thought, which we indeed suppose to be of infinite

subtlety, but which nevertheless consists of countless varieties of persuasion and affection in each minutest point of thought. Yet who would believe these things, when notwithstanding it is simply the statement of a natural truth, which can be demonstrated as well from known philosophy as from manifold experience? - 1748, May 16.

1971.

Hence it is evident how rude, obscure, and most general is everything we think, and which we deem sublimely particular.

1972.

Yea, if the matter be stretched still farther, inasmuch as the human body, and every part of the body, corresponds to the spiritual world and to heaven, it may thence appear that there is an influx into the very least of thought. But I will not ascend to these incredible heights, because man is immersed in the depths of obscurity; but I have spoken on these points with spirits and angels, and they have confirmed them. - 1748, May 16.

1973.

WHAT IS MEANT BY EVENING AND MORNING, [AND] DAY. Gen. 1. I spoke with spirits as to the import of day, and of morning and evening, Gen. 1. That day signifies time in general may be most clearly shown from the usage of the Scriptures, for that word signifies time.

1974.

As to evening and morning, [it is to be known] that in all things pertaining to generation both in general and in particular the commencement is from the evening, and the progress onward to morning, as in general with those who are regenerated their evening is [a state of] misery, temptations, and despairs, from which, however, the coming forth is to the morning. The case is similar in particular instances, for in all things of regeneration the start is from evils which are turned into goods; and it is remarkable that evil spirits begin from their phantasies and cupidities to excite men, though these influences are in various modes turned into goods, as has been made known to me by a daily experience of three years' continuance. This is evening and

morning even in most singular things, whence not only is regeneration, but the perception of goodness. - 1748, May 16.

1976.

<sup>20</sup> CONCERNING A MOST NEFARIOUS FELLOWSHIP. Certain female spirits came to me, who were, I think, recently from the life of the body, for they were still ignorant that they were in the other life, but when the fact was shown them they could then look back and recollect. Their quality appeared at first to be good, for they assumed such an air; but when they had retired I learned from others that they were abominable, and belonged to the class of those who hold the intercourse of men and women to be not only lawful, but even holy, saying that they were born in sins, and could not refrain from this kind of indulgence, although to have such intercourse with any others than those who are wholly like-minded they regard as unclean. Yea, being unholy themselves, they went so far as to revile marriage, and to represent such connections as impure. It was said to me that there are such persons of either sex in human societies who hold to this kind of intercourse without an end of marriage, of conjugal love, or of offspring, but solely for the sake of lewdness, saying that they had thus lived a most delightful life from childhood.

1977.

When I inquired as to the kind of punishment that awaited such, it was said that they were punished most severely, but the nature of the punishment they were unwilling to divulge, remarking only that it was excessively severe, being carried to a point at which they did not, as it were, live, that is, they were scarcely conscious of living, so completely had they forgotten the perpetration of such vile acts and abominations. For under the guise of sanctity they work confusion, and with the same pretence extinguish universal and principal ends, which are those of the procreation of the human race. From such confusion a grievous punishment cannot but result, and the extinction, as it were, of their spiritual life; indeed, it was said to me that they were not far from being Sodomites, wherefore let those who are conscious to themselves of such a course of life beware, for they are not spared in the other life. - 1748, May 16.

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<sup>20</sup> No. 1975 is wanting in the original.



1978.

What kind of punishment this confusion and commixtion of holy and profane ideas draws after it everyone may divine, for conjunctions of ideas form the mind. - 1748, May 16.

1979.

One of these punishments was made manifest; it consisted in the burning of their lascivious members, as it were, in fire, and that with excruciating pain.

1980.

The fact of this burning, as it were, with fire, will be considered as a paradox because it is predicated of spirits; but as all a man's susceptibilities remain [in the other life], so also his sensations, as I have said and shown elsewhere. This holds even of the sensation of fire, which a certain spirit was at first unwilling to believe, but he learned it to be so through a special experience. - 1748, May 16.

1981.

THAT THE WAY TO THE INTERIORS IS IMMEDIATELY CLOSED AS SOON AS ANYTHING COMES FORTH FROM THE CUPIDITY AND THE MEMORY BY MEANS OF ONE'S OWN EFFORT. It may be said, but can be understood only by a spiritual idea, of which I have been abundantly conscious, that that which proceeds from evil and from the memory, in other words, that which is drawn by voluntary act from a man's cupidity and science, that this stops short forthwith and fails to reach the interiors. The case is the same with the sciences of the memory as with the cupidity of the body.

1982.

By a spiritual idea it is perceived also how innumerable things are drawn from the memory and the genius of a man when still the man does not act by his own proper effort, and how fatuous and short-lived are the things which originate in a man's own endeavor. - 1748, May 17.

1983.

CONCERNING MEMORY. I have learned from experience that there is an interior from which is excited the memory of material and corporeal ideas, and that such a memory remains also with spirits from which, at the good pleasure of the Lord, those things that have been stored up in the memory of sensual ideas are excited. That there is such a memory, and that it is more perfect than the memory of the body, is a fact which has been forced upon me by many proofs; yea, even that which man supposes forgotten is still lodged in that memory, though buried up in sensuels. The same thing may be inferred from dreams and other indications. But beside this memory, there is a memory still more interior, namely, of spiritual ideas, by the and of which thought and speech may be carried on, and this it is by which that [first] interior memory is excited. By means of that spiritual memory spirits possess a great advantage over men, so that they can think much more subtly and distinctly; thus their faculties are vastly augmented in comparison with what they were in the life of the body. This was confirmed by an abundant experience, concerning which elsewhere. - 1748, May 17.

1984.

And because a spirit can speak in, or in connection with, a man, and does not know other than that he is the man himself, he cannot possibly know otherwise than that he has the memory of sensual things which he had in the life of the body. On this head I have several times conversed with spirits, and because they knew not otherwise, they insisted that it was so; of which see elsewhere. - 1748, May 17.

1985.

THAT THE PLACE OR SITUATION WHERE SPIRITS ARE SEEN IS APPARENT ONLY. (((((I have observed that spirits according to their genius and disposition, and also according to their state of mind [animi] or mind [mentis], obtain a situation relative to the human body, as, for instance, at the right, at the left, on the sides, above, below, afar off, near by, all which are mere appearances, as has been often shown me, and likewise today while speaking with spirits on that subject; [for I noticed] that while I turned myself to the same side relatively they appeared present, and so everywhere, when yet they were [in fact] only in one place;)))))) (((it was said also that myriads could appear in the same place, when yet there was not a single one of them there. It was moreover

observed that those who were at a considerable distance from me, either below or above, sometimes seemed to themselves to be in a moment in the nearest proximity to me, at which they greatly wondered; as also that those who were below seemed suddenly above, and so on. - 1748. May 17.

1986.

It was observed that neither spirit nor angel was in the least degree, or for a moment of time, out of the place which was allotted him by his genius, quality, and state, which allotment was so accurate that there was no error in the minutest point, which is an arcanum of the Lord. - 1748, May 17.

1987.

CONCERNING THOSE AT THIS DAY WHO ARE, AS IT WERE, [A REMNANT] OF THE ANCIENT CHURCH. There are still some who retain and preserve much of the Ancient Church, and who are especially distinguished by that feature of it by which they perceive whether anything is good. For this reason they are also rejected of others, who suppose that they are to be classed with enthusiasts, when yet this was a peculiarity of the Ancient Church that they had a perception of what was good, and thus of what they should do, acknowledging the operation of spirits, but recognizing in themselves that only of the Lord's spirit, and rejecting others. These persons, however, are mostly of an inferior condition, not easily admitting learned men among them, wherefore they think in simplicity, and give but a limited range to their thoughts. These are happy in the other life, and they were seen by me in front, towards the higher part of the forehead, at some distance; and they could perceive more fully and profoundly what was thought than other spirits, so that I could not converse with them in a like manner [as with others], but only by means of a greater fullness of thought, which the others said they did not understand; indicating that they are not far from heaven.

1987\_1/2.

How it was with them in the life of the body was shown me, as usual, by their utterance of the Lord's Prayer, in which their understanding of it was communicated to me; this was so simple as hardly to extend beyond the sense of the letter, but yet such as not to be closed as with others, but

still soft, easily opened, and thus intelligible to the angels, as if each idea, though sensual as to the words, could serve for a vessel. - 1748, May 18.

1988.

I conversed with them concerning perception, [from which it appeared] that to those who are in true faith it is such that they not only acknowledge that they neither do nor can think of themselves, nor are disposed to: consequently neither to act [from themselves]; for action follows entirely the will, but also they perceive that each single thing is from the Lord, for they are continually held in that thought, wherefore according to the Lord's good pleasure they perceive what is in any thought, whence it is, from what spirits, of what quality they are when it is suggested, what are their cogitations, what they speak or think with each other, what are their affections with their varieties, what the influxes of the angels, besides innumerable other things; for they are altogether like spirits in the other life, which the spirits often confessed concerning me, not knowing that I was in the body. - 1748, May 18.

1989.

THAT EXTERNAL SENSES DISAPPEAR IN THE HEAVENS. It was represented by a spiritual idea that external senses perish in order [or one after the other] as they penetrate interiors, or, which is the same, as they ascend towards superiors, insomuch that if a style is filled with mere poetical names, as Parnassus, its fountain, Pegasus, and the like, those who employ those terms in writing know that they signify things pertaining to scientifics, which sense when it passes away, then comes the sense of the letter, which sense also perishes, and is succeeded by a higher, and when this disappears then comes one still more interior, and so on. Such is the penetration and ascension of senses while they penetrate or ascend towards interiors, until at length nothing remains but the pure, true, and good in the inmost heaven, originating from the Lord, who is the essence of all things. - 1748, May 18.

1990.

CONCERNING THE STATE OF CERTAIN SOULS AFTER DEATH.

(((((The greater part of mankind, and indeed nearly all, are ignorant of what constitutes the happiness of the blessed after death, because they have no perception on the subject. Within their ignorance lies entirely

concealed the nature of interior and inmost blessedness and felicity, so that it is only from corporeal delights and joys, from sensual and worldly things that they have any perception. Hence they regard the things of which they are ignorant as of no account, when yet corporeal and worldly joys are worthless, foul, putrescent, and the like.)))))))

1991.

Just to mention the simplest forms of the blessedness of certain souls, I may remark that some who in their innocence and simplicity have delighted in pleasant gardens, groves, and the like, where there was nothing lascivious to occupy their minds, those in the other life seem to themselves to walk in similar pleasant scenes, and to enjoy exquisite delight in connection with numerous associates. From these things a conclusion may be drawn as to others, but this is the first degree of the delight of the blessed, which contains within itself innumerable interior delights. - 1748, May 18. Other enjoyments succeed afterwards, thus in order and through degrees.

1992.

HOW GOOD IS TURNED INTO EVIL BY SPIRITS. Some turn good into evil from deceit, some from some other prompting, so that there is a variety of causes; but I may here just allude to one method by which good is turned into evil among spirits who are scarcely aware of the fact; that is the case of those who have become weary of their wives, and thence have taken, as it were, a disgust even towards conjugal love, as when something of a delightful or pleasant nature which is of conjugal love comes to them, and of which they weary, then immediately that pleasing and delightful thing is turned with them unconsciously into what is tedious and nauseating, thus into the contrary, concerning which I conversed with spirits. The case is the same in regard to other pleasures and delights. - 1748, May 18.

1993.

Wherefore there are three general causes, so far as I have yet learned, by which good is turned into evil, to wit, from deceit, from art, and from a nature contracted, as has been made known to me from experience.

1994.

The case is the same in regard to the false and the true, namely, that the true is turned into the false, which takes place either from deceit, although they know the truth; or from art, in that a peculiar delight is taken in being able to pervert, which is accounted a sign of ingenuity; or from nature, inasmuch as in the life of the body they were persuaded concerning falsity, and had acquired a faith of the false, as the Gentiles, who are much more easily saved than those who act from deceit and art.

1995.

**HOW THE ANGELS ARE AFFECTED BY THOSE THINGS THAT ARE EVIL AND BASE.** By experience it was given me to know and to perceive how the angels have a sensation of those things in man which are vile, and consequently evil; for when I read respecting the scortation of the people with Baal-peor, Num. 25, an angelic perception was given which was communicated to me, and which was such that I perceived nothing foul or filthy, but only somewhat mild, which cannot be described. Compared with earthly things it resembled those that are sharply angular, and thus pungent, when their sharp angles and points are rubbed off. - 1748, May 19.

1996.

**(CONCERNING MUSIC - WHAT KIND OF EFFECT IT PRODUCES UPON SPIRITS.** It has twice happened that I have heard in the streets music from stringed instruments [viol och hakbrade, i.e. violin and harp], which so soothed the spirits that they scarcely knew but that they were in heaven, for they were exhilarated to such a degree as to be, as it were, transported out of themselves. I perceived their delight, which was abundant; and even now, while I write, that music of strings and pulsatile chords is continued. The spirits are so changed by it that they seem scarcely the same.

1997.

Wherefore, speaking jocularly with them, I said it was no wonder that the evil spirit that infested Saul was so changed when he heard David playing upon the harp, seeing how much they were changed [from a similar cause]. They replied that they were in such a state that they could now neither think nor do anything whatever of evil, because the delight they experienced penetrated their interiors. - 1748, May 19.

1998.

And it is remarkable that the angels were affected with pleasure from the same cause; but only when I paid less attention to it, so that I did not mix with it the delights of the spirits communicated to me, but when I, as it were, heard nothing. So also in other things, [I noticed that] the angels paid greater attention in proportion as I paid less. - 1748, May 19. The reason was, that corporeal things were then conjoined, as the thoughts of the spirits were almost corporeal.)

1999.

HOW THE CASE IS IN REGARD TO THE EXCITEMENTS OF CUPIDITIES WITH THOSE WHO ARE IN FAITH. I conversed with good spirits, who supposed that I might be thinking something of evil, saying that such was my quality, consequently that I was not pure. but it was given me to reply that the truth of the case was like that of an image in a looking-glass, which is supposed by those who know no better to be the very person himself and not an image, when still the fact is not so; for cupidity and evil is excited by evil spirits, and when one is in faith nothing adheres or is imputed to him, but [evil] is turned into good; for nothing of this kind is excited with him who is in faith except for an end, namely, of reformation and regeneration. The idea is, as it were, an image which works an illusion, and presents an appearance of the person himself, when yet it is nothing else than the phantasies of spirits which are communicated, and thus form a semblance of the person himself. With this response, as the spirits were good and faithful, they were abundantly satisfied. - 1748, May 19.

2000.

THAT NOT THE VERY LEAST MOTION IS EVER MADE BY MAN APART FROM A STATED LAW. I have sometimes observed that nothing ever existed but by the operation of a fixed law, not even the least thing, as, for instance, the casual occurrence of anything to the eye, the movement of my hand, etc. But I then perceived also that I might be persuaded concerning it by an influx from heaven, so that in fact I was persuaded; for the heavens are in such a persuasion, and that nothing, not even the slightest occurrence takes place but in consequence of the will, the good pleasure, or the permission of the Lord, thus perpetually

from a fixed law, as may be sufficiently manifest from one experience only, to wit, that there could not appear to me any representative image, nor could any voice be heard, unless entirely according to a law from which there could not be the least imaginable deviation. Thus all and singular things are ordered with reference to ends, and those ends to a [still ulterior] end. - 1748, May 19.



## 2001-2050

2001.

CONCERNING THE GENERAL PRINCIPLE [communi] WHICH GOVERNS MAN'S THOUGHTS. There is a certain general something [quoddam commune] which governs mans thoughts, which holds those thoughts within certain limits which they cannot transgress, nay, which governs the singular and most singular things of thought. What is the nature of this general principle cannot be so well expressed, because men have no knowledge of it. It was represented to me by a waving sphere, which I perceived and felt, containing within itself thoughts, and holding them within limits, as already remarked.

2002.

This is sufficiently manifest that there can never be given any particular without a general, and that the particular is governed by the general; so also the singular, and the most singular by its own universal, which not only assigns limits to thought, but even to the singulars of thought. Thus it is the common sphere which affects and which persuades. Neither can man speak, or bring forth his sensations, unless there be a certain universal sphere of thought which governs and limits all and singulars, so that each word or idea shall flow fitly and spontaneously as derived from that sphere, and yet in such a way that man shall not know whence their source. Unless such a sphere governed, man could by no means think or speak distinctly according to the state of the sphere.

2003.

In natural things thence originating there is nothing given without a general sphere which governs singulars; not in the atmospheric world, where are sounds, sights, and the like; neither in musical matters, unless there be a co-sounding and equably accordant body; nor in the kingdoms of nature, as the vegetable and animal, yea, in all the organs of the body. But those general spheres are not so well known, because they are little reflected upon.

2004.

But whence are derived the spheres that govern the thoughts, and whence the things mentioned above, may appear if it be admitted that there are spheres of persuasions of the false, and of affections of evil, and that they are derived from the general operation of evil spirits, to wit, from their thoughts and cupidities.

2005.

But the spheres of persuasions of the true; and of affections of the good, are all from the Lord, as their appropriate and genuine origin.

2006.

There are given, moreover, indefinite varieties of general spheres, which cannot be defined except by being referred to genera and species, according, for instance, as the spheres of angels and spirits are present. Whatever are the appropriate spheres of angels and spirits, they are not commingled with the spheres of the Lord, but are tempered and are in themselves most distinct.

2007.

The spheres governing the thoughts of the man who is in faith are of the Lord, and peculiar to Him, so much as they have in them of the true and the good; as to the others combined with them, they pertain to angels and spirits who are ruled and ordered by the Lord with reference to uses and ends. - 1748, May 20. See concerning thought in what follows.

2008.

By means of an almost similar general sphere, others are otherwise governed, everyone according to his nature and genius, but yet within his proper limits, beyond which he cannot roam, for the general prescribes limits. These things were observed by a various experience in regard to spirits, some of whom were at the time, as it were, pained, saying that they seemed to themselves to be in bonds, because the facts were reflected upon, which reflection produced a general sphere that they were unable to sustain, inasmuch as the reflection disclosed their faults. - 1748, May 20.

2009.

**CONCERNING THE THOUGHT OF MAN - HOW SLOW AND OBSCURE.** It is known that man can think in a minute of time what he is unable to express by speech or writing in the space of an hour; for when he thinks he concludes all things within the compass of a general idea which governs, and everything accordant flows consistently from his memory, and from parts of his general idea; yet this general is of such a quality that he sees the series of consequences, though obscurely, still he sees them and connects them, because he draws a conclusion. From this it may be seen what is the nature of that general principle which governs singulars.

2010.

But this general, which appears to men so quick and momentaneous, is yet in itself so slow, that the angels of the interior heaven can think more rapidly and distinctly in one moment than man can within many hours, during which he will still think obscurely. This was said to spirits, who were highly indignant thereupon, although, as it was confirmed, it must stand for truth. - 1748, May 20. There is, however, a very considerable difference among men as to thoughts. With those in whom memory predominates, while there is otherwise a certain closure of the mind, there is less of thought; while with those in whom the mind is open, and more of the interior memory prevails, there is so much more of thought, because there are more things inserted into it by the Lord, according to His good pleasure. - 1748, May 20.

2011.

**HOW THE PASSIONS OF MEN ARE BENT SO THAT THEY MAY NOT BE BROKEN.** What it is to bend without breaking a man's affections, in which consists his life, everyone may know from experience, since friends and wives, when companions become incensed, study to appease them by various blandishments and compliances, until the enraged party is turned or bent from his passion, which anyone may confirm by a multiplied experience.

2012.

This is still better known among spirits, inasmuch as communications are made by spiritual methods, so that affections and their effects may be [more fully] understood. This is done by means of their intuitions, and at the same time of their perceptions; and of the same character are their spiritual ideas. Certain spirits were indignant when their anger was suddenly snatched from them in a spiritual way; still the indignation excited by the act remained, though they could not be enraged. There was then insinuated something that flattered their self-love, as of praise, administered in a spiritual way, when their resentment was bent into concord, so that the anger would recede. Hence conclusions may be drawn as to other things as, for instance, how it is that the Lord bends without breaking the cupidities of men; as also, that man is sometimes permitted to be led by his concupiscences, while yet they are bent in a wonderful manner to good.-1748, May 20.

2012\_1/2.

THAT EVIL IS ATTRIBUTED TO THE LORD. Nothing is more common in the Word than the ascribing of evil, wrath, vengeance, and the like to Jehovah, when yet nothing is farther from being the case. The reason is, that as man does not know more than that the Lord rules the universe, so he is of course ignorant how it is that He permits evils, and indefinite things of a like kind; wherefore, from this simple, most general, and most obscure idea, the obvious result is the idea that the Lord does evil, as is read in a multitude of places in the Word.

2013.

The cause, however, with the wicked is, that they derive all evils from themselves, and yet cast the blame upon Jehovah, which is their constant wont. To this we may add that some do not know otherwise, inasmuch as they cherished this persuasion in their lifetime and, moreover, they are not such as penetrate much beyond the surface, and thus do not grasp the nature and origin of permissions. Some again do it out of mere malice, which it has been given me to know by much experience, as oftentimes when anything of evil has occurred, they have laid the blame upon the Lord, and what their thoughts were on the subject was communicated to me. 1748, May 20.

2014.

THAT THERE IS A VARIETY OF ALL THINGS. Very many persons, indeed nearly all, are persuaded that hell is the same to everyone, and likewise heaven; thus they have respecting them only a most general and obscure idea; consequently, they close to themselves the way to a knowledge of what hell is and what heaven is, when, in fact, the varieties both in hell and in heaven are so indefinite, that if souls should be multiplied to eternity, there would never be one that should have precisely the same hell or the same heaven with another, but there would still exist an indefinite variety, nay, an indefinite variation of varieties to all eternity.

2015.

((((((((Thus there can never by any means be one soul precisely similar to another, which it was given to me to know by the fact that when I thought, in a spiritual idea, that if any two [souls] were one, they could not be conscious to themselves of a distinct existence, but would seem to be one; when, I say, I barely thought of a plurality being one, then the world of spirits and the angelic were so abhorrent to the idea that it was evident it was contrary to the truth of things. - 1748, May 20.))))))

2016.

((((((((But everyone [unum] is formed from the harmony of many; and the one is such as the harmony is; nor can there ever be an absolute one, but only a harmonic one. - 1748, May 20.))))))

2017.

CONCERNING THE DRAGON. He has been already described, I think, as being able to convert himself into a variety of forms, so as to appear as a good angel, to weep, and, as it were, to repent with a great semblance of sincerity, to speak to others, as to me, with apparent indifference, and at the same time to contrive deceits with others, but that was gathered from the indifference of his speech, in which there was infused an air of absence, and other like things.

2017\_1/2.

But that he is tolerated, and not forcibly thrust down, which could be effected in a moment, as has often been done, one reason is, that those

who worship him in the world are, after the life of the body, or rather after the death of the body, similar to themselves in the other life, nor do they know otherwise than that they are living in the body, so that they are struck with astonishment when otherwise informed. Such, therefore, having in their minds a veneration for him as for an idol, they are permitted at first to approach him; for cupidities and falsities are not taken away in a moment. Inasmuch, then, as souls are in such a state that they would be broken [by a sudden and violent change], therefore the process is gradual, and toleration and permission is allowed, till at length they are step by step drawn out and led forth to other places. The case, indeed, is not unlike that of the Gentiles, who also resort to their idols, but according to their states of life in the world they are called away from them as soon as their peculiar corporeal principle is somewhat worn out. - 1748, May 20.

2018.

It is a matter of most familiar habit with him, as also with evil spirits, continually to persecute the faithful, or continually to accuse, blaspheme, and injure them, as far as it is permitted, while the faithful on the other hand never injure him. He often makes complaint, as he has just now, that he is so infested by those who are in true faith; but it is answered that they never infest him, but that, on the contrary, he infests and impugns them every moment; upon which he ruminates, not knowing what to say, as he acknowledges the fact. Thus he is the self-procuring cause of his own harm. - 1748, May 20.

2019.

THE DIFFERENT STATES OF MEN AND SPIRITS IN GENERAL. There are many differences between the states of spirits as spirits and those that distinguished them as men, concerning which I have treated fully elsewhere; this only is to be observed here, that men have various external objects which move, modify, and bend their internal senses; but with spirits it is not so: that men live in such societies as they can, from various causes, associate with, even when their associates are dissimilar to themselves; it is otherwise with spirits, who associate only with their like. Men are distinguished by the possession of a corporeal memory, by means of which their acquisitions are made; but not so with spirits. Men also from the past conjecture the future, but not so with spirits, who have

no memory of the past, except when it is excited for certain ends. Men have comparatively little penetration, spirits much more; they see the thoughts of others, but with a difference [from the perceptions of men], in that they see in others the things that flow from them. The thoughts of men are bound, as it were, to corporeal things, like their organic substances; but not so with spirits. - 1748, May 20.

2020.

THAT THE LORD RULES ALL AND SINGLE THINGS. While speaking with evil spirits, who would fain arrogate to themselves the rule of all and singular things, I perceived around me innumerable spirits, who all contributed somewhat to the train of thoughts, which, as usual, were connected in a series. I then perceived that while there were such vast numbers all concurring to the train and connected series of thoughts, it could not be otherwise than that one should govern all, and dispose them into series, and that others, who continually dissented and opposed, ought to agree, so that so many repugnances may not exist to create impediments; so that, unless there were one [supreme ruler], who is the Lord, because the great object of faith, nothing whatever could be thought; but from so many, and even countless diversities, nothing but utter confusion and chaos would exist; and this they could not do otherwise than acknowledge, because it was given them to perceive it by a spiritual idea. Hence it may be known that the Lord rules all things, both general and most special, and that without His control the whole system would collapse. Those who arrogated to themselves the rule, inasmuch as one was opposed to another, [were challenged on this score,] but they retorted that they were competent to do it. It was replied [by asking] who could rule them, consisting, as they did, of legions of legions, and mutually contrary to each, inasmuch as hatred rules all, for the love of self is predominant. - 1748 May 21.

2021.

THAT THE LORD CAN ENABLE ANYONE, BY A SPIRITUAL IDEA, TO PERCEIVE INTERIOR THINGS. Certain spirits supposed that I only was in such a state as to be capable, by a spiritual idea, of perceiving interior things, and of being as a spirit, from whence, as usual, they drew some kind of sinister inference; but it was said to them that all could be such if the Lord pleased, even the most stupid, and I was then reminded of a

certain stupid individual whom I had known many years before. This man was accustomed at certain times to make public addresses, and he could then recollect a multitude of things which he could not possibly at any other time recall to mind. It was then, moreover, shown to me by experience that upon the withdrawal of such a spiritual idea, I was altogether like any other person in thought, which was a matter of wonder to spirits, and that, according to the Lord's good pleasure, not only was this faculty opened with me, but also with all spirits, to whom the Lord should see fit to grant it. By experience, moreover, I had previously learned that spirits, when reduced into a similar state, would communicate to me such things as pertained to them, that I knew no otherwise than that I myself had once known them, and thus recollected them, when yet, afterwards, I knew that it was owing to the operation of spirits upon me, similar to the operation of man upon spirits, who suppose that they know what the man knows, the effect being thus reciprocal. From these and many other facts, it may be concluded that, with whomsoever the Lord pleases the mind may be opened, so that by a spiritual idea things may be intuitively perceived - in an orderly manner with those who are in faith, and in an extraordinary and miraculous manner with those who are not in faith.

2022.

Additional confirmation was afforded by the fact of the prophetic spirit in the representative church, which spirit was given to whomsoever it seemed good to the lord, thus to the seventy elders by the spirit of Moses who prophesied, as did also Saul; which prophetic spirit was no other than an influence prompting them to speak and act by words and ways that were unknown to them, the things [said and done] being external, but signifying what was internal. So, if it pleased the Lord, a similar spirit could now be given, and one intuitively penetrating interior things, inasmuch as at this day men are more in knowledges, and in the faith of verities, only there are certain corporeal things by which spiritual actings are embarrassed and hindered, upon the death or separation of which the remains of spiritual things may be excited. 1748, May 21.

2024.



<sup>21</sup> HOW THE PASSIONS OF SPIRITS ARE MODERATED. A certain spirit was in the cupidity of having something; indeed, he burnt, as it were, with the desire, but his state did not penetrate to my perception, as I experienced at other times; but it was exhibited to the internal sight. There appeared, as it were, a sphere somewhat inflamed, which was the sphere of the cupidity wherein he was held; nor did he then appear to me otherwise than as a very diminutive something, floating about, as it were, in that sphere, the sphere of cupidities being circumfused around him. He in that state lamented, saying that he was in extreme pain from not obtaining what he longed for. It seemed to me that he would perish; but just at that time another more subtle sphere entered from the Lord, which was a sphere of uses, whereupon his pain was mitigated, which he confessed, [saying] that he could receive consolation, and that in the degree in which the rays of the sphere of use extend. He was thus instructed that nothing should be covetously desired except from use, and that use ought to excite affection.

2025.

Moreover, the cupidities prevailing with some of possessing without regard to use, which they afterwards defend by feigning uses, are also communicated, a common case with women, respecting which I spoke with them. 1748, May 20.

2026.

THAT MEN ARE WORSE THAN WILD BEASTS. I conversed today, as I have done before, with spirits respecting the human race, that they are worse than wild beasts, because that men live according to inverted order, and wild beasts according to true order; for men are prompted to extirpate all society for the sake of self, whereas with beasts it is not so, unless in the case of certain species when urged, under the goadings of hunger, their nature being such that, according to order, one species should feed on another. In a word, it may be demonstrated by many proofs that the human race, viewed in itself, and when left to itself divested of restraint, is worse than fierce wild beasts of the forest.

2027.

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<sup>21</sup> Number 2023 is wanting in the original.

That fierce wild beasts do also live according to the order impressed upon them, and not contrary to it, may appear from the fact that such as their soul is, such is the nature thence derived, wherefore they live according to order; but as to man, his soul, in his interior and inmost, is such that he loves his neighbor as himself, but his exterior or his natural mind, and his corporeal promptings, are altogether contrary; he does not love, but desires rather to destroy all those who can be termed near to him, and the nearer they are the more intensely does he feel opposed to them; wherefore he does not live according to the order of his soul, but against it, and in a way altogether contrary to that of the wild beasts; on which account, as I said to the spirits, if the natural mind of man resembled the wild beasts, it would be much better for him, but now he is much the worse of the two; to which the spirits listened, but made no reply. - 1748, May 21.

2028.

Certain species of beasts and fishes eat beasts and fishes of the same genus and species, but that is when they are pressed by hunger, in which case they are furnished from this source with food, thus preventing a too rapid multiplication; but when they are satisfied, they betake themselves to repose. Man, the more blood he sheds, the more he filches of his neighbor's goods, the more he desires, being never satisfied; his cupidity grows and increases till he comes to aspire at the possession of heaven itself, which desire is in fact involved in the least spark of self-love. - 1748, May 21.

2029.

Hence it may appear that all who have been and are men tend backward, or, what is the same, tend downward, consequently to hell; unless the Lord were to raise them from hell, all would fall headlong hither, which, when it was said to the spirits, they remained silent. - 1748, May 21.

2030.

CONCERNING A CERTAIN ONE LATELY DECEASED. A certain spirit came to me at evening, and spoke with me, and from certain indications it appeared that he was recently from the earth; and as spirits are covetous of knowing everything, they were variously desirous of exploring his quality, and if they found anything discordant, then they

were disposed forthwith to infest him, but were as often withheld from so doing, so that he was continually defended, and more especially from the fact that he was a stranger, to whom it is commanded that good shall always be done. He was therefore shielded from assault by good spirits, by angels, and by the Lord, although the spirits sought by various methods to associate him to themselves, and thus to do him harm, as usual; indeed, they had recourse to their peculiar arts, but in vain. He was at first above the head, afterwards under the cerebellum, so that they were unable to ascertain his quality.

2031.

He knew not at first where he was, supposing himself to be in the world altogether as if living in the body, for of this impression are all souls recent from the life of the body, inasmuch as they are not then gifted with reflection upon place,

2032.

time, the objects of the senses, and the like, of which I have spoken elsewhere, and which would enable them to know that they are in another life, only that they live as it were in the body, and think accordingly.

2033.

((When it was afterwards given him to know that he was in the other life, and that he had nothing [of his former possessions], such as house, riches, and the like, but that he was, as it were, in another region, where he was deprived of all that he had in his earthly life, he then began to be affected with a certain anxiety, not knowing whither he should betake himself, where he should dwell, etc., when it was said to him that the Lord alone provided such things for him and for all.

2034.

He was then left to his own reflections that he might think, as in the body, what he should do, being now deprived of all things essential to life; and inasmuch as he was now in the society of good spirits and angels, his thoughts were so directed that he should entertain no idea of evil, from which evil spirits could derive a cause of infesting him, and in

this state he remained for a very considerable time. Hence it was observed that souls think altogether as they are accustomed to do in the body, and by means of these agencies an exploration was effected, going to show that the spirit in question could be in the society of the good, and that he had been a man who was in faith towards the Lord.))

2035.

Then, although evil spirits were disposed continually to infest him, and to draw him into their societies, aiming by their arts to pluck him from the fellowship of the good, yet he was still protected; and it was permitted to these evil spirits to persist in their machinations even to the point of producing in him a certain degree of fear and anguish, as is wont to happen to those who are in faith, that they may think that it is the Lord alone who protects them; for without such a fear and anxiety they would scarcely acknowledge that fact, etc.

2036.

He was afterwards transferred to another place, even to the province of the heart, and their good spirits and angels defended and screened him with much solicitous care from the evil, that they might not know where he was. This was committed to angels who were then especially in that solicitude, aiming by every method to defend him, and for that purpose forming, according to spiritual ideas, a kind of guardian circle around him. From the same solicitous care they performed a great many other kind offices in his behalf, from whence it was given to know how the angels defend good souls, and they in like manner are formed to the exercise of a similar compassion.

2037.

They also rendered to him every assistance, and whatever he was prompted to wish and long for in his thoughts, that they gave to him, thus everything that entered into the range of his thoughts and desires, for they can give whatever is desired, inasmuch as such things can be represented, and thus can be made to appear to the person altogether as if he possessed them in the world, for the possession of goods in the world is nothing else than imaginary, and when the imagination enjoys them to the full and has them in its eye, then it possesses them as in the world, and is delighted with them.

2038.

((Being afterwards left to his own cogitations, he began to reflect how he could be sufficiently grateful for such favors, from which the conclusion was easily drawn that that soul had been led by the Lord, and that almost immediately after death he would come among the celestials. 1748, May 22.))

2039.

From the Lord's Prayer which he prayed with me, I perceived that hitherto he had not advanced beyond the literal sense, thus that he prayed in simplicity and faith, and that still his interiors might be immediately opened in the other life. - 1748, May 22.

2040.

THAT CRITICS KNOW NOTHING IN COMPARISON WITH OTHERS WHO ARE NOT CRITICS. It has often been shown me that critics, or those most skilled in languages, as the Hebrew, for instance, yea, even those who have constructed lexicons, and been translators of Moses and the prophets, were much less intelligent than those who were not critics; for the weighing of words has the effect of distracting the mind by the various senses assigned, causing it to adhere in bare words; and when such critics have seized upon any particular signification of a word, they hold on to it wholly regardless of the genuine sense, which they impel hither and thither, and urge with violence, in order to make it coincide [with their views]; which, when once the signification of a word is assumed, they are enabled to do in a thousand ways. All this was shown me by a living experience. - 1748, May 22.

2041.

It hence results that not only are they less intelligent in regard to spiritual things from their inhering in material ideas or words, but some may even be led astray in dealing with the Word of the Lord, which from the bare words alone they gather some other than the true sense, and defend and distort it from the love of self; for when the signification of a word is assumed, they then torture the sense into accordance with it, which can be done [as before remarked] in a thousand ways. Hence the spiritual ideas that are falsified by being mixed with material ideas, and

which in the other life occasion them impediment and detriment, inasmuch as falsities inhere in material ideas, are to be dispersed. - 1748, May 22.

2042.

CONCERNING SOULS [PRINCIPLED] IN FAITH, THAT IN THE OTHER LIFE THEY CAN BE AT ONCE PRESENT WITH THE CELESTIALS. The reader may refer to what was said concerning the recent soul above mentioned. He was now among celestial spirits, and could, without delay, make one in the general stream of their discourse, nor was there perceived ought to hinder his advance from anything false inhering in his ideas, nor anything repugnant from the love of self; for there are falsities and selfish and worldly loves which hinder the introduction of souls into celestial associations, as into these no one can be admitted except as he is in certain states, that is, before falsities and cupidities are vastated, and, as it were, worn away; these may be compared to sharp angles which prevent the easy volubility of the gyre in the unanimous discourse of numbers. - 1748, May 22.

2043.

WHAT IS SIGNIFIED BY BEING NOTHING. Spirits who did not understand what is implied in its being said that we are to undergo a process of annihilation, or becoming nothing, inasmuch as they supposed that by losing those things which were most peculiarly their own, they would be left so entirely destitute that neither man nor spirit would be intelligently master of himself, but be like a machine, devoid of all sense and reflection - such spirits often said to me that I should be nothing, should become nothing, but in a jesting way, as they did not understand what was implied in being nothing. But it was given me to reply to them that this was what I desired, to wit, to be nothing, yea, absolutely nothing, for then I should first begin to be something.

2044.

They were afterwards instructed that by nothing [in this case] was meant that a man should lose all that was his own, that is, his cupidities, and so his iniquities, and thus that he should come to exist as another person, and that they could never be anything until they had lost that which was theirs, and that in proportion as they experienced that loss, or was

reduced to nothing, they would begin to be something; and that then they would have whatever they desired or thought, like the soul above mentioned, for it is given to him by the Lord to desire such things as are suitable, and those also he obtains in abundance, enjoying them with delight, and without cessation, so long and so far as he is nothing to himself. On this ground he has indefinite favors granted him, which he enjoys with inmost joy and delight, and with a perception vastly fuller than that of which other men are conscious in the possession of their delights, to say nothing of the boundless variety which attends them. The sensation and perception, which they thought would be extinguished, are infinitely heightened when self-love ceases to be the ruling principle of their delights. Thus instructed, the spirits began to reflect and to desire; and although they were not good, yet they were in a certain species of sleep [in which their evils were in abeyance.] - 1748, May 22.

2045.

But when they came into a state of wakefulness, they began to return again to their nature, which was given to the contrivance of subtle deceits, wherefore it was said to me that they could be of such a quality in a state of sleep, but not so well in a state of waking, in which the perceptions and sensations are also awake, and of greater vividness, for they are observant of everything, and are vivid according to the common state of wakefulness and light. - 1748, May 22.

2046.

It is remarkable that it can be manifestly known what state they are in from the hearing of their voice when they speak, as, for instance, whether they are more or less in a state of sleep; so, also, whether they are deceitful, (((which is manifested in the speech itself, although otherwise no deceits are perceived; and this according to the diversities of the ill intent, so that all the affections may, through the loving-kindness of the Lord, be known by the angels from the speech alone, and apart from any special explanation. The speech of the deceitful is tacit, there being in every tone an image of deceit, which is recognized by those to whom the Lord gives to perceive it;)))) and in other things. - 1748, May 22.

2047.

((((It may also be known if one spirit who is deceitful prompts another to speak, and whether the deceit belongs properly to him that speaks, or to the other, as nothing is more common among spirits than for one class to speak through another, the latter being made the subject-speakers of the former. These things, and what I have previously said respecting speech, it was given me today to know by lively experience. I had indeed the opportunity of knowing the same things before, but am not aware that I bestowed upon it the same degree of reflection. - 1748, May 22.

2048.

In their minutest actions their genius discloses itself, for their most singular things are effigies of themselves. - 1748, May 22.

2049.

CONCERNING A SPIRIT WHO WAS DISQUIETED FROM ARDENTLY DESIRING HEAVEN. A spirit like-minded to the one before spoken of, and capable of quite a subtle perception, addressed me on the right side, under the arm, saying that there was nothing he so much longed for as heaven; that he had often desired [the enjoyment of] heaven, but that they were unwilling to admit him; and begging that if I knew by what means he could gain entrance thither, I would inform him. It was given me to say in reply that he could not come into heaven till he had laid aside the cupidity of entering it; for such an engrossing desire, even if he was in the height of felicity, would hinder his perceiving it; and thus he could not enter heaven till he had got rid of that cupidity; and all the more because he did not know what heaven really was, as to which being interrogated, he said that it was a joy and felicity greater than could be expressed; he resembling in this respect the mass of men who have no other than a most general idea of heaven, as being a state of joy; but in what it consists, and what is its nature, they are utterly ignorant. 1748, May 22.

2050.

As long as such a cupidity inheres [in man they] can never come into heaven, for if they were even in celestial joy, they would not have a sense and perception of it, by reason of that cupidity; and therefore they would never be content. - 1748, May 22.



## 2051-2100

2051.

THAT SPIRITS CAN ALSO PRODUCE ODORS. (((It has sometimes happened that spirits have produced odors, just as if the objects of the odors had been present, concerning which, if I mistake not, I have frequently spoken before. Today, while discoursing of flowers and lilies, they produced a very perceptible odor of flowers and lilies, as to which, however, it is only necessary to notice the fact. - 1748, May 22.

2052.

THAT THOSE WHO ARE IN SOCIETY MUTUALLY KNOW OR RECOGNIZE EACH OTHER. There was a certain society of spirits of whom I inquired whether they knew that they were many, for one only spoke, as is usual, and he replied that everyone recognized with great accuracy every other one, whether it were from the speech, or from some other observable peculiarity. - 1748, May 22.

2053.

CONCERNING A CERTAIN ONE WHO WAS RAPT AND BORNE AWAY TO HEAVEN. (((There was a certain spirit with me, and that not long after his departure from the body, as might be concluded from the fact that he did not know that he was in the other life; for no one can know that without being gifted with reflection, as anyone may be satisfied from various considerations. This person seemed to me to have been devoted, during his life in the body, to studies; but farther than this I could not speak particularly of him, notwithstanding I conversed with him for some time; but he was suddenly caught up on high above me, which led me to suppose that he was one of that class who in their lifetime had cherished lofty aspirations; and then when he came to speak with spirits as a spirit, being in this aspiring state of mind, he was suddenly caught away, so that he could speak with them no more: whereupon they wondered whither he would go, for he went into a society of celestial spirits, and consequently out of the sight of mundane spirits. I felt therefore authorized to conjecture that he was thus rapt on high, for the

reason that in his lifetime he had supposed that heaven itself was supremely elevated, and not among the lowly or near the earth, and that being led by this opinion, he appeared to be borne upwards, for everyone's opinion follows and controls him. From the society of the celestials he spoke with me, and said that he saw things high and sublime, and so magnificent as to surpass the utmost power of the human mind to conceive. - 1748, May 23.

2054.

When he was there, I read in Deut. 1 respecting the Jewish people, how they sent messengers to explore the land and what was in it, all which were turned by the celestials into a spiritual sense, so that they perceived nothing from the literal sense, but only from the spiritual. The spirit in question then said to me that he knew nothing of what I was reading, but that he heard wonderful things; for there was an interior sense, namely, that by the mountains of the Amorites was signified the world of evil spirits, through whom the way led to heaven, and by the river of Eshkol, where there were fruits and clusters of grapes, [was signified] the interior heaven. This, he said, was the true sense of the words in that passage, and not the literal sense, of which he could perceive nothing. From this we may judge how the sense of the Lord's Word is elevated towards the interiors of the heavens, so that nothing of the literal sense remains; which he acknowledged, saying to me, with a clear voice, that the things which he saw were truly magnificent. - 1748, May 23.

2055.

It may hence appear by a living experience what life and glory pertains to the Lord's Word, viewed solely in the internal sense. Some spirits in the world of spirits, when they perceived that such was the glory of the interior sense of the Lord's Word, began to repent that they had been unwilling to believe in the existence of such a sense, although they had scarcely been able to do it, saying that in the state in which they now were they were ready to believe; apart from that state they could neither understand nor perceive any of the things which this spirit saw and heard, for he saw and heard, and perceived. Some who were unwilling to believe, supposed or said that they were phantasies; but when it was solemnly affirmed that he saw, heard, and perceived, what more could be said? Those also who were elevated to that heaven, at length confessed

that they were anything but phantasies, for they perceived them as realities, and with a perception vastly more exquisite than that of the body.)))))

2056.

It may hence be known that the sense of the letter is far more penetrative when the mind does not inhere in that sense, as the Lord then flows in with an interior sense, which illuminates and makes perspicuous the literal sense as to what it signifies; which is not the case while the mind, as with critics, inheres in letters and words. - 1748, May 23.

2057.

(In fact, from the interior heaven they not only saw my thoughts, but also the things which I was about to think and to do, together with their causes as far as it was given of the Lord, so that not even a winking of the eye, or a step of the foot occurs, except it be previded and provided of the Lord.)

2058.

(((((There were still others who were also raised up into heaven, and especially one from among those whom I had known in their lifetime, who, from utter amazement, was unable to describe its glory, saying with emotions of pity that it was strange that men had not the least particle of knowledge of these wonderful things. It was given them to look into my thoughts and affections; and they said, and I also perceived that they took cognizance of many more things in thoughts than anyone could imagine, as also of causes, which man would attempt in vain to grasp, and to which he does not attend, together with the sources from which this and that proceeds, and other like things; as, moreover, in regard to my present writing, how the things written are suggested, whether by leave or by permission.

2059.

CONCERNING A CERTAIN ONE WHO WAS RAPT AND BORNE AWAY TO HEAVEN. They perceived also how the ideas of a man, that are mixed up with those that are contrary and foreign, are to be entirely separated and distinguished, for they recur in all their train of thought.

And since there are so many spirits, some excite one mixed idea, and some another, whence confusion arises, which, however, is not so hurtful in corporeal and natural things as in spiritual, where spiritual ideas are mixed up and infected with foul, terrestrial, corporeal, and natural ones, as this hinders the soul from being transferred into celestial societies; for the societies at once perceive those things which they abominate, and they are filled with abhorrence, inasmuch as there is a communion of ideas among many, and whatever there is of a mixed nature in anyone idea, though it may be thought to be concealed, yet it is manifestly perceived, wherefore it cannot be otherwise than that it should be removed from that society, and the pollution occasioned by it be removed; for a most exquisite perception is given to the celestials of all composites, which if they are not perceived in one state they are in another, and the more manifestly, the nearer to the state which is contrary to defiled ideas. In this way a soul may be admitted into heaven, but only in certain states and among certain societies, with numerous precautions effected by the ordering of spirits (1748, May 23); which they who were raised into heaven acknowledged and in a voice that indicated a full persuasion.)))))

2060.

<sup>22</sup> WHY A MAN OR A SPIRIT OUGHT TO KNOW NOTHING FROM HIMSELF; AND THAT WHEN THAT IS THE CASE, HE THEN FIRST BEGINS TO POSSESS WISDOM. It was said to spirits that he who knows little, and, as it were, nothing from himself, begins then to be wise, which is equivalent to the saying that he who is nothing is something, or, as far as he is nothing he is more than nothing, because then first the Lord is with him, and then first he becomes wise, for this wisdom is not his own, but the Lord's; and so also in other things. The spirits wondered why I said these things, to them, and they are now pondering the matter in silence, when yet it is the truth, and it amounts to the same as the saying, that the less anyone has from his own proprium, the more he has from the Lord. - 1748, May 23.

2061.

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<sup>22</sup> Nos. 2060 and 2061 are transposed, which seemed to be demanded by the asterisks affixed by Swedenborg himself.

<sup>23</sup> (((((Certain spirits who had been raised up to the interior heaven while I was reading Deut. 3 from beginning to end, and while they understood the contents in a spiritual sense, said at the close of my reading that there was not even a tittle [apex] of it which did not contain a coherent, spiritual sense, so that each single thing, even the most minute, was inspired, and that the several words and names of persons signified things, altogether according to the series of the Word, which was confirmed by the spirits, and that so strongly that they said they were willing to testify it upon oath, but this was not permitted. - 1748, May 23.))))

2062.

THAT EACH AND ALL THINGS ARE REGULATED BY THE LORD, SO THAT THERE MAY BE PRESENT IN EVERY IDEA AND AFFECTION INDEFINITE THINGS. (This morning it was shown me manifestly that in every man's idea and slightest affection [affectiunculo] there are present indefinite things, yea, if it were lawful to speak things above human belief that a similar state occurs in the universal world of spirits. I was in a certain affection, and hence in its idea, for some time almost continuously. Afterwards it was shown me how many societies of spirits concurred in the idea of that affection, which some would regard as a simple, yea, very simple idea, for societies of spirits who proximately concurred, manifested themselves by living speech, saying that they were the ones who willed and urged this, and also from what cause and what end they so acted. Thus did one society after another; and yet from the ideas of so many societies springing from their cupidities, desires, and ends, one common thought or idea existed with me. How many there were in each society I could not discover; but four or five societies, if not more, manifested themselves by open speech, and openly acknowledged that they were in the cause [of that idea], and on account of what end [it occurred].

2063.

From this and many other facts it is manifest that in a single idea innumerable others concur, at which, indeed, those who could not

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<sup>23</sup> Nos. 2060 and 2061 are transposed, which seemed to be demanded by the asterisks affixed by Swedenborg himself.

receive it were indignant, and thus admitted, as might thence be inferred, that they cogitate nothing, but that it was others who concurred in their thoughts.

2064.

Hence it is also manifest that in one idea are innumerable varieties, and in truth such as are opposites, and that innumerable varieties of spirits are exhibited; that without such variety no one could subsist, and that these varieties are directed, tempered, and inflected by the Lord alone, on account of the end present to the Lord.)

2065.

Wherefore unless the Lord ruled the universal heaven and universal world, and produced those innumerable varieties, from which as mediates arise ends, and from ends the first and last end, and then from divine power disposed of them in each and all things, no one could by any means subsist.

2066.

Yea, hence it also follows that when the Lord disposes, the more men spirits and angels there are who accord with His will and good pleasure, so much the better as to mediates; for without mediates He can also operate each and all things, but because He pities the human race He produces it as a medium, and disposes so that all may be in Himself, and everyone out of pity may enjoy heavenly gifts. 1748, May 24.

2067.

WHAT DAMAGE IDEAS CAUSE WHEN PROFANE THINGS ARE MINGLED WITH THEM. Since, therefore, there concur in every idea of man and spirit the ideas of so many societies of the world of spirits and heaven, it follows, if anything filthy or profane inheres in ideas, that clean things must be polluted by unclean, or sacred by profane things, because simultaneously present; they cannot but defile the purer societies, and occasion them disgust and nausea; wherefore they cannot be in the societies of good spirits, still less of the celestials, before the Lord has separated these things, as when they are in societies He separates them.

2068.

A slight experience only has also confirmed it. A vessel nothing but earthen ware was praised by a certain one, and he caused that this vessel previously [considered?] in my idea good, from persuasion [induced?] should appear as a fair and desirable thing in the ideas of spirits; and if from any cause I had contracted aught of defilement from it, the contrary would occur. - 1748, May 24.

2069.

It was also granted to fix the sight upon certain objects, and so observe how many varieties of ideas there may be: which were obscurely perceived to be innumerable, and that no one has a precisely similar idea of an object, some being in one variety of the object, others in another.

2070.

As there are active powers, so also there are similar efforts [conatus], for efforts [conatus] result from living powers, and efforts [conatus] produce upon objects active powers, as may be manifest from experience and the rules of human wisdom. - 1748, May 24.

2071.

It was shown me by living experiences that the Lord, who alone is Power or Life, maintains such an equilibrium between the efforts [conatus] of all angels and spirits, in common and in the minutest particulars, that not the slightest aberration may occur. The slightest error would produce the greatest confusion in the sequel, as was shown by living experiences. 1748, May 24.

2072.

THAT IDEAS, WHATEVER THEIR QUALITY OR CONTENTS, ARE COMMUNICATED BY SPIRITS AND ANGELS. From this single example it may also appear how it is with ideas in which are false or profane things. There was a certain tract of garden, for which spirits inspired me with a certain horror, by reason that they were not willing it should appear to the mind, and indeed they then presented before me dire things, though the tract was a beautiful one, planted with trees. This idea remained; and when I represented in spiritual idea that garden tract

two years afterward, then did the spirits who are now about me begin to be filled with horror, and, as it were, to suffer dire things, because those dire phantasies which were formerly stirred up were again excited, and they became so filled with horror as scarcely to endure it. Wherefore I represented to them how the thing was, and that it was only the illusions of evil spirits who induced these dire things. Being thus instructed, they began to feel otherwise, and that horror departed.

2073.

Hence it is manifest of what quality are the ideas of such as have mingled the false with the true, and the profane with the sacred; for whatsoever is in the idea is immediately evoked, as, for instance, the profane in what is sacred; at which good spirits and angels are horror-struck, as also the false in what is true: for the chief part of such things as are in ideas are evoked, and evil spirits do defile them still more, so that they appear so utterly abominable, that they fly the view of such an idea: for to good spirits and angels is granted the faculty of viewing single ideas as to their quality, and hence it is given them to know of what quality is man or the soul. - 1748, May 25.

2074.

Spirits who conceived a horror from the first representative idea of the garden tract could scarcely throw off that horror till they were told that should there have been any other such thing there presented as being a certain unclean thing, still that no one could contract aught unclean when possessed by another. As, for instance, the temple at Jerusalem was sanctified so long as true worshippers came to it, though it was profaned by idols. - 1748, May 25.

2075.

CONCERNING THE MORE SUBTLE SPIRITS. There was a spirit who acted in a more subtle manner than others, by entering good affections, appropriating them to himself, and thus deceiving, which was natural to him and to those who were with him in company; but never could his subtlety avail aught. It was immediately discovered and perceived by good spirits, much more by angels. He is now undergoing examination.

2076.



Meanwhile he was supposing that as regards all wicked spirits, they by themselves could effect any and everything, which he also admitted that he had supposed; and when it was pointed out to him that he is one among myriads of myriads who are ruled by the Lord, and that therefore he could never effect anything, he began to think so and to repent.

2077.

Then also there was discourse concerning reflection as that such spirits are not in a state of reflection, because then they are led by their own nature, and that should reflection be granted to them, that then unless the Lord permitted there would be no reformation, because they would then wish to act from their own strength, which would be to make themselves worse, and to force themselves not to appear so, which is not allowed. Other disadvantages also would ensue.

2078.

After the examination of that spirit, it was said that he could not be inclined to aught that was good, therefore that it was his innate nature so to act; which must first be extirpated. To extirpate this would require much time, for it is a subtle poison, which to him seems the sweetest thing; wherefore he cannot desist, as is manifest from his treacherously acting in, as it were, appropriating to himself the delight of another. - 1748, May 25.

2079.

It is a wonderful thing in such that immediately they seize and perceive what delights another, for they penetrate these things quickly. With others it is not so. It is said it is about two years since he departed from the life of the body.

2079\_1/2.

That more subtle spirit was a species of those who in the life of the body are deceptive, and devise evil concerning all that they see belonging to others. They cannot think aught but ill, and hardly ever what is good [concerning others], and this from a certain innate malice, especially from hatred, and that they insinuate themselves into the pleasures or delights of others arises from this cause, that in the life of the body they

insinuate themselves and agree with and flatter all by the countenance, gesture, and words, but inwardly cherish specially such as thoughts arising from hatred. Hence that spirit insinuated himself into all agreeable things, but did so on account of a nature ruled by hatred, which was inwardly cherished. This in the other life is not hidden, but becomes active and bursts forth. Such spirits endeavor to destroy each and all of the pleasant things of another, and to make out of their pleasant things unpleasant things, so that those with whom are such may be deprived of their delight; for the external countenance after death is removed, and the thought is present which is perceived otherwise, than is the case in the life of the body.

2080.

There are other species of this kind of hatred, for there are companies of them; but, on the other hand, are other sorts, which it was not granted me to observe. They were filled with hatred that any should enjoy pleasantness which some attack more openly, others more secretly, some by insinuation into the pleasant things, others by the destruction of that which they hate.

2081.

This spirit supposed himself adequate to all things; for they greatly confide in themselves, and think themselves alone to be wise, inasmuch as they despise others, as is apparent from their thinking ill of all others, thus preferring themselves to all others; but this inwardly or in thought, therefore they are, as it were, pests in the societies of good spirits, and can hardly be tolerated in the societies of the angels, in which everyone must from the heart or affection favor the enjoyment of another, and increase it manifold, and deem himself less than others, thus prefer himself less than others; consequently must not hate anyone.

2082.

Secret and inward hatred, or hatred in the thoughts, is much more pernicious than the hatred which comes out, or bursts forth in hatred [odium] or anger. This latter can more readily be removed; for secret or internal hatred, or that of the thoughts, is also attended with this, that in thought it penetrates such pleasant thoughts of spirits as are interior,

snatching them to itself, and immediately, and indeed in a moment, destroying them. - 1748, May 27.

2083.

CONCERNING A MORE RECONDITE REPRESENTATION OF SPIRITS. There were displayed species of representation, such as cannot be described in words nor received by human idea; for things are joined to such ideas as are not expressible nor intelligible to man when awake, but only when he is in a state of sleep or ecstasy, in which state they are perceived by man fully as well as when awake; but when he comes into a state of wakefulness, he does not at all know how to express these things, namely, the ideas to which are connected things which are more easily of comprehension. Such ideas were also shown me now, in a state verging more towards sleep than wakefulness. The [representations] related to dancing at marriage festivities, how far allowable or not, and the like, but I could not understand the things. They were in a series and connection [nexus]: that there was in them something of a celestial arcanum, I do not doubt, for they are representations of spirits whilst in such a state, and are derived from differences of angels. - 1748, May 27.

2084.

THAT THERE IS OBSERVABLE A SORT OF REPUGNANCE AMONGST THOSE WHO LIVE ON FOOD FOR WHICH THEY HAVE NOT A TASTE. It is known that infants love milk, and that adults are unaccustomed thereto, so that some will not indeed admit but that it does them harm; wherefore also it is a rule of the physicians that milk is injurious in case of sickness. The reason why it is hurtful, although it is the simplest diet, and above all things free from harm, is that men accustom themselves to drinks for which they have not a taste, especially to malt liquors, hence their stomach and bowels grow accustomed thereto as well as the blood, which therefore cannot bear a milk diet. When such persons are first associated in the other life there is a sort of repugnance; for I perceived manifestly the odor of ale from certain [of them] when I drank milk. - 1748, May 26.

2085.

THAT IN EVERY IDEA ARE INFINITE THINGS. This is sufficiently manifest from spirits, of whom everyone has his own idea when anything

is said. The idea in itself is a certain general [commune] something, yea, a most general vessel, of indefinite ideas. Wherefore there can never be given as regards one and the same thing a similar idea, however simple the idea appears. Thus the idea of the human form, mind [animus], and mind [meus] appears indeed simple, but there can be therein as many things as can be conceived, because it is in an infinite field. This can be manifested by many facts.

2086.

Hence it appears that there are indefinite varieties of souls and their ideas, so that there never can be displayed one that is similar to another, however very simple the idea appears hence their varieties are arranged by the Lord in fitting forms that there may be no conflict, but that they may harmonize in one consentaneous body. - 1748, May 26.

2087.

CONCERNING THE SPHERE OF SPIRITS ROUND ABOUT MAN. It was manifestly represented according to a spiritual idea, not only that there is, as it were, a sphere of spirits round about man, and that man is one of those who are in the sphere, but it appeared to me as if man was, as it were, a certain solid point, around whom was that sphere; for while man is in the body, then are his terrestrial parts represented by such a solid point, like as terraqueous globes are surrounded by their atmospheric spheres; but when his corporeal parts are laid aside, he becomes as one of the spirits, and is in that sphere like as a spirit. That such a sphere of spirits is diffused about, of greater or lesser extent; a sphere of powers acting through spirits, or one of efforts [conatus], was also manifestly shown to the spirits around me, who acknowledged and perceived such an arrangement, and said that they plainly perceive it.

2088.

Nevertheless there were some spirits who denied it, but it was perceived by others that they said so out of malice, because they were unwilling to acknowledge and see it, and that thus they spoke contrary to the truth of the matter, which they also admitted, saying that they desired to exercise unbounded license of speech and denial. This they derived from the life of the body.

2089.

But it was then represented that in the sphere surrounding the world, that is, in the atmospheric sphere, it so happens that such things as do not harmonize are dispelled, and thus the sphere by its own power reduces everything to equilibrium: which is sufficiently evident from turbulent atmospheres and waters, that they are by degrees brought to serenity, and that this derives its cause from the spiritual spheres, as do each and all natural and mundane things. That this might be shown, all those spirits who did not harmonize, and contradicted the truth from innate license, were expelled or ejected, so that that sphere was, by their removal, made serene or purged, which they complained of, saying that they were expelled. It was said to them how matters were circumstanced, and that those who were not accordant in societies were expelled, and this with indefinite variety, according to the state that exists in the spheres. - 1748, May 26.

2090.

WHAT IMPRESSION IS MADE UPON SPIRITS AND ANGELS BY HARMONIOUS SINGING AND MUSIC. It happened twice or thrice that there was heard harmonious singing, like as previously had been heard instrumental music, and with that singing were the spirits so delighted, that they became as it were spell-bound, the sweetness thereof penetrated their interiors. The same was the case with angels. could perceive their enjoyment by a certain sense. - 1748, May 26.

2091.

HOW SPIRITS AND ANGELS ARE IN VARIOUS SOCIETIES. Spirits and angels change societies according to all the Lord's good pleasure, therefore from one society to another, so into thousands and myriads; all which are suitable in this or that respect, and according to their desires; and what is worthy of admiration is, that according to their affections, therefore the variations of their desires. Societies are formed thus, continually to their delight and joy; and that they then perceive themselves to be in another delightful state, for their delights and joys are according to their societies.

2092.

In those societies it happens that because they are unanimous, and when unanimous their felicities are increased and diminished, which are circumstanced wholly according to societies, and the affections of these, springing from other societies.

2093.

The changes of societies are the changes of the state of them, and spirits and angels are circumstanced in societies according to state of affections, therefore according to mutual love and varieties of love, which are indefinite and disposed by the Lord alone.

2094.

I have compared changes of societies with changes of the faces of them, for I have seen when angels render themselves visible, fully as in open day, and indeed more clearly, that they can change faces, one after another, and indeed according to every variety of affection; so that all the varieties of an affection appear in order, there remaining only the affection that is, as it were, proper or fitting, which still is distinguishable among so many varieties and changes.

2095.

Yea, it was also granted me to see the changes of faces, therefore of affections from infancy to old age; and these changes were there effected among the spirits so that I perceived how the affections of infancy remain, or how they pass into others.

2096.

Thus can an angel converse with all throughout the whole of heaven, with indefinite joys and varieties of joys, which can never be lessened to eternity, but that new varieties will occur, because they are indefinite.

2097.

CONCERNING THOSE WHO FROM CHRISTIANS HAVE BECOME JEWS. Such as are born and educated Christians, and betake themselves to Judaism, either openly or secretly with themselves, in another life becomes, as it were, insane. Amongst spirits cannot be displayed such insane persons as exist during the life of the body; but the insanity of

those who are among the spirits consists in this, that they are insane with such fancies [phantasies] as occur with such as are regarded sane in the body. But those who betake themselves to Judaism are like insane persons when they come among other spirits; they are thrown into a similar state, and this no matter whom the spirit that they strike against, seize and project [offendunt, arripiunt, et projiciunt]; thus are they wholly like such as are captivated in mind. Today I saw a certain one, from the anterior part a little above in front, nevertheless at a distance, who so conducted himself; nevertheless such are immediately expelled from the societies and drowned [demerguntur]. He seemed to himself to seize hold as it were of another spirit, and to turn him about. Whither the drowned one went I do not as yet know. - 1748, May 27.

2098.

THAT THE LORD SAVES MAN FROM MERCY SOLELY. It is plain from many things that the Lord saves man from mercy solely; and that He does not demand any praise and rendering of thanks for His Divine benefits is evident from the state of souls, spirits, and angels, to whom is granted to think, say, and do nothing unless the Lord permits or gives leave - of themselves they can do nothing, and because those things which proceed from themselves, or from what belongs to their nature, are evil; for which no praise or thanksgiving should be made. If a spirit purposes to give thanks, he can by no means do so unless from manifest permission and leave; thus are those things of the Lord. But this was made more manifest to me in spiritual idea, that the Lord never demands aught for His Divine benefits from souls, spirits, and angels. - 1748, May 27.

2099.

THAT MAN AND SPIRIT MUST NECESSARILY THINK AND SPEAK SUCH THINGS AS THE LORD PERMITS AND ALLOWS. From manifold and daily experience now for three years it is given me to know that man and spirit is compelled to think and speak that which the Lord permits or allows; for whether I willed or not, I must needs think and speak. It is similar with spirits who are compelled to speak contrary to what they think, nor can they possibly desist, for they are united into a society with others, and thus carried away by a stream, as it were, of thinking and speaking: concerning which thing the spirits complained, to

wit, those who supposed that of themselves they think and speak all things, and that this is not the case was shown to them, as also to me, by living experience. Moreover, when it is not made manifest, or when it is not given to reflect upon it, everyone thinks, man, soul, and spirit, that they speak of themselves; wherefore they are taught by such experience that they may know that they are nothing, because they cannot think nor speak of themselves, although they think so. Evil spirits, notwithstanding they are instructed by such experience, their own and others, as also that it is permitted them to compel other spirits to speak with themselves, still are not willing to believe that it is so, because it is repugnant to their self-love; for they desire to be competent to perform, and effect each and everything from themselves. - 1748, May 27.

2100.

Those to whom perception is granted by the Lord can know and be acquainted with such as within a society and such as without a society inflow into thoughts and speech, and indeed in an exquisite manner according to the Lord's good pleasure. Whenever many concur in any speech they know each other distinctly; but those to whom it is not granted so to concur are not distinguished by each other, but each supposes that he alone speaks; and when it is declared to him that he did not solely speak, but did so in society with many, and that he was a subject of their speaking, as if their instrument, he is indignant, and to convince him the nearest spirits who concurred and spoke through him have manifested themselves; then next when these same who manifested themselves supposed that they spoke of themselves, others must needs manifest themselves, such as were at first more remote, and acknowledged that they spoke through them. Thus there is a certain series, and, as it were, chain like as there is in the body of many powers and active causes, concurring to a word, and to an action of the muscles. Similarly is every man circumstanced; but I know that hardly anyone believes it, when yet it is a truth, confirmed to me by manifold and daily experience.



## 2101-2150

2101.

What therefore could exist out of so many concurring causes of human thoughts and actions but a mere confusion and nothing at all, did not the Lord rule each and everything: like as the instrumental causes are ruled in one body. - 1748, May 27.

2102.

CONCERNING PEACE. I was in a sort of peace, therefore was removed from the cupidities which spirits would insinuate, which they observing wondered at, and said how could I thus possibly possess life, because there were with me no cupidities. They supposed that no life is granted but one of cupidities, because such [a life] proceeds from them, for they know of no other life than that which they suppose to be theirs, therefore one of cupidities; but it was granted to reply to them that then I may enjoy a much superior life, for I am [sunt for sum I think] in the life of the Lord, who is Peace Itself, therefore a heavenly life or one of celestial affections of which they are ignorant. Moreover, they supposed that such a life must be without, not within one; but the thought was given that they suppose the life of cupidities which they think their own to be within them, wherefore also sins are imputed to such a one [ei], although these are not their own, consequently there could be no imputation if they were in faith toward the Lord as respects the life of the Lord, that is still more appropriated by man, because more interiorly and inwardly and in the inmost place, wherefore do they also possess the perception of much more exquisite joys. - 1748, May 28.

2103.

THAT SOCIETIES ARE ESPECIALLY CONSTITUTED OF SUCH AS ARE OF ONE GENUS, TOGETHER WITH THEIR SPECIES. That societies spiritual and angelic are constituted of such as are of one genus with their species is evident from the affection of similarities: for likes are associated in the world, as it were, spontaneously; in the world of spirits and in heaven it occurs by the Lord's ordering, and because

societies are not conjoined from necessity, and the want of similars, as is the case in the earth, therefore are associated by the Lord such as are alike as to affections and intellectual persuasions.

2104.

That societies are such is also evident from experience sometimes granted me, when faces were represented, which were changed in a moment of time into many other faces in succession, in which a similar genus of affection shone forth, but was varied continually according to species which was nothing else than the acting of one society, and of one in succession after another in the society.

2105.

That societies are changed according to the states of mind [animi] and mind [mentis] was also manifested, and indeed sometimes in a very small space of time. - 1748, May 28.

2106.

THAT SPIRITS WERE ABLE TO RECOGNIZE THEMSELVES FROM MY FACE AS SEEN IN A MIRROR. Many times it happened when I beheld my face in a mirror, being led to do so because of the thoughts of the spirits who were with me, who at the same time saw through my eyes, but who did not observe but that they were in the body or in the world, they supposed that they had faces like what they had in the life of the body; hence also the countenance [vultus faciei] was changed in some degree, as far as possible, into their countenance - they recognized themselves, one after another - many were indignant, others thus recognized that they were in another life. Then they perceived in the mirrors what sort of minds [animus] they had with themselves, as regards which they recognized as often as I spoke with them. - 1748, May 28.

2107.

WHAT REFLECTION IS. Spirits and angels have no reflection except what the Lord gives them, although they think they reflect more than men. Reflection is a sight proceeding from things past; hence it is self-knowledge.

2108.

CONCERNING A HARMONIOUS SINGING. Again have I heard a harmonious singing, and the harmony thereof was brought forth from unharmonious things by the Lord to the delights of spirits and angels, who were so spell-bound [obstupescabant] from the delights alone, that they said they did not know but they were translated into the inmost heaven, even spirits who were not good, so that they must be carried out of themselves with the sweetness. It still continues, and such is the quiet, that I have not often perceived such a stillness, because they were in a delightful stupor. - 1748, May 28.

2109.

Whilst they were in that state, to wit, in a delightful stupor, they were translated to heaven among the celestials; for in such a state, so long as it lasts, they are, as it were, laid asleep as to externals, corporals, and phantasies, which are then quiescent, and they imagine that they are in heaven, as also they had said, and they are still there. But when that state ceases, they then return to their first state, which happens by degrees and slowly, that they may not hurt the celestials, and may not themselves be injured. I heard a certain one saying that he perceived what he could not express; doubtless it was the state, restless, uneasy, and the like, of such as were returning to their phantasies and cupidities.

(((((Meanwhile one of them spoke with me, whilst still there, to the effect that now he for the first time felt how much joy there is in heaven, and that it is a great fallacy for them to entertain another idea about the celestials, to wit, that they had no sensation or perception, as they often before had supposed and said, when yet they feel their inmost perception of joy in a more indefinite manner, than pleasures in the life of the body, which, as he says, he now despises, and perceives how vile and filthy was that with which they were delighted. He says, what more can)))))) a spirit have than the ample perception of joys which first affects them in heaven; because these affect the interiors, and are, as it were, proper to them, because perceived by an interior sense.

2111.

<sup>24</sup> Meanwhile I wrote concerning the neighbor, as that when they did not hold the neighbor in hatred, then were they in a state almost celestial, and they confessed that to them that was now an abominable and horrid thing, since it destroys all their felicity, and that they perceived that they should hold their own selves in hatred whilst they were therein [in iis]. There is still a deep silence, which is a rare thing; it has now lasted more than an hour. Such is their lethargy, as it were, that they feel [perceive] nothing, to such a state are they brought. Indeed, not the least thing is heard by them, although they are present.

2112.

In the life of the body also the evil may in a certain state be, as it were, carried out of themselves, when they hear instrumental music, and can perceive, as it were, a celestial sweetness. - 1748, May 28.

2113.

WHAT IS PROPERLY SIGNIFIED BY THE PREPUCE. The prepuce properly signifies envy at the happiness of others; wherefore the prepuce, on account of its representing envy at the happiness of others, was to be cut off. This was shown me today, for I perceived that good spirits and angels were brought into interior joy, or into a felicity superior to what they had possessed; and meanwhile there were spirits who were indignant and filled with envy, as is usual with them, because others were brought into a state of happiness. The state of both, to wit, the felicity of the happy, as well as the envy mingled with indignation of the spirits, it was granted me to perceive plainly enough and whence it came, and it was represented for me, when those who were indignant and filled with envy were also brought into a superior felicity, that the prepuce as it were was carried away, and it was told me by a certain angel that thence may be known what is signified and represented by the prepuce and circumcision. - 1748, May 29.

2114.

Therefore does the prepuce represent what opposes the things of love, consequently the happy states which come from love alone: for in a state of integrity nakedness sprung from innocence; thus was innocence, but

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<sup>24</sup> Number 2110 is missing in the original.

in the perverted state nakedness could not even be named, for scandals immediately arose, because loves are filthy.

2115.

THAT IT CAN NEVER BE DISPROVED [negari] THAT THE HARMONIES OF THE INTERIOR HEAVEN SPRING FROM SUCH AS MOVE INWARD, AND FROM THE LORD. By a spiritual idea of a subtler kind it was granted me to see that many things may be seen by the angels as it were simultaneously, and that they immediately know what is harmonious, or what is good or true, when yet they are indefinites in one idea, and yet these are distinct from each other, and form the harmony which they receive. It was granted me to see in some measure such things as were in simultaneous harmony; hence I said did not these come from such as move inward, therefore from a more inward heaven, consequently from the Lord, because otherwise they could not be exhibited as distinct, and there could not be a harmony of so many indefinites, still less a selection from them. This view was confirmed by the voice of one in heaven, saying that he, by means of such a spiritual idea, now first recognizes the same thing; while in the state of the life of the body such an idea cannot be given, and is not therefore acknowledged. He doubted whether anyone would acknowledge it, when yet it is the simple truth.

2116.

They also acknowledged with living voice that it was not possible but that what came from the Lord was the most perfect and best; for if there should be the least thing in principles which was not the perfectest and best, there would exist the greatest confusion and ruin thereof in derivatives, or in the ways leading downward or outward therefrom.

2117.

Hence also they perceived in spiritual idea that naught of evil comes from the Lord, but that evil springs only from man or spirit, who solely is the cause of evil; which also they perceived plainly as a necessary consequence. - 1748, May 29.

2118.

At the same time could they also then see whatever was within or without, very manifestly whatever was in the human mind, its thoughts, or ideas common and singular, and many things which man never wishes to believe. I can scarce declare the rest, for they say that they see more than they dare acknowledge, because there were the basest things in me, which appear so manifestly that nothing can be more so. - 1748, May 29.

2119.

THAT INFANTS CAN PLAY AND NEVER FEAR ANYTHING, ALTHOUGH WICKED SPIRITS ARE PRESENT AND ENDEAVOR TO BRING EVIL UPON THEM. I have experienced today, and several times previously when it was granted to be in society with infants, who played innocently, for whatever they do innocence is therein, that then the wicked spirits around were enraged and smitten with anger, and calumniated them, speaking ill, therefore attempting to bring evil unto them; but infants do not fear anything at all whenever wholly ignorant that such were present, and thus aspersed them, and if they had known would still be protected by their innocence thus does it come to pass [coincidit] that lions and bears shall lie down with sheep, and the suckling play with the serpent in his den. - 1748, May 29. [See Isaiah 11:6-8.]

2120.

THAT SPIRITS ARE MORE UNLIKE EACH OTHER IN THE OTHER LIFE THAN THEY APPEARED TO BE DURING THE LIFE OF THE BODY. In another life, inasmuch as they are left to themselves, and not permitted, as in the life of the body, to show ought in the countenance at variance with what they have in the mind, for there assent with the externals is not allowed; since immediately anything of simulation is plainly distinguished, should there be the slightest disagreement of words and thoughts; therefore when in the other life they are obliged to act according to their disposition, it is then given to know from experience that they who in the life of the body maintained an affable countenance, so that scarcely ought that was imperious and morose appeared, were yet so morose that they could not live without chiding, and nothing suited their wishes. They were allowed to chide me, supposing that they could rule over me, as many thought - by which

means I experienced that they were continually delighted with scolding [dicteriis]; and even those who had been men of consideration threw out scolding without concealment, hardly differing from such as in the life of the body were of the lower and lowest class of people [plebs] who have no shame. So that many, and perhaps a very great number of these who had been men of condition, differ but little from them. Therefore whatever they bear inwardly is made manifest; for when they are loosed from bonds, or fear on account of laws or their own loves, they are such (:interessen ). - 1748, May 29.

2121.

CONCERNING THE EAST WIND. It happened that spirits who were around me, on account of some delay, associated themselves into hurtful societies, which could scarcely be ruled any longer according to order. This was also shown, when a certain society thus heterogeneously made up [confarcta] began to worry a certain one, and cast him hither and thither, and this wantonly, continually striving to work him harm, from which, as well as other of their plottings, which spirits and celestial angels could observe, it was manifest that the societies of such were conjoined together by them in order to work hurt to many; as is their custom when left at all to themselves.

2122.

Then, when these societies were thus heterogeneously made up [confarctoe], a cohort, quite numerous of spirits, was heard, and this coming from the anterior region, a little to the right, about the right temple, the region between the right eye and right ear, yet on high. It was a sort of a tumult that was heard fluctuating as it were, and of great sound. When these were heard, and drew near, then confusion sprung up among the spirits; some were dispersed here, some there, and because of the tumult there occurred uproar and dissolution of the societies of spirits heterogeneously made up. It seemed to them as if the Last Judgment was now at hand, and that all would therefore perish; some lamented, others were in distress. Nevertheless it was granted me not to be afraid: such also was my case, because previously this had happened once or twice around me, when also they had supposed the Last Judgment was about to come. I heard the sound of this great cohort of spirits, as alternating. A spirit tells me that to his ear it was like the

sound of horses. But one heard it different from another, according to the state of fear. To me it sounded like a continual murmur with alternate undulation, distinct, and, indeed, of many together.

2123.

Then was I instructed, when it continued, what was the purpose of that great cohort, to wit, to disperse the societies that had been miscellaneously constituted by themselves with malicious intent, composed of spirits, who in this way plotted evil against others, as by [from] experience was previously made manifest. At such time that cohort of spirits thinks of nothing else than separating one from another in the society, by smiting them with terror, that the whole society may be destroyed. Thus is one separated from another, and they think of nothing but flight, and some of their own destruction.

2124.

Then did they also tell me that by such a dispersion, as by the wind in the atmosphere, everything was reduced to order; for, however dissolved, they are still reassembled by the Lord at His own good pleasure. This also it was given me to apprehend, by a spiritual idea, that when these things that maliciously conspire are dispersed, then are they reassembled by the Lord according to order.

2125.

This is represented in the Word of the Lord by the east wind, concerning which I have here and there treated: as that it produced the locusts in Egypt, and dried up the Red Sea [suph], for thus was it granted the children of Israel to pass over on dry land, for unless the evil consociations of spirits are dispersed, they cannot abide anyone who is a child of Israel, but infest him, and hinder his transit to good societies; therefore the communications of souls with good spirits and angels, for evil consociations, immediately take away communications which are afterwards restored. - 1748, May 30.

2126.

As it is on a greater scale, so it is on a less, even as respects single souls with whom interiors are at variance with externals; in such case,



dissociation occurs by a mode of discription, as you may see in what has gone before.

2127.

After that tumult had passed away, serenity prevailed, so that not a voice was heard or machination perceived. This was also acknowledged by those who were present. - 1748, May 30.

2128.

CONCERNING PLEASURES. It was represented to me in spiritual idea of what quality are the pleasures of the body and senses. When separated from interior pleasure, that they are as gross as those of beasts, because pertaining to the body only, as, to wit, the pleasures of drinking; and how sweet are interior pleasures wherein is peace or innocence; which pleasures may be perceived and known by a spiritual idea and by those who are therein, but not by such as are in the life of the body. Such pleasures are then separated, and pertain almost entirely to the body. - 1748, May 30.

2129.

THAT WHEN SOCIETIES OF THE EVIL HAVE BEEN HETEROGENEOUSLY MADE UP [confarctoe], THEY MAY BE DISSOLVED IN OTHER WAYS. ((We have already treated of the cohort of spirits, which dispersed the consociations of evil spirits, to which in the Word corresponds the east wind. But there are innumerable media besides for dissolving such consociations not only in the aggregate, but in the individual, to wit, when the ideas belonging to some one spirit or soul have been heterogeneously made up, and are dispersed. It was not granted me to know all the media, but I was told what they are. In the body, also, all the solvent menstrua correspond thereto, which are innumerable, and suited to every conglutinated particle, as is known from the saliva-menstrua and those which flow from the liver. Thus every wicked compound of societies has its own solvent media.))

2130.

I can describe here but one; that they were united together more closely, thus were conglutinated as it were. They thus appear to each other; and

by cupidity were respectively separated, because the perception of the disadvantage to them is augmented so that they are finally dissolved, as of their own accord.

2131.

Most easy is the dissevering of such consociations, for they all hate each other: should abundance be granted them, according to their nature of acting, they would instantly be dissolved, but the Lord does not will this, for thus cupidities would be broken.

2132.

That there also exist consociations even in the interior heaven, which likewise must be tempered by media, cannot be doubted, concerning which I have treated elsewhere; as that such an instance occurred, when there appeared in heaven as it were a certain fermentation, occasioned by evil spirits who were permitted to insinuate themselves, on account of such consociations as were not becoming. - 1748, May 30.

2133.

CONCERNING SAINTS. A certain one of the Catholic religion came to me today, as do nearly every day some of various religions who have lately died. This Roman Catholic conversed with me, and his discourse was about such as were made saints in the earth. He was told that there is no saint [holy one] in all heaven but the Lord alone, and that it is from the Lord's holiness that the angels are called saints [holy], who is Holiness Itself; hence also He is called the Holy Spirit. Such as are angels confess that in them is nothing at all holy, but that it is filthy, and that holiness is the Lord's alone; for it is known from the Psalms of David that the angels are not holy.

2134.

Then some of those who were sainted in the earth said unanimously, although with a certain mixed, and as it were tumultuous sound, that their sanctity was of the Lord alone, and that they are filthy and of no repute.

2135.

Respecting others who regard themselves as holy because sainted on earth, see elsewhere.

2136.

Inquiry was made how it was with Peter, to whom were given the keys of the kingdom of the heavens. The answer was, that by Peter is understood faith, and to faith are given the keys of the Lord's kingdom, because no one can be admitted into heaven save through faith in the Lord, and no one grants faith but the Lord, wherefore the Lord alone has the keys of the heavens, and gives heaven to whomsoever it is His good pleasure; so that it is not of any man. Faith is understood by Peter, like as by the other apostles, the things which are of faith; as, for instance, by James charity, and by John the fruits of charity: and because therein are all the things of faith, he was on the bosom of the Lord. - 1748, May 31.

2137.

THAT FROM THE SPEECH OF SPIRITS ALL LANGUAGES DERIVE THEIR ORIGIN. (((Spirits, whenever they speak, with whatever persons, speak the language of such as if it were their own [vernacula], nor do they know other than that they were born in their land, and educated in that language. It is, as it were, their own tongue [vernacula], nor do they know differently, unless reflection is given them. Thus such as had lived in Europe and other parts of the earth, and had died some thousands of years before, spoke with me in my language, with which they were as well acquainted as I myself. They were not aware that it was my vernacular, therefore belonged to another region, before they were told; yea, if it is the Lord's good pleasure, they can speak a language much more correctly and fluently than one born in that region and educated in the language. This was also a matter of my personal experience.

2138.

From this it follows that the speech of spirits is a universal speech, and from it are sprung, and, as it were, born all the languages; for it is spiritual ideas which constitute their speech. When these inflow into man's memory they excite words corresponding to the ideas and the like, which man has in his memory; moreover, they excite ideas which are mixed, or which are many for the same word, as is usually the case, as

also such as have been blended with each other from various circumstances, and many which adhere, as it were, round about. All this occurs according to the nature and disposition of spirits, for spirits excite ideas, hence words which suit their nature, thus this occurs according to all that variety and diversity which belongs to spirits and to their states.

2139.

Hence it is plain that the speech of angels, which is still more universal, is, as it were, the mother of the speech of spirits, therefore that it inflows into the ideas of different spirits, which ideas burst forth therefrom according to all the variety of their nature.

2140.

Hence it also follows that there is a still more universal speech, to wit, that of the more interior and inmost heaven, which is not intelligible to the angels of the interior heaven, still less to spirits and men, wherefore it contains ineffable and incredible things; for in the least idea of an angel of the interior heaven are contained infinite things which are perceived by the angels of the more interior and inmost heaven, according to the Lord's good pleasure.

2141.

Hence now it is evident that the Lord alone is Speech and Word, because all things are from Him. - 1748, May 31.))))) (((That men and spirits cannot at all wander out of their appointed limits. This was shown by various experience, for spirits suppose that they enjoy an unbounded freewill or license.)))

2142.

CONTINUATION CONCERNING THE SPEECH OF SPIRITS. (((Spirits speak, as already said, with the primitive ideas of words; for it must be known that every word has some idea therein, and every composition of words a composite idea expressed by many words. Such as is our thought apart from words, such is the speech of spirits with each other, and it is in fact not only thought which also they have, but is their speech with each other. This I could also observe, and they had told me that they were speaking with each other, and I heard the murmur thereof. This,

when it entered my internal sense, was then parted into distinct words, and the discourse of spirits unexpectedly flowed into my ideas, and therefore into words, when they were conversing, and they said that they were then conversing about me, or concerning such and such. But spirits cannot observe, nor do they know that they speak in a spiritual speech, because they do not reflect thereupon, as neither can man know with what tongue he speaks, and what are his words, unless he reflects.)))))

2142\_1/2.

But angelic language is still more interior. That it may be comprehended, I will relate only what it was granted me to learn from experience, that in a single, simple idea are indefinite things. This can be evident only to such as take note, that if but a single word be assumed, as, for instance, heaven or earth, which are simple words and similar in idea, and yet these contain indefinites, so in all the rest, which are in the simple idea of spirits, do these things appear in an interior degree, and in truth indefinite [in number]. These a spirit can never perceive by any perception, but only intellectually, and consequently by a common gross and most obscure perception, hardly otherwise, if I may use the illustration, than famine and thirst is perceived as a common affection, and scarcely aught is perceived but famine and thirst, when yet there are indefinites in the body, every member, every fiber, and every globule of blood, and the interiors which constitute and make hunger and thirst to be what they are. In like manner is it with every sense, as, to wit, with taste, which is only perceived as a common affection, yet do innumerable things constitute it both in the tongue and the object. So is it with all the rest.

2143.

In like manner are the ideas of the angels of the interior heaven now perceived in a still more interior degree by the angels of the interior heaven.

2144.

Hence it is manifest of, what quality is their perception for aught that is spiritual, as well as of what quality is the perception when they are only in corporeals, and have scarcely any relish for aught that is spiritual, as

well as of what quality is the perception of ideas belonging to the corporeal memory only. - 1748, May 31.

2145.

THAT THEY ALSO SPEAK IN SIMULTANEOUS SOCIETY. Moreover, all the speech of spirits and angels is in society; for apart from speech, in a society consisting of many, cannot be given an idea of anything. A spirit then knows nothing, he is so stupid as to be as it were nothing. But his sagacity, consequently his speech, is directed according to society and the state of the society.

2146.

Whilst a spirit speaks, in order that he may not know different than that it is he alone who speaks, although there are others who simultaneously speak the same, a speech [occurs] that may be called simultaneous speech. There were some who thus spoke, and I at the same time, and such as heard afterwards said that it was I who spoke, and he who thus addressed me was thinking that he was alone, and did not know that others simultaneously were saying the same thing. - 1748, May 31.

2147.

CONCERNING THE IMMORTALITY OF THE SOUL. I commenced thinking that there are men who long for the immortality of fame by exploits, writings, and the like, as also by sepulchral statues and many other things, from which it is plain that something impelled them to the desire of immortality, though they knew that they were to die, and the greatest part of them could scarce credit that they were to live after death. Such was the case with the Romans, of whom it is known that they longed for immortality more than others, so that they would have devoted themselves to death for their country could but their name survive death. Yet many of them could scarcely have thought about the immortality of the soul, or the life after death.

2148.

It was granted me to consider whence came such desire, because without an influx of a superior cause it could not be given; and I conversed about the same matter with the celestials, and thus perceived that the cause

was that the Lord infuses into everyone the perception of immortality, to the end that it may be hidden from nobody that they are to live after death, and that this is a common influx flowing into all, just as just as storge, or the affection for children, is common influx from the Lord; apart from him it could by no means exist. So it is with the desire of fame and of interior fame, that is, of immortality after death.

2149.

But as happens in everything else, every such influx is circumstanced in its subjects or objects, according to their disposition, nature, form, so that although such continual incentive [admonitio] flows into some, with certain it is changed, according to their lives or cupidities, into passion alone; with others it occurs differently; with many it is changed into the lust of fame, merely for the attainment of their loves; with some it scarcely makes its appearance. In a word, it is circumstanced according to their lives, that is, according to cupidities and desires. - 1748, May 31.

2150.

THAT MEN AND SPIRITS CANNOT DO THE LEAST THING FROM SELF, THOUGH TO THEMSELVES EVERYTHING SEEMS TO BE FROM THEM. (It was granted me today to know by much experience that spirits cannot effect the least, although it seems to them that they can think, speak, and do everything from themselves. My experience [on this head] is so copious, that if all the rest should be displayed, it would fill every page. I will only relate that it was today told the spirits that they could effect nothing from themselves, whereat being indignant, they said they were able of themselves; wherefore it was shown them that they could effect nothing, that what they spoke was permitted them. I perceived in spiritual idea that there was, as it were, a sphere having limits, beyond which they could by no means pass. Wherefore such spheres were shown; and when spirits attempted to pass beyond, or speak, they could by no means do so.

## 2151-2200

2151.

Wherefore the matter was confirmed that they are not permitted to go beyond fixed limits, which are limits of permission, and that the limits are such that never is anything permitted, but what is turned into good by the Lord. Without permission, thus without what appears liberty to themselves, they could scarcely live. The spirits were exceedingly indignant at the multiplied experience [on this head], and confessed that they saw they could not go beyond. Yet they do still persist therein, because they are such spirits as think they can effect everything from themselves.

2152.

It was also told them, what they also perceived in spiritual idea, and can now perceive, that should liberty or license to act according to their desires be granted them, all things would perish, for it would increase to an immense degree, so that they would rush into the destroying of all things.

2153.

Yea, it was also granted me occasionally to hold them within fixed limits, and compel them to think, speak, and act, as it were, from myself and they could by no means wander beyond, but were obliged to think, speak, and do the same thing that came from me, so that it was manifest to me from experience that spirits and men cannot effect the least thing from self though they seem to act of themselves; and if spirits did not appear to themselves to act from self all of their delight, and, as it were, life, would perish. The spirits are now desirous that I should add this, therefore beseeching that there may be left them license, but within such limits as suits the Lord's good pleasure. They are good spirits who use these words. - 1748, May 31.)

2154.



CONCERNING THE INTERIOR MEMORY, AND ITS INFLUX INTO THE EXTERIOR MEMORY. This only it may be proper to notice concerning these, that there is such an interior memory as has therein inscribed each and all that man has done, spoken, and thought, and a more interior memory which should rather be called a disposition; also the minutest elements of the ideas are there, so that there is nothing at all, which man has thought from earliest infancy to the last of life, that is not, as it were, inscribed or retained there. Man can scarce credit this, because he possesses only the knowledge of the corporeal memory.

2155.

This was shown me, but obscurely, by angels, that if such were the Lord's good pleasure, they could recite word by word the separate words, and even in their order, and the separate ideas in the ideas of words, which I had written many years before, although I could not remember even one series or one line.

2156.

Hence it is manifest that man cannot ever think anything which does not come into clear light after death, yea, into so clear a light that nothing at all is hid of the least of all that he has thought; they are inscribed on his disposition; and if it may be credited, this is what is understood by every one's book of life. - 1748, May 31.

2157.

But suddenly came a doubtful principle which also insinuated itself into the interior heaven, which I perceived, because it was immediately closed, inasmuch as the doubtful principle affected certain of them; and this since their more interior parts are not vitiated by hereditary and acquired evil, but only those parts which belong to the natural mind. Therefore it appeared at the first glance that because the more interior things are not vitiated, these angels are then without vice, or are such, and consequently pure or holy, some of them thought concerning this doubtful principle. But afterwards the doubtful principle vanished, because the matter is so circumstanced that angels can by no means be in the interior heaven, nor in the more interior, nor in the inmost, without being also at the same time in the natural mind, which belongs to the angels of the interior heaven. The natural mind cannot be put off

for thus would be lacking that which completes order, and no longer would they be angels; wherefore the vicious principle received by inheritance and actually acquired, which belongs to the natural mind, must harmoniously correspond with such things as are more interior, like as the more interior things with the inmost, and apart from correspondence cannot exist any holiness; wherefore correspondence is that which is given by the Lord, which is the faculty given by the Lord, 2158.

to the end that they may so correspond as to be almost ignorant that they possess a natural principle; for if correspondence is given them, the natural principle is as it were nothing, and is as it were absent, as if it were something transparent, so that the more interior things are displayed. This is the gift of the Lord alone, which is manifest from experience sometimes shown, that even souls recently from the body, or who are yet in their phantasies or corporeal things, yea, spirits not good can also be brought into heaven by the Lord, but only while they are in certain states, in which agreement can be given. In a word, correspondence is what causes, that angels seem to themselves not to be natural spirits, when yet they are natural; but the natural principle, as it were, disappears in certain states, through correspondence. But still such is man, such is spirit, and such the angel, so depraved that never to eternity can correspondence occur, did not the Lord continually bring it about. Wherefore also when they disagree, then are they driven from heaven to the spirits, and there undergo [castigations] chastisements, till correspondence is granted by the Lord. - 1748, May 31.

2159.

Since the more interior things are indefinite in respect to interior things, hence it is also manifest that not even the minutest idea of the interior mind can be reduced to full correspondence, still less all of the ideas, so far as respects all their variations of state of persuasion and affection; which states are also indefinite. - 1748, May 31.

2160.

THE DELIGHTS OF GOOD SPIRITS AND THE ANGELS OF THE INTERIOR HEAVEN. (((Besides interior, more interior, and inmost delights, they have also delights of sense in indefinite number; as, to wit,

if I may here relate but this, that there are elegant porches, long and ornamented with very beautiful decorations, especially at their departure, porches, palaces, or gardens, such as paradises are represented, which they behold at their departure. In such porches, of woven texture, arched over, and sometimes in double order, formed according to all harmony, do they seem to themselves to walk, and do unite in conversation. Moreover, there are palaces which are more superb than anyone in the world can ever conceive; others have other delights in indefinite varieties. - 1748, June 1.)))))

2161.

THAT NOTHING GOOD SPRINGS ELSEWHERE THAN FROM THE LORD. Spirits are greatly perplexed to understand how no one can do anything good except from the Lord, when yet they are commanded to do what is good, to will what is good, to think what is good, and still of themselves they can think, will, do nothing good. Therefore they do not understand what they are to do, whether or no they should not, as it were, drop their hands, and so allow themselves to be led. Such at times was their talk, for they cannot understand nor perceive any better. But it was told them that they ought wholly to think, will, and do what is good, and not drop their hands; and though they may then suppose it comes from them, yet when they consider from whence flows their thought of good and will of the true, that then they must acknowledge it is from the Lord, and not from themselves. The Lord gives both the thought of good, and the will of good, so that all ought to do good, but still know, and therefore understand, that the good is not theirs, but the Lord's.

2162.

When anyone is in the spiritual angelic idea, he can clearly perceive that no thought and nothing of will comes from him, but that it inflows from elsewhere, although man thinks it comes from himself. But he who is not in the spiritual angelic idea can by no means understand this, still less that all good comes from the Lord. This, nevertheless, is plainly seen and perceived by the angels: such as are in the interior heaven see it, and therefore are intellectually persuaded. Such as are in the more interior and inmost heaven perceive it. - 1748, June 1.

2163.

THAT THE LORD FORESEES [PROVIDES], SEES, PERCEIVES, AND RULES EACH AND EVERY THING THAT EXIST IN HEAVEN AND EARTH. (((Inasmuch as it is a truth that the Lord rules, hence provides, therefore sees and perceives each and every thing, I have held converse with the celestials as to how the matter was, since so many things transpire to implant doubts, when the mind reflects about these things.

2164.

Inasmuch as I have learned through the discourse of the celestials, it is proper to relate as follows, to wit the matter is not otherwise circumstanced, than is, if you choose to form the idea from comparison, and was likewise shown me by vision, a polished cylinder, in which by optics is represented a comely image of such things as are thrown [projecta] around. The things thrown around appear in no order, and no form, but are a confused medley [confusae projectiones] in which does not appear even the slightest of what is comely, still less of a comely image. Yet still is there constituted out of these things that stand round about in disorder a comely image. In like manner before the eyes of men and spirits do all and each of what is in the world appear disordered and confused, when yet in the eye of the Lord they constitute a comely image, to wit, the image of a man or virgin, which is heaven in its complex, not such as it is, but such as the Lord wills that it may be, namely, that it may be the image of Him. - 1748, June 2.

2165.

Thus is it with those things which are in the Word of the Lord. There do they appear in the literal sense as inconsistent and scattered, when yet in the sight of the Lord they are such as is now told me. - 1748, June 5.)))))

2166.

CONCERNING THE SOCIETIES OF SPIRITS. There are societies of spirits who are desirous to use their license and wander forth. In the societies of such are wont to be some who are averse to their license and oppose themselves thereto, in order that they may thus be reduced to order. Of such a sort as those who are found in these societies are those in the world who can ingratiate themselves amongst all, and yet can think differently, and whose thoughts do not appear from their faces, inasmuch as they always put forth the face of sincerity and civility. But

inasmuch as thoughts are manifest in the other life of spirits, and thereby the repugnance perceived, although such a one is tolerated amongst many, yet are they hostile to him; and if any occasion be given, do him injury, like as when any filthy representation occurs they then expose such by, as it were, ejecting them from themselves. This I have often seen done, and it was acknowledged on both sides that the cause was as stated. - 1748, June 2.

2167.

When there are filthy representations they eject him out of doors and make him the object of a representation; as, for instance, if there is represented a dead man in a sepulchre, or a dead man in a field, or any such thing, then do they by their phantasies cast him out into the sepulchre, into the field, and the like, nor does it appear otherwise to him than that he is there, and he makes complaint, and so is released; then do they acknowledge on both sides that this was the cause.

2168.

There are such as in the life of the body put forth the face of sincerity, so that nobody thinks otherwise of such a one than that he is a sincere man, but still will such search into each of the actions, sayings, steps, and faces of others for that which is evil. This they continually observe. Many such are given who only take note of the evils of another, rarely of his goods. - 1748, June 2. Thus is each society reformed. Such are wont to think contraries - if there are goods, then do they think evil of them - if evil, they think what is good of them; and this because they are evil and not good, etc.

2169.

THAT THERE ARE GIVEN SPIRITS OF EVERY GENUS AND SPECIES. There are given spirits and societies of spirits who entirely correspond to whatsoever exists in man's intellectuals and his affections, evil and good, as to state this only; when I was delighted with matters of little moment, whether by writing, eating, or drinking them, or in respect to other things, as by the purchase of what I had formerly desired, and thus had thence contracted a nature; then when these delights were again renewed, there were spirits and societies of spirits who had nearly the same delight, so that they had far stronger desire than I, even to such a

degree that they could scarce moderate themselves, but would as it were perish if not indulged or favored although they knew that these things were of no use to them, but to me. Thus there is not given aught that pertains to man's intellect or affection, to which do not belong societies of spirits which indulge and gratify them.

2170.

Although these when they were men did not have exactly such pleasures, yet because there are genera and species of pleasures, those who in the life of the body are such generically do correspond specifically. - 1748, June 2.

2171.

There are also genera and species of such as continually devise to bring harm upon man, yea, to torment, cruelly treat, and kill him. When such were held in bonds, scarce any knew of their pernicious nature; but at the first moment the bond is loosed they burst forth like furies, and endeavor to kill man, like as did often happen to me that when any harm was directed against me, and the bond was loosed, forthwith and in an instant they cried out what they desired to do, to wit [intet ghal da mera elak mehr], it was only their phantasies about such things as should injure me; and their bond being then loosed, they cried aloud. Hence it is manifest that there is in their attempt [conatus] that which continually operates, yet within bonds, and according to the loosing of the bond, and that the attempt [conatus] is active [agen] when the bonds are loosed. - 1748, June 2.

2172.

CONCERNING THE SWEET SPEECH OF CELESTIAL SPIRITS. (((A society of celestial spirits spoke with me, and I observed that their speech was both sweet and flowing, like the softest atmosphere, and so quick and determinate [certa] that there was not the slightest retardation, but the words flowed as from a sweet stream. - 1748, June 2.

2173.

The sweetness of the flowing [fluxio] arose from hence that they were good spirits and almost angels, and moreover of the genus of celestials,

and that there was naught discordant nor unharmonious in what they spoke, to wit, nothing that disagreed with their thought. The less disagreement in the ideas of thought, and hence in the words or ideas of speech, the sweeter is the speech. Since therein is true goodness, or the faith of love, so must also true sweetness be. - 1748, June 2.)))))

2174.

THAT THE UNIVERSALS OF THOUGHTS ARE CARRIED FORTH AND DIFFUSED IN THE WORLD OF SPIRITS AND IN HEAVEN. It was made known to me by experience that when my thought was not fixed on any corporeal or material subject, then was it diffused amongst many; and these spirits and angels who were of a similar persuasion and affection, as when any affection is thought of in a universal manner, without any subject, finite thing, person. This was given me to know from experience, at such time as the Lord thought worthy, and it was granted to remove finite things, and to possess but the common idea of the affection, when I perceived, by spiritual idea or perception, what it was that affected the societies of spirits and angels around me. But when there was a determination to subjects, as already said, then there was, as it were, a closing up, nor were they affected in so common a manner [communiti]. But what is meant by universal thought, cannot perhaps be apprehended by such as are only in particulars [material things]. - 1748, June 2.

2175.

THAT THE DIVERSITIES OF EVILS ARE INNUMERATE, YEA INDEFINITE. When certain spirits who had heard that in man, spirit, and angel is nothing but evil, that it is their proprium, practiced any cunning arts [malitia], such as sleights and the like, they said of me and others that we were like them, because we were nothing but evil: such was their conclusion. The reply was made them that in everyone is nothing but evil, but with indefinite diversity and variety, for the inclination of each to this or that evil was greater or less, and that many are mixtures of evils, as it were of loves and cupidities, as well as that cupidities are conjoined with the appetites of the body and its pleasures. In a word, they are indefinite, and never to eternity capable of reform. - 1748, June 3.

2176.

THAT MAN SHOULD NOT RESOLVE OF A CERTAINTY TO DO AUGHT THAT IS IN ITSELF CONSIDERED A MATTER OF INDIFFERENCE, NOR SHOULD IT BE DESIRED BEFOREHAND. I have been instructed by much experience during several years that one should not resolve on doing anything which in itself is a matter of indifference, for the reason that he not only lets go his liberty, but also gives spirits a handle for desiring it, and thus inducing the persuasion thereof; for the nature of spirits is such that they earnestly desire, and induce the persuasion that the matter is most certainly appointed, and must at all events happen. Wherefore does the Lord sometimes permit it. Which He would not have permitted had not man resolved upon it; and in that case the Lord would have given persuasion with an affection to good, and what thereto conduces for the future. Moreover, I have been instructed by daily experience with spirits that thus is he endowed with liberty. - 1748, June 3.

2177.

THAT SOCIETIES ARE DISPERSED AND REDUCED TO ORDER IN VARIOUS MODES. As already said, there are those who represent the east wind, inasmuch as they disperse societies so that they in the society are separated by force from each other. Likewise there are innumerable media besides for dissolving societies, because societies are badly filled up when kept long in a similar state. Today I saw, when the discourse was concerning these matters, that no one thought and spoke from himself, but from others, and these others from others still, so that no one was excited from himself; hence that the universal heaven was in a manner present in every idea, and thus were formed ideas, in which are indefinites, and inasmuch as these things exceeded the comprehension of spirits, and they were not willing to believe, therefore it was shown them, to wit, by one after another, afterwards by a society at a distance from me, very many of whom spoke together, which thing they plainly heard and perceived, and hence were convinced, not only that there was from societies afar off an influx into his or their speech who were round about me, but also because many of these spoke together, that it inflowed from elsewhere that they were thus able to speak together. This they also



admitted, for they saw it also by a spiritual idea, inasmuch as it was from heaven [quod e coelo].

2178.

When I was in prayer, then was such a thought insinuated into the sense of the prayer, as, to wit, that a crowd of many persons inflowed into the idea, or ideas of the thought and prayer; and therefore are the ideas disordered, because very many confused things inflowed from the world of spirits, although to us who are not in order these appear orderly; for instance, take the eye: its least ray can see the most disordered things as orderly, because it is not aware of what things in the least ray constitute vision. Likewise is it with sounds as of many instruments. The harmony still appears, when yet there are innumerable discords in every sound.

2179.

While I was kept in such an idea, the societies were dispersed and put at a distance, whereat they complained, supposing that everything would perish, as is usual when such a thing occurs. But I saw by a spiritual idea that then were they first conjoined rather according to the law of order, and that without such dissolution they could not be conjoined according to the laws of order; for the spirit of the Lord reduces all things to order from the interior, or, as it appears, from the superior. Thus are they to be quite reduced to order. This was plainly seen by me in spiritual idea. -

1748, June 3.

2180.

Afterwards it was spoken from on high that the matter was so, as, to wit, that societies are to be dissolved that they may again be associated. Then it was observed that the sense of speech could not penetrate, as was the case [with what came] through the world of spirits to me, but which was turned [into something else], and thus that the world of spirits was in such discord that the Word of the Lord cannot flow down to man through the world of spirits, but is changed into another sense, and in certain states is entirely perverted, which is a proof that the last times are at hand,

2180\_1/2.

for human souls which die constitute the greater part of the world of spirits, for it is known that man is a spirit and becomes a spirit; nor are there given any spirits from eternity, as some have thought. But no others are admitted into the world of spirits than such as can be of use, especially to the human race, not only to those living on earth, but to souls who come from the body, in whom are still corporeals conjoined or mingled with naturals which must be dissevered; wherefore those spirits who accord with such also constitute the world of spirits. - 1748, June 3. (((SUCH THINGS AS ARE SPOKEN IN HEAVEN AMONGST MEN FALL INTO SUCH THINGS AS CORRESPOND.)))) (((((I have observed that those things which I thought, and such things as spirits spoke and thought, inflowed from heaven; but yet nevertheless variously, according to those things which correspond in man's memory, and which are then objects of his thought. For this is a truth, that the speech of angels or the thought of the celestials contain very many things, or is a series of very many distinct ideas. When these descend into the mind of either a spirit or man, the whole series of very many ideas becomes as it were a one or simple, nor appear there as a series of ideas. This, moreover, may be confirmed from many other things. Since therefore so very many things are contained in the speech or thought of celestials or angels, and these inflow into the ideas of spirits and men, they cannot but excite such things as agree with their nature and state, thus acting in diverse manners; and further, these are such as correspond.))))) (((For this reason also are given correspondences of so very many things, to wit, that many may correspond to one thing, as to instance only self-love [which is represented], by all that is high of whatever quality it is, thus by innumerable things, as generally by mountains, by noble trees. It is so also in other things. - 1748, June 4.)))))

2181.

CONCERNING A SPIRITUAL IDEA [DERIVED] FROM THE SOUND OF THE WORDS, IN THE PERCEPTION OF THE MIND [animus] OF THOSE WHO SPEAK. When a spirit, especially a soul, speaks, and the Lord grants to know of what quality he is generically, then it can be heard from the sound of the words or speech what is his quality. It is perceived whether [via versus coelum] it is closed or open, and whether other things (do not belong thereto), so that hence may be known the quality, especially by the angels; of what quality is this idea of thought

cannot be described, because such knowledge is not given amongst men, but it may be compared with the knowledge of minds [animus] derived from the countenance; as when a man puts on a cheerful countenance, it is usually obvious to the shrewd man of what quality is his gladness, and whence it arises, whether there is therein simulation, treachery, cheerfulness proceeding from nature, modesty, friendliness, insanity, and the like. But still this is but a comparison.

2182.

The spiritual idea in reference to the speech of spirits is indeed such that the mind [animus] is made known; but yet many more things are involved, to wit, as already said, whether also the way is open [therein] towards heaven, or is only open into the world, and to what extent, moreover what belongs thereto generically and specifically. So that when the Lord grants, nearly the whole mind [animus] is displayed from but one word of speech, hence its quality; but the state in which it is is also to be observed, which also is perceived by the angels when the Lord grants it; also what [therein] does not proceed from the Lord. For in every idea is there a complete image of the man, whatsoever he has thought, spoken, and done from infancy, which no one who is not in heaven would credit.

2183.

Still it is granted that these things should neither be heard nor perceived; consequently it is of the Lord alone to grant the perception of them. -  
1748, June 4.

2184.

CONTINUATION CONCERNING THE SPIRITUAL IDEA. (Certain spirits who were incredulous that spiritual ideas are given, from which may be seen and perceived very many things, and more than they supposed, were raised up to a region somewhat above, and it was granted them to see many things in the separate ideas of my thought, so that by a spiritual idea they saw causes, and more things than ever could be credited, as if some things were displayed to them [as objects] objectively. And they greatly wondered, and acknowledged that they observed in a spiritual idea more things than anyone would ever believe; for instance, what is in ideas, what is the intellectual principle, what

proceeds from affection, of what quality is the intellectual principle, whether that which anyone thought proceeded only from the intellectual principle, or from affection, and from what affection, as well as how one thing [agrees] with another, thus what can be operated by intellectual faith when truth is what is believed, and many such things. Moreover that intellectual faith inflows from the Lord through heaven, and that man can by no means catch up faith or aught of true faith, but that it is the gift of the Lord alone.) Yea, a fact which I also perceived in spiritual idea, that man cannot ever by the intellectuals of faith penetrate into the heavens, and that the idea must be broken before from a man's own strength [*propria vi*] he can attain to heaven, and that the Lord alone causes that such things as belong to the persuasion of the true, and the perception of the good, or faith, are elevated towards heaven, and only so far as suits the Lord's good pleasure. - 1748 June 4.

2185.

They said because they now speak with me, that those things which I have written are so rude and gross that they suppose nothing which is interior can be understood from those words or the mere sense of the words. I also perceived by a spiritual idea that it was so, that my expressions were very rude, wherefore it was given me to reply that my words are only vessels in which purer, better, and interior things can be infused, as if the literal sense [thereof]; that such vessels, as it were, are the many literal senses of the prophets, and that their expressions were not only rude, but even bordered on the mire, dunghill, and the mud, and yet therein were diffused interior, clean, and sacred things; as, for instance, that the Lord is angry, that He is full of wrath, that He kills. These expressions are so roughly framed that it can scarcely be credited that aught of good can be infused therein; when yet the prophets spoke to suit the apprehension of the vulgar, and had they spoken differently, naught that is good could have been infused, because it would not have been understood. So that it was granted to add if they desired to remain in the senses of the letter, then they would have formed their knowledge [*scientia*] from similar filthy things and vessels, and that such as derive their doctrine [therefrom] must be greatly deceived. - 1748, June 4.

2186.

CONCERNING REPRESENTATIVE ANGELIC IDEAS. It is not easy to describe to the intellect, still less to the apprehension of man, of what quality are the representative ideas of the angels of the interior heaven, nor can it be perceived by man, but out of the Lord's infinite mercy. This fact I have several times observed, that these are representatives inexpressible by words, that they move the affections, and that they are representations of affections by means of angelic or celestial forms; for instance, by an angelic mode is represented something that [resembles] an image or species of celestial cloud, shower [nimbus], day, or light. This is done by an idea inexpressible in words, and the affection which is at that time in it or with it is augmented, lessened, or varied, just as is the representation. The affection is also perceived perceptively or intellectually, that is, in a celestial or in a spiritual mode. Such are the representations of the angels of the interior heaven, in which are present, as it were, affections in indefinite variety, accompanied also with pleasantness [jucunditas], joy, and gladness. These affect the interior of the mind with joy and delight. Such representations were several times granted me to perceive. Wherefore I must needs know that they are such, and in such variety. - 1748, June 4. Yea, the degrees of variety are also formed by such things in the representatives as are more obscure and the like, which are condensed and rarefied.

2187.

In like manner also, when it was granted to look into the interiors of a fig where many little seeds are viewed, surrounded by a sweet oil, as it were, I was allowed to contemplate these, and at the same time to exercise my thoughts upon the innocences of infants. Then were given representations among the angels, of which they said that they exceeded the pleasantness [jucunditis] which they had perceived from any other source. But all and each of these things were insinuated by the Lord. The fig-seeds, and sweet oil surrounding them, were, as it were, a vessel, in which were the pleasantnesses [jucunditis] represented by the angelic ideas of perception. From these things it must also be apparent that angelic representations are indefinite in variety, and reach to the interior and more interior parts, which are opened by the Lord, and do yet lie open to the naturals, which are little vessels containing spiritual and celestial, which natural things are signified by the fig, its seeds and sweet oil. - 1748, June 4.

2188.

THAT THE ANGELS HAVE NO MEMORY OF THE PAST AND FORESIGHT OF THE FUTURE. I spoke with the angels, and then saw by a spiritual idea that the more interior and perfect the angels are, the less have they of the memory of the past, and that therein consists their felicity, for in every moment the Lord grants them what is pleasant [jucundum] to them, and what they think and are affected with. Thus it is of the Lord, and not of them. This is understood by the passage, Give us our daily bread, and that they must not be solicitous about the future as to what they may eat and drink, and that day by day they would have received manna. Inasmuch as they do not possess the memory of the past, they have not the anticipation of the future, for this follows out of the same memory, although to themselves they seem to have memory, and know all and innumerable things, because thus the Lord grants them then at every moment. Therefore they can indeed think it is of them when yet it is not so. In a word, their felicity consists therein, and because they are in the Lord. - 1748, June 4.

2189.

Moreover, they are all much addicted to conjecturing what I have become acquainted with from the spirits, so that when anything occurs, everyone to whom is given the faculty conjectures that it is so and so, that it is hence or thence; and yet all are mistaken, because they conjecture from themselves. Therefore if there were also granted them the faculty of remembering the past, and premeditating what is to come, then would the whole sphere be filled with false conjectures; hence would arise confusion and destruction of felicities.

2190.

Conjecture about what is to come, and the remembrance of the past, are what take away every pleasantness and felicity of life. Hence come anxieties, cares, solitudes. Wherefore it cannot be granted to such as are in felicity to possess such a memory, and such premeditation. Yet they do not know otherwise than that they possess the highest memory, and prudence or thought, because they have one from the Lord, consequently a divine one, which, nevertheless, is such as I have said. - 1748, June 4.

2191.

THAT IN THE INTERIOR HEAVEN ARE DEGREES OF ANGELS. It has been said that there are three heavens, to wit, an interior, more interior, and inmost, which are distinct from each other by degrees; of what quality these are, to wit, the degrees, may be seen elsewhere. But these degrees are in one class [in genere]. In every heaven also are given degrees of felicities, and, indeed, I think three, which are not so related to each other as the generic degrees of the heavens in one class. That there are three may be inferred from the degrees in the body. To the corporeal, or sensual-corporeal principle, are referred touches, tastes, and smells. These differ from each other in purity, and yet still all three are referred to the corporeal kingdom, and are distinguished from each other by other qualities, as must be known to everyone who rightly weighs the matter. Thus much as regards the corporeals, or appetites. As regards the spirituals of the body, or the sensuels, there are also three, to wit, hearing, ocular sight, and the sight of the imagination, which differ from each other by degrees, but yet referred to naturals; hearing is merely sensual-corporeal, and sight sensual-natural, and similarly are related to each other the senses of touch, taste, and smell; for that which is exterior is referred to what is interior, nor can it reach the interior except by a dissolving, or it is its interiors which compose it; therefore the relation is the same as between a compound and its components. - 1748, June 4. [Marginal reading.] The heavens correspond to the senses in the body.

2192.

CONTINUATION CONCERNING REPRESENTATIVE ANGELIC IDEAS. It has been already said of representative ideas of angels, that the representative ideas of some possess a certain resemblance to such things as are in the atmospheres, auras, heavens, yea, in the world, but purified so as to be scarcely such any longer; but still they are represented thereby. It is their natural principle, or the natural fundus therein, from which they are recognized.

2193.

But there are given representations besides, which are inexpressible, for they make representations out of every idea, as also out of composite

ideas, and of many together, which [quam, I think, for quas] they behold as a sort of representative; and as if a kind of subject, wherein are not only formed various things which are intellectual, but these are perpetually conjoined with such things as belong to the affections, so that they lead themselves by such things into varieties of affections, and indeed in a fair and pleasant course and order. But what their quality is can by no means be described to the human intellect. Whilst they are therein, the Lord leads their affections with the intellectuals in such representatives to their delights, while at the same time he perfects them. - 1748, June 5.

2194.

THAT THE LORD DOES NOT BREAK ANY ONE, NOT EVEN [nec] DURING TEMPTATIONS. It has been granted me to learn by much experience that the Lord does not break any one, namely, by taking away in a moment his cupidities; but that he bends them in a wonderful manner, for he permits them to be in their cupidities, yea, even so that these are increased and extended to quite a great degree, and meanwhile, wonderfully and insensibly bends them by the most diverse modes, according to each one's nature and disposition, as was given me to learn by much experience, and moreover [that this occurs] slowly, as if by complying with their license, but still by giving no farther permission than that he may deflect them from the degree to which they have advanced to their own good. How this matter is, and with what caution and divine prudence [effected], no one can know but he to whom it is given to learn it by experience from spirits and angels; for what other cupidities are then also insinuated that may temper, and what good affections which they are to be bended, I could apprehend in a very imperfect manner [rudissime]; but no other than the Lord knoweth.

2195.

Moreover the Lord does not break [anyone] in temptations, however great; for during these, according as they are increased, out of pity He grants them the strength to resist in the most diverse modes, so that during temptations they are not broken, but according to the degree in which they are, are similarly bent; for be the degree greater or less, it is the same, since the strength to endure is increased in like degree. - 1748, June 5.



2196.

It was also given to observe that should they be broken, even in the least, they would forthwith incline to hatred against the Lord, and [it was observed] at the same time that the posterity of Jacob were not broken the least, or forcibly separated from their cupidities, inasmuch as they inclined to idolatry more than others; hence that license was granted them, and they were brought to the worship of the Lord by degrees, by means of their cupidities, which were pride of mind and the wealth of the world.-1748, June 5.

2197.

(THAT TO EVERY COMPOSITE IDEA WITH [penes] MEN, TO THE IDEAS OF WHICH THEY ARE COMPOSED, CORRESPOND SPIRITS AND SOCIETIES OF SPIRITS. By experience it was given me to know that to every idea, and to such as are within, as also those which adhere to ideas, there are spirits who correspond, and moreover in the societies of spirits are such as correspond in their own manner. In like manner in heaven [there is correspondence], with what is in the ideas of spirits. Therefore the more societies there are, and the greater heaven is, the more exact the correspondence of each and all. - 1748, June 5.

2198.

All societies are arranged in orders, and in a most exquisite order by the Lord, and are reduced into orders, and into order, that they may correspond to all and each that belongs to spirits and men.-1748, June 5.)

2199.

THAT MEMORY ALSO IS GIVEN TO SPIRITS. Spirits who have not been long with me, that is, who have returned after a certain time, as well as those who have not previously been with me, inquired whence they had come, what they had done. They are entirely ignorant thereof supposing that they had not lived; but yet when they consider that they live, they are aware that they had been alive, but are ignorant where and how, for this sole reason, that ideas of reflection are not given them, although their life is similar to the life of those in the world.

2200.

Nevertheless that memory is at times granted them was given to know today, as also several times previously, for they have come, and with them he who was in their society, and they complained thereof and referred to many things, of what quality he is, and how he speaks with them, so that memory for recollecting such things is given them by the Lord. - 1748, June 5.

## 2201-2250

2201.

CONCERNING EXPLORATION OF SOULS AND SPIRITS. With respect to their exploration, it is often observed, when souls or spirits were left to themselves, of what quality they were in the life of the body, and of what quality if they spoke without fear of the law and society, almost free from bond, they being ignorant that they are in society. Those who are in the society, or others, do then follow closely upon his thought, [observing] what quality he had possessed in life; and he speaks in such a manner that [his speech] flows as if spontaneously. Thus they became aware in a general manner [ruditer] that he is of such quality.

2202.

It is also observed that when they became cognizant in any manner of any one's disposition [genius] from whatever experience, that then they knew better of what quality he is; for this is, as it were, innate [connatus] [with them] to conclude one thing from another, and because he is such in this, that it follows he is such in others. Thus they lead the soul or spirit through various things, which accord with the assumed judgment. Yet they are sometimes mistaken, because they judge by corporeals and naturals solely, and do not know his interior and more interior things, which are known to the Lord alone. - 1748, June 5.

2203.

THAT SPIRITS WHEN THEY MANIFEST THEMSELVES ARE WONT TO VARY THEIR FACES; NEVERTHELESS STILL TO RETAIN THEIR OWN. (It has already been plainly shown me that when spirits manifested themselves, whose faces I had been able to see as plainly as man sees man, and this more frequently, they sometimes varied their faces by changes [mutations] from one limit to the other; but still the same generic face was retained, so that continually shone forth the dominant affection with its variations. Thus they were, as it were, faces of the whole affection of that species, with its variations.

2204.

The cause was already known to me how this could exist so fitly [concinne], and in that order and series; but afterwards it was also manifested to me by experience, to wit, that the society was such a one as that therein were spirits or angels of a similar species of affection with its varieties; wherefore the society thus manifested itself when yet there was one who was, as it were, the center of the rest, to whom the rest were referred in the order in which they were in the society.)

2205.

By a more luminous [clarior] experience within me, it was sometimes observed, when I looked at myself in the glass, and at the same time spoke with spirits, that I would put on the faces of those who were then with me in society, and of one [society] after another. Nevertheless my face remained, but the changes [mutationes] seemed [ex simili] to belong to theirs; which they recognized, so that they were indignant. This was very similar to what occurs with the faces of spirits or angels. They told me they recognized themselves. And yet they were not in the same affection as myself, because he who is in faith in the Lord is not [the subject] of a single affection, for he knows that it is the characteristic of spirits and angels to inflow. Thus [it happened] that the faces of others also inflowed. This happened several times, - sometimes to their indignation, sometimes to their delight. They perfectly recognized themselves. - 1748, June 5.

2206.

CONCERNING WHAT RESTRAINS THE INDECENCIES [turpitudines] OF SPIRITS. I have heard some spirits, whether recently come from the world I know not, who, when they were among others, could not restrain themselves, but would utter filthy and disgraceful language, so that nothing affected them with shame: one would do this to a greater degree, another to a less, for they are left to themselves, as previously said. They were told that nothing touched them with shame, and that they did not carry shame with them from the life of the body; for if they possessed it, it would check such things. Meanwhile as they were without shame, they could not be different. Wherefore such things as shame, fear, horror, and the like, are produced [in cutiuntur] in them by punishments; and when

they return to such conduct, they are overwhelmed with shame, or terror, or horror, so that they can be different; for immediately such things are insinuated, and they refrain till at last they lose the habit, and so may be present in modest societies. - 1748, June 5.

2207.

(((((CONCERNING THE ANGELIC IDEA IN THE LORD'S PRAYER. Concerning the angelic idea it was also observed, when the Lord's Prayer is prayed, and it is prayed, Lead us not into temptation, and deliver us from evil, that by a certain idea temptation and evil is rejected, to wit, in my grosser idea it was rejected, as it were, to the back of the head, and what remains is angelic, namely, the good of the Lord - concerning which innumerable angelic ideas are formed, how good comes to man by affliction, which still arises from man's evil, wherein is punishment; and yet the good is the Lord's. Thus in some measure appears of what quality is the idea of the rejection of evil, when yet it is general [rudis], which I observed, because it was perceptible [sensibilis], and had a certain quickness [velocitus], wherein was a sort of indignation, that the evil of affliction or temptation should be thought to come from the Lord. - 1748, June 6.))))

2208.

THE ATTEMPT OF AN ANGEL TO ACT BY MEANS OF CORRESPONDENCES. A certain angel, when I was walking in the way, attempted to see how those things which belong to an angel inflowed into man's thought, and thus to explore correspondences; but he did not succeed, save in a few things. The reason was, as I perceived, that the thoughts of angels, though richer than man's thought, were very few in comparison with the correspondence excited; and further, that when they be omitted from his own proprium, evil affections were excited; and also further, such as were of the grosser sort, that when they excited such things out of their own [thoughts], they also excited in the mind things that were mixed; thence gave spirits a handle to excite more incongruous ideas. In a word, the ideas of angels are most limited [finitissimae] nor can they ever lead man. But so far as they act from proprium, they pervert. - 1748, June 6.

2209.

THAT IF MAN WERE IN ORDER, HE WOULD STILL ENJOY A CERTAIN SENSE, WHICH THE BRUTES ENJOY. There is a certain sense which brutes enjoy, but not man, namely, to know the way home, though at a distance, as may be known of horses, dogs, bees, and many [animals]. Nor do they become bewildered in thick woods like man, so that they not only know the way home, but the bee even his own hive amongst many. This sense is common to such as live according to order; this order has been impressed on their souls. Such would also have been the case with man had he lived in order. It was given me to experience it, not only by my being led home when I was ignorant of the way, but at a place which I previously knew I felt somewhat like knowing the vicinity in a wonderful mode, by an internal [power], so that the vicinity affected me, and thus I knew whose house it was. - 1748, June 6.

2210.

THE ANGELIC SPEECH WITH MAN. Angels cannot speak with man, save through intermediate spirits, for their speech comprises together more things than can be expressed by words. Nevertheless it was granted to perceive how it is circumstanced when they directly address man. There is, as it were, a spiritual afflatus, not intelligible, except by means of the affection wherewith I was affected. - 1748, June 6.

2211.

IN WHAT MANNER THE REPRESENTATIONS AND THOUGHTS OF ANGELS ARE RELATED TO MAN'S. I discoursed with angels, and this not by speech, concerning the quality of angels, respecting their thoughts as related to man's thoughts, to wit, that it is with the thoughts of angels as with the small viscera of any little worm, that to man's eye scarcely appears but as an obscure point, or something greater, so homogeneous [uniforme] and simple it is, as if it were nothing more than a particle. Inasmuch as it is with the thoughts of angels who see interiorly, as it is with its viscera, which are nearly of such kind as those of a larger animal, having its organs, stomach, cerebra, medullae, etc., out of which a similar body is constituted, that is, from manifold members, the thoughts of angels are so circumstanced as the interiors of such [an animal]. Such is the relation of their ideas to man's ideas. From these representatives flow the compound or particle, when yet they appear in

themselves dissimilar; yet are they such that thence flows such a compound.

2212.

Thus it is not easy for man to describe and explore the quality of angels' thoughts, since they are, as it were, small viscera, which form a body; which body can by comparison be likened to man's idea.

2213.

For it is known that the interiors of an animal are entirely different from the externals: from the externals no one can conclude that the interiors are of such a quality, unless they should have been revealed through optical sight; and then it appears that they are wholly dissimilar, consisting indeed of cerebra, spinal medulla, lungs, heart, or little hearts, stomach, liver, vessels devoted to generation, and of other things, like as in the great animal, moreover of innumerable fibers, vessels, tunics, ligaments, in order that they may operate with unanimity. Thus they constitute a body, which is only the complex of all, and appears under a simple form to the eye, which is ignorant that it has such and so many components, yea, such components, that should one be wanting it would be imperfect [mancum], and great defects would abound in the compound.

2214.

In like manner is it with the idea of the thoughts of angels, in reference to the ideas of man's thoughts, for they consist of components, whose quality can by no means be comprehended, unless the Lord reveals it to him, like as no one can know what and of what quality are the components of such a particle, which nevertheless in their complex are a complete animalcule. Thus the idea of man is a complex of such things, as he does not at all know, because they are dissimilar.

2215.

That this comparison is a fit one may hence be made manifest, because in every man's idea, even the least, is the whole man, according to the state in which man then is, - thus, as it were, with all his members, his viscera, or interiors. As is clearly manifest from this, that from the mere

speech of the soul or spirit may be known forthwith by the angels, the Lord thinking worthy, of what quality is the man, of what quality was his life in the body, and of what quality it is then, respect being had to the state in which he is, according to the changes of which he is varied, but not differently, as previously said, from the changes of faces into many forms, while the fundamental face remains. Concerning which I have previously treated.

2216.

But the ideas or thoughts of angels, namely, [those] of the interior heaven, do not extend themselves in reference to man's ideas and thoughts farther than do the interiors of the said animalcule, namely, to its integral parts, as with the viscera, which are numerous if all the integral parts be reckoned, as with the glands, which are many, or the more common compositions, as those which are within the integral parts or within the viscera, as with the cerebrum, its spinal medullae, the stomach, heart, and liver. They are not aware [of this], and yet therein again occurs a new and spacious field of mysterious things, out of which they are composed, so that if the liver be taken as an example, then do innumerable things compose it, as the glandular congeries and these are composed of lesser glands, besides the tubes, ducts, yea, very many things. Such comparatively are the ideas of the more interior and inmost angels.

2217.

Hence it may be manifest how gross still are the ideas of the angels in respect to the Lord's divine ideas, which inflow, and confer life and the faculty of thought. These may be likened to the fibers and arteries which are indefinite, for every composition thereof is only [made up] of fibers and vessels that are still purer and inflow from the Lord. These are the vital essences, to wit, those which flow through the fibers and vessels.

2218.

Organic parts belong to angels and spirits; but the vital principle that flows through or in the fibers, and in and through the vessels, belongs to the Lord, for they are only organic powers [potentive] without life. Life is the Lord's alone.



2219.

These things [are written] in presence of the angels, and approved by the greatest part [of them]. Those approve who know that matters are so with them; those who doubt that they are only organs [organici] still hesitate a little.

2220.

In truth, the faculty of thought may be compared to the faculty [possessed by] the viscera, of acting according to composition; which faculty does not belong to the fibers or vessels, but to the life in the fibers and vessels. - 1748, June 6.

2221.

THAT IT MAY BE EVIDENT MERELY FROM THE FACULTY OF REFLECTING, WHICH BELONGS TO SPIRITS AND ANGELS, THAT THEY ARE ONLY ORGANIC POWERS. While I was in discourse with angels it happened that it was thought about reflection or attention to a thing, that it is only reflection which causes spirits and angels to know that they are of such and such a quality, are so and so circumstanced, and that it constitutes the essence of thought; for without reflection is not given the life of sense nor of thought: and when it happened to speak from objects of reflection, and [to say] that it or reflection was not his who reflects, but belongs to that which inflows, then it was given to observe by a spiritual idea that we are only organic powers, and that reflection is given by the Lord. From no other source can it come.

2222.

Objects seem to inflow from elsewhere, especially into man's senses, but to reflect upon objects, and to know what they are, and that they are of such and such a quality; this [comes] from elsewhere, consequently from the Lord, as may be proven from many internal faculties of man. - 1748, June 6.

2223.

THAT SOME MEN ARE LED BY THE LORD MORE EASILY THAN OTHERS. It is known that all are led by the Lord, but yet some more easily than others. All may be led by the Lord to any thought, speech, and

action whatever; but inasmuch as many, yea, very many, are not in faith, consequently not in order, it is more difficult to lead them in that respect, because the Lord is unwilling to break them, therefore [to compel them] to think, speak, and do what is contrary to their cupidities, wherein they place their liberty; therefore they are allowed in these to think, speak, and act, according thereto, so that they may be bended to good. But verily such as are in faith, hence in the knowledge of the truths of faith, are not broken, because they know and are affected with such things as are of heaven, therefore their thoughts, speech, and actions, because they are rather in spiritual order, are led more easily than others. - 1748, June 6.

2224.

This may be apparent merely from spirits and the different genera and species of spirits, for they are therefore prepared that they may be led more easily. It is apparent from angels because [they are led] still more easily, so that in some it appears as if spontaneous, though it is of the Lord alone. - 1748, June 6.

2225.

THAT EACH AND ALL THINGS [PROCEED] FROM MERCY. Inasmuch as men, spirits, and angels can effect nothing of themselves, but [all things] are granted them by the Lord, they being merely organic powers, it was granted me to see from spiritual idea, that all and each [proceed] from mercy, inasmuch as those who are such that they cannot lead themselves at all, although they think so, and of themselves are foolish and insane, could not but have perished did not the Lord have compassion on such as are foolish and insane. In spiritual idea (the fact can better be seen) their case can appear better; they argue and think [putant] from themselves, and yet their everything comes from the Lord's permission or concession, and of themselves they are more stupid and insane than infants who have never learned anything. - 1748, June 6.

2226.

The mercy of the Lord is universal towards all and each, but yet is greater towards the angels, because they are orphans and widows - they have no other father nor husband than the Lord, for they do not trust in themselves. - 1748, June 6.

2227.

## CONCERNING SPIRITUAL IDEAS (AS RELATED TO) AFFECTIONS.

Spirits, [and] especially angels, can know and perceive, not only, as before said, from the speech [loquelis] of what quality (others) are, but especially from affections apart from [without] speech, for they speak quite frequently by affections alone and the variations thereof; for an idea in itself is from its beginning, origin [principio], nothing but an effect of affection, hence (is nothing but) a derivative affection [affectiuncula]. Since it is the result of derived [continuous] affections, therefore can they know therefrom, if the Lord think worthy, not only what is their quality who display them, but also who they are, and where is their place in the Grand Man [maximo corpore], as is given me by the Lord to know from daily experience. - 1748, June 7.

2228.

CONCERNING REFLECTION. ((((((I spoke with spirits concerning reflection, that [they have] no life apart from reflection, in that their intellectual life is perfected by, the Lord alone, through reflections granted by the Lord, so that they can know what and of what quality [anything] is, and so [the fact] is impressed on their memory that they may be in the knowledge thereof. Further, that brutes have not such reflection, wherefore they are not perfected, but remain in the state of their own nature. Besides which they could be inspired with fear, but this does not happen by an intellectual way. - 1748, June 7.))))))

2229.

## THAT SPIRITS FLY LIKE THE EAGLE, AS IS READ CONCERNING

THE GENTILES. When it was read in Deut. 28:49 that a nation [gens] flieth like an eagle, I remembered occurrences which had often happened, to wit, that spirits are made to appear [sistantur] in a moment, and thus fly as it were, although they were afar off, and at the end of the earth, as is read, for wherever they are in the world they are made to appear immediately as present, yea, some of them very near [proxime] to the ear, to the back, and within the body. So that they are present very quickly and very near [proxime], no matter where they had lived in the world, yea [those] who [had lived] in other worlds [telluribus], for it is a fallacy of the senses [sensus] that [they are] near

and very near, as may be apparent from sight and hearing, as well as because space is not in spirituals, and likewise time neither. Inasmuch as there is no space to the eye between itself and the sun, which would appear as if in the eye, did not obvious things manifest the truth [id] and the knowledge that space intervenes, I [therefore] did sometimes discourse with spirits about these things. They were willing to conclude the presence from the appearance, and not readily to believe anything unless it, as it were, appears, and yet there are indefinite fallacies of the sense which must be shaken off else the truth can never come forth. - 1748, June 7.

2230.

In like manner very many things in the Word of the Lord, and more than anyone can credit, are spoken to the fallacy of man's senses, because they supposed such things can happen [ita putarunt]. Therefore these things are so spoken, because their persuasions and cupidities were not to be broken, but bent; for to speak otherwise than man receives [apprehends], is to sow seed in water; he immediately rejects [it], hence it is (to him as) nothing; for instance, [such expressions] as the Lord is stirred with fury [wrath] against any one, that He would slay, that He does evil, that He rejoices to destroy them and to bring them to nought, as in Deut. 28:63, are mere fallacies, because they believed such to be the case [crediderunt ita]. [And this occurs] because it is a truth that the Lord rules each and all things, and that He is everything, therefore, because they were ignorant of the rest which is indefinite, as that every universal truth contains indefinite things, it is on this account spoken to their most general [communissimum] senses. Such is the speech of good spirits with those who recently arrive from the life of the body before these are instructed. - 1748, June 7.

2231.

CONCERNING THE EFFECT OF SINGING [cantus] ON SPIRITS. It was again granted to know what effect singing has upon spirits, and indeed it was still more interior than before, for their bodies were not soothed [mulciebantur for mulcebantur, I think], but their ideas; this was given me to see in spiritual idea, for the sweetness of the singing was wonderfully joined into their ideas, and also into the ideas of such as desired to resist, being at first indignant, but yet they submitted

[succumbebant], so that it diffused itself through their ideas consequently into their thoughts, hence they were softened [molliebantur] to such a degree that they glided, as it were, into a trance [ecstasis], for silence and quiet ensued. They said, at first, that they had never perceived such sweetness, and that they had not believed such was granted. They seemed to me to have glided into a sweet sleep [sopor], from which they have not yet awakened. Some who had wakened said that they had been in celestial joy, like those who [have awakened] from a very sweet dream. Such is the effect of singing when the Lord allows it to be infused into spirits.

2232.

When I remembered the previous effect of singing, I immediately perceived a certain talking [allocutionem] [going on] among the spirits, hence it could be concluded that the traces impressed on anyone touch [agant] the roots of the matter or affection. - 1748, June 7.

2234.

<sup>25</sup> THAT THE UNIVERSE IS GOVERNED BY THE LORD WITH NO TROUBLE, BUT VERY EASILY. There were around me very many spirits and angels, [amounting] perhaps to [some] thousands, to whom it was shown to the living experience how easily the universe is governed by the Lord. It was allowed to me to inflow into [their] thoughts, and thus, as it were, govern them who were around and it was [effected] merely by one thought with its variation each and all things were disposed as if according to [my] nod, as well to confer happiness on some as for other purposes, and to vary [these things] according to what I thought: [to bestow these things] in like manner on every spirit who was with me in society, also to spirits more removed [remote] according to their manner. Hence we could know how easily each and all things are ordered by the Lord, who is in the highest, yea, in the inmost, more interior, and interior things. This could not be confirmed by spirits and angels for some hesitate because so vast a multitude hovers before their ideas [in eorum ideis obversatur], and such a variety. The reply also is made them that they thus argue from the inferior [lower] ideas of man, where it so appears; but that from inmosts, as from centers, the whole

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<sup>25</sup> Number 2233 is wanting in the original.

circuit, as it were, is ruled very easily and with no trouble. It is different with those who are stationed [constitute] in the circumference [peripheriis], and who argue from ideas which are in the circumference [peripheriis], to whom these things appear more obscure the farther they are from the center. - 1748, June 7.

2235.

I perceived, also, how amongst thousands of spirits they were almost arranged individually [singuli] according to the nod of the Lord; but this was to me so subtle and impenetrable, to wit, the discriminations or differences, that they could not be perceived unless in a very general manner [communissime] by a certain sight.

2236.

THAT IS WAS CLEARLY [manifeste] REVEALED TO THE SONS OF JACOB THAT THERE IS A LIFE AFTER DEATH. I heard spirits speaking together [inter se]. There was a certain one, to whom it was said that in the life of the body they had obtained whatsoever they had desired, and they had wanted nothing farther, and why should they now, also, claim privilege in heaven? It was replied that it would have been proper [oportuerit], also, to have revealed to them that there was a life after death. It was then answered, if the life after death had been revealed, and these were so prone to worship other gods, what would it have amounted to [quid inde], therefore of what quality would their life have been on that account [inde] ? - 1748, June 7. It was added, since they never would have refrained, because they could not have refrained, inasmuch as they desired to be the greatest and most opulent in the world, if they had then also thought concerning the other life, what would it have amounted to [quid inde], but that they must perish?

2237.

IN THE WORLD OF SPIRITS THAT THEY ARE EXCITED ONE BY ANOTHER, ALMOST LIKE AS ONE MAN IS BY ANOTHER. It was observed, when it was permitted one [a single] spirit and his company to plot [cogitare] any evil or baseness [spurci], that forthwith others, who are of like family, are excited to whatsoever malice or baseness it may be. In this way, also, are souls and spirits disclosed as to their quality; for when in a state without reflection, wherein they are, as it were, left to

themselves alone, then are they straightway excited to like things, and are known as to what place they are in, and of what quality they are.

2238.

But it is not permitted spirits to do so but at certain times, for they would thus speedily contaminate the world of spirits, because they are so prone to flock together, that they flock together in a moment, inasmuch as they act from nature, not from premeditation.

2239.

From these and similar things it may be apparent that did not the Lord rule the universe, the universal world of spirits would perish in a moment, therefore [also] the human race; wherefore as soon as the reins are loosened, or momentary license is granted, forthwith is it also checked. This, also, was spoken [said] to the spirits, and they cannot deny it, because the matter was so; and now, also, they confirm it. - 1748, June 7.

2240.

OF WHAT QUALITY ARE THEY, AND WHAT THEIR PUNISHMENT, WHO ARE WELL ENDOWED WITH GENIUS, AND ONLY STUDY WHAT SERVES TO PERVERT MAN. In my sleep I seemed to myself to be in a ship, with others, from which, when I came out [ascendi] upon the land, I stood in a higher and higher place upon a mountain facing [spectantem] the sea, and I saw that the ship beneath was steered about [circumagi] by a pilot at pleasure [voluntario]; and then, as if there were horses put before him, he directed the ship in gyres and vortices, with the purpose that they should perish who were in the ship. After such gyres he at last directed the horses under the waters, so that it was submerged with those who were therein. There was a man [vir], a virgin and infant in the ship, concerning whom I then thought and pitied them, awhile.

2241.

While I was in that sleep, and while they were submerged, of whom I saw one slightly emerging from the waters, suddenly I waked. Some spirits lamented that they should have been in the ship and been submerged. To

themselves they appear quite like those who emerge from the waters with flowing hair, and surrounded with water, not knowing other than that they would perish.

2242.

Then appeared to me, in a wakeful vision that was very clear, a sort of continuous ovarium, of numerous [multiplicatis] eggs, of a fiery red color [rubentivus flave], cast forth [evomuit] by something [quis] in a continued series, with rapidity, so many, and arranged in that series, as cannot be described. These eggs, thus cast forth, and wonderfully aggregated [glomerata] in series, signified that poison which is called [Etter], thus the poison of dragons. These things appeared to me in a waking vision.

2243.

Afterwards I perceived and heard that that shipmaster [naucerus], who at pleasure [voluntario] steered about [circumducebat] the ship with horses, in the deep, in order to submerge [drown] those who were therein, was miserably distorted by many spirits, and so mangled, as to all bodily parts, that scarcely anything cohered, This was done to the reality [actualiter] to his great suffering [dolor], so that there appeared to be nothing that was not all mangled [laceratum].

2244.

A certain spirit said that he was such a one in their company as dictates very many ingenious things, and produces phantasies, which would delight them, because he was also able to produce visions in their presence to amuse them, but yet would afterwards hurt them, and these would be turned [torquerentur] into evil. A certain vision was also represented by them to me; wherefore they were willing indeed to have him amongst themselves, but as he was of such a character, they could not endure [him].

2245.

Hence it may be apparent what sort of punishment is inflicted upon such as abuse the gift of genius and shrewdly moisten the eyes, to hurt others,



thus to destroy them, for by delectable phantasies he, as it were, delights them, but under these wounds, hurts, and kills. - 1748, June 8.

2246.

For with such are very many things that are mingled with worldly corporeal facetiae, as also pleasant [jucundae] corporeal ideas, moreover witty things [sales], very hurtful to what is sincere [honest] and spiritual. The punishment thereof is that such things shall be separated and dissevered, because if they were together-for they do thus often rush together [recurrent]-then they would destroy societies-for those things are excited in the societies that are artfully put together [implexa] by the acuteness of genius, in order to hurt the neighbor. These things are seen at one glance by the angels. -1748, June 8.

2247.

WHAT REFLECTION IS. I spoke with spirits about reflection, [to the effect] that because spirits, who lead man, are not endowed [absque] with such a reflection as belongs to man, in the body, [derived] through the senses, they cannot, therefore, see anything in the world, as spirits do through mine: for as often as I was allowed to bestow upon them reflection or attention, and this I plainly perceived by a spiritual idea, then they said right away that they saw all and each of such things, to which was directed the reflection given me and shared with them. They said, almost as often, that they saw nothing before [that] reflection was given them. This occurred quite frequently, so that I can confirm it by manifold experience, [namely] that a spirit sees nothing through the eyes of another man, and that souls and spirits greatly wondered that they had, as it were, again entered the world wholly as if they were then in their own bodies. This also, at that time, do they attest.

2248.

The discourse was then concerning reflection, and it was shown that it was almost similar in man's case (to my own experience) when I was in a place where a bell sounded every hour, and exercised no reflection thereupon, or did not attend to the sound of the bell at such times I never could be aware that it had sounded, nor indeed had heard it, because without reflection [concerning it]. And this [occurred] frequently [so] that I was astonished. It was also the same with the

sounds of larger bells, and likewise with all other objects. My experience with one thing was different from what it was with another [apud unum aliter ac apud alium], so that there was indefinite variety, and this as much in reference to objects of hearing as those of sight, smell, color, touch. So that as regards touch, without reflection, there is no feeling [non sentitur] in this part, or in that, but when attention is given [attenditur] immediately sensation [is perceived], as now while I write that it is so with touch, and press my pen, and [find] that it is so with it. In a word, it is the same in indefinite things. From these things it may be concluded that a spirit might, as it were, put on man, because [he has] not [man's] reflection; therefore that he cannot see through the eyes of a man, nor can reflection be given [him] except by the Lord alone. In like manner [that he cannot] hear through the ears of man - for that spirits do continually reflect I have perceived with manifest sense, and indeed very often with pain [dolore] and a sense of compression and hard attraction, etc.

2249.

Further, reflection is given to man, soul, spirit, and angel, which they are not aware of and do not observe. Such as they possess in a state of peace and innocence, in corporeals, in a state of ignorance, and the like, as also in [their] minutest [particularissimis] things, to which they do not pay any attention [ne hilum attendunt] by which are impressed what [is suitable] to them in the other life, and conduces to their felicity. This reflection is interior, unknown to man, as is the case with the interior memory, and with his regeneration. This reflection is the gift of the Lord alone.

2250.

THAT ALL THE PROPRIUM OF MAN IS HARD, CONSEQUENTLY OSSEOUS. It can also be seen by a spiritual idea that the proprium of man, hence [that] of spirits, is not only black [for] so it appears, but also hard; wherefore also is it called osseous. The reason is, not only that man's Proprium is but an organism [organicum], wherein since there is no vital juice, spirit, and blood, it hardens and becomes, as it were, osseous, but also because man can of himself [do] nothing. Wherefore in himself he is viewed as it were osseous, wherein is not of vital juice. Life, which belongs to the Lord, alone causes man to soften; and the more

spiritual and celestial life diffused through each and all the things of man, without and within his structure and around the component structures [the more is this] without, although it appears within.

Wherefore the less hard a man is, that is, the less he has from himself, and the softer, as said, or more fluid, so much the more perfect [is he], as may be apparent from the fibers, which in infants are very soft, but in old men are becoming hard, as well as in the inmost fibers, there is nothing but a fluid [principle], because it is the spiritual principle which in compounds appears hard. - 1748, June 8.

## 2251-2300

2251.

WHAT SORT OF SPEAKING WITH SPIRITS IS ALSO GIVEN. I also spoke with spirits by ideas alone, without words, and they understood as well as with words, by [my] merely representing from internal sight, as was the case when [I told them] what I ate: I represented merely from the internal sight what I ate, without words, and they clearly [bene] comprehended; and if also at the same time [were represented] these things, viz. whatever a man has on his table, or whatever is worn on the same occasion, or whatsoever it might be which was displayed to the sight, they were immediately understood and seen by the spirits by the discourse [loquela] of ideas without words. Some better understand and perceive [this discourse] than that which is carried on by words, for they are in the like. Sometimes [the discourse is not carried on] save by subtle thoughts, and these are better perceived than if [one] spoke in words. Some do not love to speak, but they are so shrewd that they immediately perceive the sense, together with the affection, and indeed in an instant, for it is not memory which operates with them, but it is the natural disposition, which they are unwilling to acknowledge, but suppose that they have such (a memory) as in the life of the body, but because they put on the memory of man they so imagine from a fallacy of sense. - 1748, June 8.

2252.

THAT SOULS, EVEN RECENTLY AFTER DEPARTURE FROM LIFE, AND SPIRITS, ARE ENDOWED WITH MORE EXCELLENT GIFTS THAN WHAT THEY POSSESSED IN THE LIFE OF THE BODY. [Multa dote polleant, prae vita sua in corpore.] (((Concerning the faculties with which souls are gifted after death superior [prae] to what they enjoyed in the life of the body, see elsewhere. Besides, those who come into the other life possess in a greater or less degree, according to societies, the activity of their former life; but still, they are much more prompt and more sensible, and sagacious, and quicker to understand and perceive, than when they lived in their body, by reason that in the other life they

are without such impediments and stays [remoris] as [belonged to them] in the life of the body. In the life of the body the objects of the sense are active [agunt], the memory of sensuels and materials, anxieties as to the future various cupidities excited by objects, are active: there are cares for many things, all of which are removed in the other life. Wherefore when these are removed, they cannot but be in a more perfect state of understanding and perceiving than when they were men. Sufficient observation of this from experience has been granted me.

2253.

But still remains the same activity of life and thought, when souls and spirits, as belonged to them in the life of the body. They are entirely similar to themselves, with no difference scarcely, only that their faculties are more perfect, because much freer, from causes now stated. This also I observed today. - 1748, Sept. 8.)))))

2254.

THAT THE WORLD OF SPIRITS IS LIKE WHAT MEN ARE IN THEIR THOUGHTS. Man cannot be known in the world as to what is his quality inwardly, because in his exteriors, face, gesture, and speech, he feigns sincerity, probity, piety, from various reasons, on account of the law, decorum, his own gain, cupidity of honor, so that it rarely appears what is his quality inwardly in his thoughts, even to friends, yea, occasionally to his warmest friends [amicissimis]. He cultivates friendships for the sake of gain, although he might hate [odio persequeretur] [such friends] and the like.

2255.

But when the body is deposited, or these externals thrown off [as], when he becomes a spirit, then does it fully appear what is his quality inwardly, or in his thoughts; with what cupidity endued, with what insanity, for there they cannot simulate; this is forbidden. If he should simulate, it is straightway perceived, and he is cast out of company. Wherefore since only insanities rule man in his thoughts, he is of such quality when he comes into the world of spirits, so that the world of spirits consists of mere insanities, one of whom pursues the other with hatred, and would destroy him in a moment; hatreds and discords rule to such an extent, that hence they receive their chief delights. From this

anyone could perceive that, since there are so many myriads of such spirits, if the Lord did not rule the universe, there would be a most wretched state with all who depart this life, consequently with the human race, which is ruled by the Lord through spirits. These things are said and written in the presence of spirits who are silent. - 1748, June 8.

2256.

CONCERNING A CERTAIN DISCOURSE WITH THE JEWS. When they departed some distance off, towards the city Jerusalem, some of the principal men [primores] of the Jews, lamenting that they departed, for they desire that they should be present, and speak, and make plots [machinari], at last, as is customary with that nation, plotted that they would say something to me which yet was a fiction; and they said that they have found a certain Jew, who speaks similarly with them, and that he says to them (they spoke by undulating, as it were, from afar), whether have I known their Messiah, who should lead them into Palestine with greater miracles than Moses. But it was given to reply to them, whether should he live to eternity, as is predicted by the Lord concerning Messiah. Thereupon they were ignorant what to say, and they consulted a long time, not knowing what they should answer, because [Messiah was] a man. Their consultations how they should reply, I did not hear, but [there was] a murmur amongst them for some time. At last they replied that he would live to eternity, thinking that the Lord would preserve his life to eternity.

2257.

But then it was again given to rejoin to them, whether should the rest of the Jews also live to eternity, for were they to die after a few years like the rest, what profit would their Messiah be to them? For that is nothing which is not eternal; everything else, because temporal and momentary, is nothing which expires and becomes naught. They answered that they would die, but that still the Messiah would raise them up in the other life, because He should teach and persuade them that there is another life. Now again it was given to reply to them, whether, as Esaias and other prophets say, the Messiah should be so humble and despised [sit] on the foal of an ass, or whether [He should be] magnificent; whether or no He should be cut off as the prophet says, and other things beside, which the prophets say. At last, when they knew not what further to

frame, they said that it would be to Him as the prophets say. They say that they cannot answer otherwise, for they have from the prophets that He shall come. - 1748, June 9.

2258.

CONCERNING CERTAIN WHO WERE RAISED UP INTO HEAVEN.

Certain who were in faith were raised up into heaven, and others who were not in faith were indignant that others should be raised up, and not they. Wherefore they also were brought into the company of the celestials, but they said that they were straitened [for breath] [angustarentur] and instead of heavenly joy only experienced straitness. Wherefore, also, were they expelled thence by themselves, for they could not be in the society of the celestials and their joy, though the former ones had said that they were in full joy. - 1748, June 9.

2259.

THAT THE REPRESENTATIVE CHURCH IS THE BODY OF THE

CHURCH. The Church, like man, has a soul and a body; it is the same with heaven. The representative Church, which consisted only in externals, resembled its body, wherefore also it must needs die, that an interior Church may come forth; and this likewise, that a more interior [Church may come forth]. It was with the Church successively in time as with heaven at the same time. The Lord, who is alone Man, Heaven, and Church, ought therefore to fulfill all the Law, even the external one, because all things were a representation of Him, and look to Him: I spoke of these things with the celestials, and it was confirmed by them. They also, while I write these things, flow into my hand, as [they did] into my thought, for [my] thought is as it were abstracted. - 1748, June 10.

2260.

CONCERNING THE JEWS. I heard someone speaking of the Jews, that it is such a nation as to be wholly different from other nations, and that it is innate [insitum] in that people [e. i.] to attempt to destroy and pervert whatever belongs to society, even in small as in great things, for wherever the occasion is furnished they intermix themselves, and have not a greater delight in anything else than in destroying the laws of order, that is, the laws of society. The reason is [that they] have taken up

hatred against love and order itself which is the Lord; and that their heads are such. These things also I do know, having been instructed by much experience, in fact, that of two years. - 1748, June 9.

2261.

Such a nation is not given under the sun; the idolaters of every region are much better: Mohammed wondered that such a nation could have existed and subsisted. This it may be proper to recall from a former experience.

2262.

THE MOST UNIVERSAL SENSE, THE UNIVERSAL [SENSE], GENUS, SPECIES, THE PARTICULAR, THE INDIVIDUAL, THE MOST SINGLE [singularissimum]. In the sense of the Lord's Word are everywhere given universal and singular senses, which may be apparent from this example [the word] Gentiles [gentes]; when it stands for those who are to be brought into the Lord's kingdom, therefore in a good sense [it means] in the most universal sense, all in the universe, in the heavens and earths [terres], as well [those] who are [now], as those who have been, and those who are to come, in all worlds, in the universe; in the universal sense [it stands] for those [who are], have been, and are to come, in one world, as in ours, in every kingdom. The genera are more numerous; they are like kingdoms [or] doctrines, thus [those] in every world. Next are given species of these. In every kingdom, or every genus, are species, consequently they are very numerous. Particulars are still more numerous [belonging] to every species. Individuals [individua] belong to every man, as to his intellectuals and voluntary things; the most single [singularissima] belong to every idea and little affection [affectiunculae] of an idea. - 1748, June 9. These things [are written] in presence of spirits who hear [them].

2263.

THAT THE PHILOSOPHY OF MEN IS ONLY A VOCABULARY. I spoke with spirits concerning the philosophy of the world, wherein they place wisdom, [to the effect] that it is but a vocabulary; for it is there treated as of qualities, accidents, forces [viribus] substances, and the like, as also of spirits, and other such matters, and they care for nothing else than to know what these words signify, as [for instance], what [is signified] by



accidents, substances, and many other [words], and they dispute concerning the signification of words, as if there was anything real therein, when yet they are only words. In like manner when any signification is found out [invenitur] whether or no they signify it, so that they may be comprehended by one word, therefore by one idea. But those who do this possess many truths, because they were able to see it from experience in themselves and the world but because they dispute about these things, everything becomes confused and dust, and they inhere therein, consequently in material and corporeal things, so that hence [results] nothing but darkening [obfuscatio] the true light [lumen].

2264.

Wherefore since they wish to enter by such things, into spiritual and celestial things, they precipitate themselves into mere shades, as when dust wishes [velit] [to enter] the clear light. Thus the light [lux] is darkened, as it were, by shower [nimbus] cloud, darkness [tenebris] fog, wherein they then place light and wisdom. Wherefore their wisdom is mere obscuration [obtenebratio] of the light [lumen]; thus they blind themselves, and no mortals are less wise than those who proceed thus, and who wish from such philosophy, which is such dust, to enter into spiritual things, as, for example, that spirit is a substance to which [quibus for cui, I think] modes are not to be ascribed; when the dispute is concerning substance and modes, what they are, what thence [arises] but mere fogs, thus errors, consequently negations. - 1748 June 9.

2265.

CONCERNING THE WISDOM OF SPIRITS, ESPECIALLY OF ANGELS, AND CONCERNING THE INSPIRATION OF THE LORD'S WORD.

Besides the gifts with which souls are endowed after death, of which [I have treated] here and there, they are also able to know when the Lord grants, what is in a idea; for they perceive the varieties which inflow, and hence see as in clearer light, what [there is] of the false, and what of the true, as well as what evil and what good.

2266.

In like manner how it is with the societies of spirits, which operate into their ideas and communicate theirs therewith, thus of what quality are

the societies of spirits in that state; this was also given me to know, though obscurely. When the cogitations [cogitata] of many societies flowed into one idea, or notion [cognitio] of a thing, then was it given to know of what quality was the difference of opinions generically [in genera], thus of what quality was the world of spirits who were then around me. The angels can perceive this more clearly: hence may be apparent in what wisdom they can be who have faith in the Lord, and that in the other life they know, even spirits of lesser genius, more than man can know [scire et nosse] if he should live a thousand years. - 1748 June 10.

2267.

Certain were then raised up into heaven that they might see or know how those things were, and thence they told me that they thus saw what a multitude might be of this or that opinion, thus could be within some if it were in order [sic in aliquibus, ordine]: so that they could know plainly enough how many societies then present differed, and how many agreed, and had they been in the heaven of angels could almost have numbered the societies which were nearest, but not [tell] how there was influx into the more remote [non vero quomodo remotius in eos influit]. Hence anyone may conclude that the Lord knows the most single [singularissima] things in the universal heaven, as well as in the human race, which is ruled by spirits for that spirits and angels can know such things is the gift of the Lord, which is diminished and increased at His good pleasure, as well that the Lord disposes each and all things. This I now also perceived by an angelic idea.

2268.

In a word, every idea, and every little perception [perceptiuncula], and least of affection, is in its own order, or have their own order, from the common principle which inflows. This cannot but be incredible to everyone; but still it is the truth; for otherwise man, spirit, and angel could not have even the least idea, which was shown me by manifest experience, and confirmed by those who were raised up into the sphere of that light.

2269.

When they were raised up into such a sphere, it is above the head, quite high, but a little to the front. - 1748, June 10.

2270.

They especially observed what is the inspiration of those things that are written in the Word of the Lord, for now it appeared to them how [it took place], and what faculty flowed into those things which were written by me, yea, not only into the sense, but even into the single words and ideas of words, yea, it seemed to them as if certain held my hand, and wrote, deeming that they were those who wrote. This was also granted me to perceive by a spiritual idea, yea, as it were, to feel beforehand what was in the most single [singularissima] [idea] of every little letter which was written: hence it is, as in clear light, that the Word of the Lord is inspired as to every letter. - 1748, June 10.

2271.

CONCERNING WHAT IS TO COME. Angels do not know what is to come; the Lord alone knows, and he to whom He thinks worthy to reveal it. I first perceived something to be, as it were, execrated when certain desired to know what was to come, for thence some think to know whether [a thing] is true or not, as is the case with men on earth; but in the last times miracles do not occur, nor are things to come predicted, for many reasons: one only it is permitted to adduce, [namely] [that] the angels, in order that they may be in felicity, must not know in the least what is future, for the Lord looks out for them, what they think, every least moment. So the Lord has said that they were not anxious about the future. Moreover, the knowledge of the future, after which spirits long very much, would involve very many things that would disturb them, and order; wherefore also it is wholly opposed to the government [regimen] of spirits and angels, who must take nothing to themselves [ipsi for ipsis, I think] of their own, but what is permitted them. - 1748, June 10.

2272.

CONCERNING THE ACTION OF SPIRITS IN [INTO] THE PROPHETS IN FORMER TIMES. It is known from the Word of the Lord that the prophets in former times [used many postures], had various gestures, and that if they had lived today and performed such things they would be regarded as obsessed: take, for instance [sicut], that Saul laid down

naked, and many such things; from which it may be concluded that they were wholly obsessed by spirits, who occupied their body, and all the senses and functions of the body, so that they thought that they were wholly his body.

2273.

How it was with the prophets of that time was shown me to the living experience for during a whole night, in which I waked at intervals [vicibus] until morning, I was obsessed by spirits, who so occupied my body, and all that belonged to my body, that I hardly knew, but in a very obscure manner, that it was my body: nevertheless I was still myself [eram mihi], I could think apart from [my body], but as if excluded from the body, and having the thinnest part of [my] body, since spirits occupied the whole [thereof].

2274.

When the spirits came, then appeared to me little clouds aggregated in various forms, part ending in sharp points [desinentibus acuminatim], part otherwise, with variety: the clouds thus aggregated were black, and it was then indicated to me by persuasion that they were such spirits: I thought that they were insane spirits, who were permitted to obsess me, for such were signified by the clumps of cloud, aggregated together variously.

2275.

In the morning there was seen by me a chariot with two horses, wherein was a man, who was carried; then a horse whereon one sat, who was thrown off [rejectus] by the horse backwards, and there lay. Then the horse, as it were, kicked up his heels [recalcitrans] and another then sat on the horse: the horses were generous [gemerosi], as they are called.

2276.

I do not yet know what is signified by the chariot with the pair of horses, and by the horseman who was thrown off backwards, and by another sitting [on that horse], unless it relates to those things concerning which I am now instructed, that in former times when there were such prophets, or those with [in] whom in former times spirits acted and

spoke, that [such] were those who were thrown off backwards by horses, concerning whom [it is also treated] in Jacob's prophecy, and perhaps elsewhere, and by another sitting [on that horse], was signified the state of that time, when spirits act into man: I saw the chariot and horses in wakefulness; wherefore the throwing off [of the rider] by the horse, and his kicking up the heels [recalcitratio], signifies also the mode of acting in prophets [propheticum modum agendi] [that there were some] who were thrown off [rejiceretur for rejicerentur, I think] backwards, and [they] succeeded who could sit upon horses, and not be thrown off. The horses, before the chariot, in like manner, were generous horses; but the chariot, not so noble, signified intellectual faith.

2277.

By that living experience, of some hours' [duration], I was afterwards instructed by a living voice, as I admit, with persuasion, that in a similar manner were the prophets of old [veteres] obsessed, to wit, that when spirits occupied them they occupied the whole of their body, and then that there was nothing of man left, as it were, but that the spirits possessed each and all of his [parts], and hence directed themselves so insanely; the Lord nevertheless directing that they might not bring mischief on anyone. Thus those who were obsessed had nothing of themselves left [ita nihil eorum, qui obsessi erant, reliquum sibi habuerunt]. Whether it had been the same with the prophets who wrote, and who knew nothing of those things which they spoke, or how much they had known whether [it was] only words which they had not understood, I do not yet know.

2278.

They who were obsessed in the time of the Lord by devils [demonibus] were not differently circumstanced, besides which, these could bring harm upon man; but it was not so with the prophets.

2279.

From these things it could also be plain to me that such obsessions of spirits at this day could not act similarly in a man who is in faith, to wit, that he himself does not carry on insanely [non insanum gerere], and is not such as the prophets of old who had no power over themselves [qui impotes sue erant], but that yet he could be similarly possessed by

spirits, and notwithstanding be his own master [sui juris], that is to say, of his intellect and his will; for those who are in faith in the Lord cannot be possessed by spirits as to their faculty [ejus for eorum, I think] of thought and action. - 1748, June 11.

2280.

During the time that I was in such a state [tempore quo talis eram], I could hear spirits speaking, but yet they were as if separated, for they said that I was absent, being ignorant whether I was there together [with them], and that thus I departed from them. - 1748, June 11.

2281.

Spirits who possessed the body afterwards also spoke with me, saying that they did not at all know other than that they were the body as well as the life in the body. They said still further [loquebantur usque alia] that they knew themselves to be spirits, and many things [besides], but this [they learned] from me; because they thus possessed what was mine [mea].

2282.

From these things it may be evident that exteriors or external men are exercised with such a prophetic spirit as was Saul and many others who prophesied, concerning whom [it is treated] here and there in the Word; and that thus they were wholly ignorant who they were (when) thus possessed by spirits. But verily, interior men who are in faith cannot be in such a state [tales], who, if they are possessed by a similar spirit, and only a similar one, are still left to themselves, as much in respect to their thoughts as their acts. Wherefore, also, is it predicted that the prophecies should cease, to wit, through the Lord, who should renew the interior man.

2283.

Moreover, other prophetic influxes are also given, different from these [quam tales], to wit, [such] that they are wholly their own masters as to their thought, quite as in other respects only that spirits speak with them; and when they are ordered [iis imperatur] to do similar things and to gesticulate, like as the true prophets were commanded, [as] that they

should construct walls [and] besiege [them], and the like, of which also the Word [treats] here and there; these influxes take place by internal persuasion, to wit, that it is so commanded by the Lord; and when there is such a persuasion they can by no means resist [it], because the persuasion is that it is so commanded by the Lord, and thus man acts as from himself. This also I was taught several times, through living experience, and know for certain that such is the case. - [This is] written in the presence of spirits. - 1748, June 10.

2284.

THAT EVIL SPIRITS ESPECIALLY HOLD INFANTS IN HATRED. It is also given me to know by much experience that evil spirits especially hold infants in hatred; for often when I saw infants, they desired to harm them in various ways [vario modo], yea, to kill them, which was given me to know from their phantasies. Even the infantile, which they enjoy, do (these spirits) hold in hatred; in a word, [they hate] whatever is infantile, by reason that infants are innocences; thus they greatly pursue and hold in hatred the innocent. I inquired whether they also wished to do thus to their own infants. They said no; but [to those] of others, and that they cannot moderate such hatred in themselves. The reason is, because they hold in hatred the Lord, who alone is Innocence. - 1748, June 10.

2285.

THAT PARTICULARS CAN BY NO MEANS BE FETCHED [auferr] INTO THE HEAVENS, NOR BE UNDERSTOOD BY THEM. Particulars are the words of every tongue, are the names of men, cities, and the like, which are in the Word of the Lord. These can by no means be fetched into the heavens, for they are the most finite things, therefore not at all suited to their ideas; wherefore only the significations of things [are thus suited]. The speech of angels is not one of words, names, and the like, which are particulars; yea, it is unintelligible to spirits, because it only contains things which the speech of words involves. Nor could angels understand me when speaking, save through mediate spirits, by whom the ideas of particulars were translated [transferrentur] into universal [ideas] and significations of things. Nor do angels have such a memory, to wit.

2286.

As the memory of corporeal and merely material ideas, which never agree [congruent] with their disposition, such things are far beneath or without them (((from which it must be plain enough that by words and names, in the Word of the Lord, are not understood particulars by which the sense of the letter [is bounded], but interiors which are angelic, consequently spiritual and celestial things, therefore Divine things. Wherefore if anyone understands persons by Moses, Aaron, Abraham, Isaac, and Jacob, least would he be understood by one of the angels; for when angels enter heaven, entire oblivion of such things occurs with them, for they are endued with spiritual and celestial ideas, thus with universal [ideas] and significant things. - 1748, June 10.))))

2287.

THAT SOULS ARE GREATLY ASTONISHED THAT THEY ARE SPIRITS. ((A certain spirit now spoke with me, for he is quite high above the head towards the front, when he heard that I was speaking of spirit. He said what is a spirit, supposing himself to be a man, therefore wishes to know what a spirit is; and I told him that since there is a spirit in man, or since there is a spirit of man which thinks, and since the body only serves the spirit for living on earth, and is without it, and since bone and flesh can by no means think that it is therefore necessary that the spirit should be in the body, and when the body deceased it lives, thinks, and speaks. I inquired whether he had ever heard what the soul is he said what is the soul? I know not what the soul is and when it was given to say,

2288.

that he is now a spirit which he could know hence, because he is so high above the head, [and] that he does not stand upon the earth [telluri] that he could now perceive this, then being terrified he fled, crying out that he is a spirit, that he is a spirit because as he said, he never knew it before, or because he has not understood what is the soul, nor that he is a soul. This occurred very often, [namely,] that they were greatly astonished at being souls or spirits, since they had never before believed it because they had not understood what is the spirit and what the soul; so that they then complain very much [as to] whither they repair, not knowing where to dwell, and stay, and the like that [concerned them] in the world. Then



was it given to say to them that the Lord looks out [consulit] for them, and they have no need of houses nor garments, nor food. - 1748, June 10.

2289.

#### CONCERNING A REPRESENTATION OF THE PASSAGE OF JORDAN

When I was reading Joshua, chap. 3 concerning the passage of Jordan, many were exceedingly desirous [ardor occupabat plures] to represent to themselves the passage of Jordan, because the land of Canaan signifies heaven, so that they might come into heaven. This also was granted them, and continued for an entire hour. It was represented that they were passing over [passed over the] Jordan with their families and whatever was theirs, as also that the ark preceded and stood in the midst of Jordan until they had passed over; all this was represented very beautifully before their eyes, and the thought [mens] was then inserted in them to think this a reality [quod non aliter autumarent], when I perceived with what diligence and earnestness they passed over, as well as that presently when they had crossed over, they heartily rejoiced. They kept up this for an entire hour or two; and meanwhile other spirits, who supposed this [mere] phantasies, desired to disturb them by various machinations, but in vain: they were constantly secure and passed over, as they now say.

2290.

Meanwhile it was given me to think that the Lord grants such things to them for the sake of reformation, to wit, that certain long for such things and desire them out of innocence, just like infants, and that then they are endued with a state of innocence, together with thoughts about the heaven, signified by the land to which they were passing over. This also I perceived. Thus through delights was insinuated not only the knowledge of what [was meant] by the Jordan, the ark, [and] the land of Canaan, but at the same time under such infantile joy that was innocent he implanted similar things in them. Wherefore they who divided and did not refrain could never effect aught - in whom it is also insinuated that such infantile sports are of use, because they have in themselves the true end, or the Lord, who is Innocence itself [Ipse Innocens] and moreover, that the phantasies of no man and spirit, if considered, were like [theirs], which are so evil as not to bear comparison therewith. - 1748, June 11.

2291.

THAT THERE IS CONTINUALLY [continuatio for continuo, I think] [GIVEN] BY THE LORD A PREPARATION [TO RECEIVE] LIFE, AND NEVER LIFE [ITSELF]. I was in discourse with the angels concerning this, whether they receive aught of life, or whether each and all that the Lord operates in men, souls, spirits, and angels are only preparations (for receiving life); that they could never receive life as their own is a truth and confirmed; that they are only organs or organic substances of life, or vessels of life, this also life, not to possess it, this also is a truth. By a spiritual idea the preparation was thus represented, as it were, by kinds [species] of receptions [recipiendi] destitute of life, and that they are only such kinds of receptions these representations cannot fall into human idea while [man] is in the body.

2292.

That, should they be prepared to eternity, they could never possess life as their own, is evident from other facts as well as from this; that there are so many evils in the natural mind, that [there is] nothing [there] but evil augmented by parents, by the first man, and through themselves during the whole course of their life; when yet, in order that they may be in heaven, there must be correspondence, which can never be given save in most general things. As, for example, if but one idea be assumed wherein are indefinite things, and all the indefinites are evils made up by associated evils on every side, because [the idea] is an image of the man, therefore [made up] of evils from the first parent, and of acquired evils; since, therefore, a single idea is of such a quality, and the indefinite things of the idea are such as pertain but to one kind of cupidity, and the kinds of cupidity [are] also innumerable in genus, species, and particular, how then can man ever be reformed so that there may be correspondence, except only in a few things, by which few the Lord leads them to heaven and keeps them in the heavens. - 1748, June 11.

2293.

THAT SOUL, SPIRITS, AND ANGELS LEARN TRUTHS, AS MUCH IN A PLEASANT AS A SORROWFUL STATE, BUT WHAT IS THE DIFFERENCE. Spirits greatly complained when they heard certain truths, as that they were nothing, that they were only vessels and organs

of life, that they can do nothing of themselves, and the like; which were very distasteful and offensive to spirits, especially to those who were stirred with self-love. But others learn truths in a pleasant state. Wherefore they complained that they should learn in so hard and grievous a state, for these truths were exceedingly distasteful to them. Then came the thought to angels and spirits why they are taught in a grievous state; but the reply was made them that the state in which they are when they learn has this property, that it returns or is recalled with the truths. Wherefore when a similar truth returns or is recalled, especially when it becomes familiar, and is, as it were, appropriated, then that sadness also returns which is gladdened by the Lord and becomes pleasant; thus its sense is exalted. In like manner everything has relation to its dissimilars, yea, its opposites, as may be apparent from many things in nature; from taste, order, every object of sight, from a thousand other things, from the harmonies of music. - 1748, June 11.

2294.

Which also is the reason that the states of spirits are varied, so that thereto may be compared the vicissitudes of the year, as also of the day, to wit, morning, noon, evening, and night, also morning, or spring, summer, autumn, winter, also spring. But with indefinite difference; with the angels [the changes] are like its noon, evening, and night, only as in springtime, and they have spring, and so forth. - 1748, June 11. Wherefore I observed that what constituted the felicity and gladness of some spirits was to the angels cheerless and unhappy; because all things are relative.

2295.

THAT IDEAS ARE PERCEIVED WITH ALL VARIETY. Something was said by me, which certain spirits afterwards said was not so good as they imagined; but it was given me to reply that it can never happen that one perceives similarly the idea of another; everyone [perceives] according to his disposition, so that the same idea or sense of ideas is never received by one like as by another, as also that everyone receives according to his disposition, and some cannot, because of such quality, [perceive] what there was cheerful and good in the idea; thus they conclude from their own [ideas], for in a single idea are indefinite things; therefore they perceive [each] according to the quality of him who receives. Such is the

case with regard to generals as well as singulars, interiors as well as more interior things. This was forthwith shown me. [There were] certain spirits among them who desire to punish, and when they began, I represented plumes in their hands, then palms; they immediately said that we hold in our hands only rods, that is, without leaves, which was done that I might know how ideas are received according to different dispositions. - 1748, June 11.

2296.

THAT PERMISSION, LEAVE [venia], GOOD PLEASURE, AND THE WILL OF THE LORD ARE IN ALL THINGS WHICH HAPPEN, BUT HAVE A RELATION [APPLICATE] TO SUBJECTS. It was given to make a distinction amongst permissions, which are divided also into genera, and these into species as also (to distinguish) amongst leaves [venias] which belong to good spirits, and amongst leaves [venias] which belong to angels, and [to divide] all into genera and species. Inasmuch now, as the will of the Lord reigns in each and all things, for He rules all things, therefore good pleasures, leaves, and permissions, are circumstanced according to subjects, like as when many think, speak, or do the same thing; one acts from permission, another from leave, a third from good pleasure, for each and all things are from an end. - 1748, June 11.

2297.

CONCERNING THE INDEFINITE [indefinitate] OF ALL THINGS. Inasmuch as it has been said several times that there is nothing given in the nature of things which is not a certain very general principle, and contains in itself indefinite things, not even the idea of a single word; still more: one made up of many ideas, a spirit, was indignant that he therefore comprehended nothing because [there prevailed] the indefinite in everything, as [for instance] now, in fear. But it was given to reply to him that not only is there the indefinite, but an indefinite of indefinites, of indefinites and still of indefinites so that every natural indefinite is multiplied by indefinites multiplied so many times together and then at the same time he was somewhat stirred by a spiritual idea to say that then he was nothing, therefore knew nothing, which is confirmed by the angels. - 1748, June 11.

2298.

Afterwards it was said by those then with me that if it had not been for the microscope, by which things could be viewed that were too minute for the eye to see, that they would have supposed, for instance, the greater parts of the body, because they could not see their interiors to be a one; still less [would have supposed] it to consist of indefinites. The microscope revealed that those things they previously supposed to have been a unit contain innumerable things; for instance, that a little worm, scarce visible to the minutest ray of sight, possessed organs of sense, viscera, as many as a large animal, cerebrum, spinal marrows, pulmonary pipes, organs of generation; so that there is not a single thing, not any member whatever, but could yet be detected by the microscope as to whether or no it consisted of follicles, pipes, vessels, fibers, and whether or no a vital fluid was therein, and so forth. Thus it must be evident how much is latent only in those things that are merely corporeal and natural. What therefore may not be latent in fewer things; for whatever vital principle arises hence happens by mediate organic substances. - 1748, June 11.

2299.

CONCERNING THOSE WHO WISH TO ENTER INTO DIVINE MYSTERIES BY NATURAL PHILOSOPHY, OR THE THINGS OF PHYSICS. When the discourse was concerning spirituals, that which was perceived by me with a spiritual idea was perceived by a certain one materially; as it were, small white lines, which was a sign that spirituals are conceived of materially, which yet are not material things, because they are the powers of substances.

When, therefore, they [who depend] on physics or philosophy desire hence to enter into those things that are spiritual and belong to faith, then their material ideas remain which are thus represented in the other life. Such persons are very greatly afflicted in the other life when they hear the truths of faith, yea, even to [that pitch] of anxiety, that they suppose they can scarcely be cured. This was given me to know today by experience, from a certain spirit who was so long afflicted that they despaired of his [cerum for ejus, I think] being cured. But no disease or irremediable evil is given, because the power of the Lord is infinite.

2300.

Such spirits have also this peculiarity, that they very widely diffuse their phantasies concerning spirituals, and, as it were, close up the ideas of others, so that others can scarcely perceive spirituals otherwise.

Therefore, unless they are reduced to another state, they can by no means be present so long in the societies of spirits; whether [they can be among the societies] of the celestials, I cannot yet know, only that then thoughts concerning the causes of things, and the like, must be removed.  
- 1748, June 11.

## 2301-2350

2301.

But it should be closely understood what is meant by entering into spirituals through natural philosophy, to wit, that it is never forbidden to confirm the truths of faith and spirituals by the things that are in nature, because a correspondence of all is given; for then the truth has command, and natural truths serve to confirm it. Human minds are so constituted that they thus may better acknowledge spirituals, for no one can have any idea of purely spiritual things save by the things in the world; even [in regard to] words by which senses are expressed, the ideas thereof are material; for then the Lord leads and inflows, who is Truth itself and thus the Lord illuminates the mind by confirmations. But to believe nothing, or to acknowledge no spiritual truth, as not even to [admit] a heaven, angels, spirits, the life after death, and many [other] things, unless they are seen and perceived by natural philosophy, or as they say, unless they are demonstrated to their senses, this is wholly forbidden; then do they become of such sort who began thus to examine. - 1748, June 11. Wherefore they wish to see spirituals and celestials from naturals, which is impossible. How can that which is compound, as I may say, enter and penetrate those things that are components; this is against all possibility; wherefore if it attempts, would either be burst asunder, and so perish, or be struck blind so as to see nothing at all. But from spirituals, as from components, the compounds may be seen and wholly discerned. - 1748, June 11.

2302.

THAT THERE IS NO NEED OF REVERING ANY SPIRIT. It was said by spirits, because perceived by a spiritual idea, that they should never be revered, for they continually desire and insist upon it that they may be feared, and others and men revere them, for it is their greatest desire [studium]; but inasmuch as their state is continually changed, they cannot think nor speak of themselves, nor remember anything of themselves, nor punish, nor reward; therefore they should not be revered. The Lord alone is to be revered, who knows each and all things,

and rules the universal heaven and earth, [and] rewards and makes good. Angels likewise are not to be worshipped, still less adored, for the good they do is not theirs, but the Lord's, which all the angels confess; otherwise they are not angels: yet honor is done them so far as they are the Lord's. - 1748, June 12.

2303.

(THAT IDEAS, WHEN SEPARATED, ARE ASSOCIATED BY THE LORD WITH MANY OTHER IDEAS WHICH SERVE TO MAN'S [ejus] FELICITY.) See what was previously said, [namely] that ideas are of a multiple nature [manifold], and that there are so many things in a single idea as to exceed the faith and apprehension of man: from so many multiplied and multiple things grows up a single idea, which sometimes is so hideous [deformis] that were it presented to the eye, with such things as are annexed thereto [alligata], or a form like it appear, men and spirits would abhor themselves, so that the devil cannot be more hideously depicted. Yet men and spirits love such their ideas, and think them to be more beautiful than everything in the universe. Wherefore in the other life such things are separated by the Lord, so as not to cohere, and [ideas] may not be so hideous for since man is man because he thinks, and thought is a series of ideas, man [himself presents] such [an appearance] in order that he may not so appear [ne sit talis].

2304.

Such ideas are separated, and, indeed, in such a manner that to those things which are in a single idea other things may be adjoined; so that when that idea comes forth, then those things which are associated therewith may at the same time come forth, or such things as are also adjoined [adjuta]. Hence as soon as his idea comes forth, the Lord inserts those things which He has associated or added [thereto]; thereby the idea is turned into a beautiful one, according to the good pleasure of the Lord; this is the good of the subject. In the other life ideas [themselves] cannot be disfigured, because such is the state of spirits that they are not allowed to act from license or their own free will [proprio arbitrio]. Concerning the state of spirits, see elsewhere. - 1748, June 12.

2305.



When any soul or any spirit comes amongst others, there are forthwith many who are carried away by a desire of examining [him] and of knowing what his quality is, therefore they examine him in various manners; then, also, there are many who scarcely think of anything else than to find something of evil, to rush out, chastise, and punish; such is the ardor by which many are carried away, so that they are, as it were, torturers, although in the life of the body no such thing is heard of by them. Then when they examine, the Lord permits only that which [is made up] of their ideas, and in their ideas, to come forth that pleases Him for if all the evil and filthy things which belong to ideas, and are in ideas, should come forth, they could never subsist, but would be, as it were, mangled by swift dogs. Thus the Lord, of these things that are made up of ideas, and are in ideas, permits only those to come forth which are to be reformed, and which are not reformable without the punishment of vastation. Wherefore all permissions, punishments, and species of vastation are for the sake of good. - 1748, June 12.

2306.

I sometimes wondered, and spirits also, that such ideas as are mere phantasies, and the phantasies among them have the same effect which the senses have in the body, to wit, that they not only seem to themselves to suffer pains and very many things, but that they perceive them in reality, so that their phantasies have an effect, as it were, real or sensitive. Wherefore they could not know why these could be called phantasies, since they are perceived by the senses in reality. But it is the fact that their phantasies have so real an effect, inasmuch as they are of such a character as to believe it. But when they receive faith from the Lord, then they at the same time receive the gift or the faculty to be capable of being withdrawn [therefrom], and to be led to believe that these are phantasies; wherefore they are then removed (raised up) by the Lord. It is not so before, except in a certain miraculous manner. - 1748, June 12. ((((((THAT MEN AND SPIRITS MAY BE LED TO GOOD BY THE LORD, SO FAR AS THEY RECEIVE FROM THE LORD))))))  
 (((((((((Many spirits complain that they are of such a character and cannot be different; wherefore they undergo vastations, and much besides [plura alia], in order that they may be such (as the Lord wills), and when the Lord has increased and added the things that are of true faith (they are such as He desires).))))))))))

2307.

THOSE WHO HAVE HABITUATED THEMSELVES TO SPEAK OBSCENE AND FILTHY THINGS IN THE LIFE OF THE BODY, RETAIN THE LIKE IN THE OTHER LIFE. I have heard of certain spirits, who, when anything obscene, yea, filthy, was excited, could not have abstained therefrom, but babble the like so that it offended the ears of other spirits, some of whom on that account withdrew. A certain one said that he had become accustomed to such things in the life of the body, and yet he was such as could know what was true as well as other spirits; wherefore such a habit should be guarded against, because it remains, and (the offender) is ejected from society. - 1748, June 12.

2308.

CONCERNING THE SPEECH OF SPIRITS WITH EACH OTHER. That spirits speak together is true, but how their speech is carried on [fit], whether by a species of vocal articulation, like man's speech; concerning this I spoke with spirits. They supposed that they also spoke articulately, and, as it were, by words of sound; but when it was more considered I was instructed that [it is] not by words [and] the articulations of words, still less by sound, but by ideas similar to the ideas which are formed through words. For it is known that man when he hears [anyone] speaking, attends only to the sense of the words, therefore not to the words, as anyone may know from his own experience; therefore (that he attends) immediately to the sense of the words, that is, to the ideas formed through articulated words. Spirits when they speak together through such ideas do not reflect on the words and articulations of words and sound, any more than man whenever [he speaks], since they attend closely to the sense of the words. Wherefore spirits, because they do not reflect thereupon, cannot suppose otherwise than that they speak just like men.

2309.

But because [they spoke] with me in a sonorous manner, and with articulate words, thence they also supposed that their speech with each other was similar; but this is not so, because their ideas fall with me into words, and thus they suppose that the words, as also the tones of the voice, are from them. That the matter stands thus may be sufficiently

evident from this single [fact], that they speak to me in my vernacular as well as though born therein, although they were born thousands of years previously, or in quite another region; yea, are even infants who have never arrived at such an age as to be yet able to speak. - 1748, June 12.

2310.

CONCERNING INDIGNATION AND ANGER. The world of spirits is of such a character that when any relaxation is granted them, then are they immediately filled with indignation and anger; and it was granted me to perceive how in the world of spirits reigns indignation and anger, that [it prevails] in the minutest things of the senses and the perception, so that not so much as the least thing can be given but is occupied by the common indignation and anger, or the common sphere, and turned [vertitur] into evil. The reason is, that when hatred reigns, there also reign such a common sphere of indignation and anger against all that is true and good; I speak from living experience. Wherefore, unless such spheres of turning, or turnings [into evil] as I may call them, were restrained by the Lord, man could not help destroying forthwith all that was still true and good [in him], yea, even his pleasurable principle, for indignation is anger as soon as any happy or pleasurable principle is there; for it is envy, because [proceeding] from hatred. - 1748, June 12.

2311.

Hence it might plainly appear that in the whole world of spirits reigns hatred against the True and the Good, therefore against the Lord; for not the least perceptible [sensible] thing could be given me wherein it did not reign [which] it did [not] wonderfully bend and pervert; and this is in the common system of that world, that it would inflow into all, and entirely avert them from all that is true and good, and wholly pervert the true and the good, did not the Lord rule the universe. [This] experience occurred quite plainly to me, in presence of the angels and [such] as did not wish before to believe, that the Lord rules the universe. - 1748, June 12.

2312.

Then was it given to perceive that hatred of the true and the good, consequently that anger [proceeds] from the interior of spirits, consequently of men, thus is inrooted; for it was so subtle, perceptive

[perceptiva] and common at the same time, that it could not have been distinguished whence [it came], therefore because [it proceeded] from the conatus of all. In order that I might be [gifted] with subtle perception, it happened as soon as I awoke from sleep, at which time there was a subtle perception of those things which [are] in the world of spirits; it is otherwise when I [have been] long awake, for when first awake, then all things are perceived in repose of what quality they are; but [this is not the case] during a disturbance [turba]. The thoughts of spirits are also excited and disturbed by the confusion [turba] of wakefulness, wherefore perception is not so subtle at that time as at the first waking.

2313.

CONCERNING THE PHILOSOPHY OF MAN, HOW IT BLINDS THE MIND. It was given to explain in presence of spirits how the philosophy of man blinds the mind, so that at last the truth is shaded and hidden so that it cannot at all appear; and it [was shown] by continued representative spiritual ideas, to wit, how the light for perceiving truths is given man by the Lord and how such things as constitute the faculties of perception pass into artificial modes of reasoning, and at last into mere terms and controversies about terms, and how controversies of controversies arise, so that at last all reasoning is, as it were, covered over by such things, so that not the least light can shine through; therefore that some confessed that they see not the least.

2314.

Since such things were exhibited by representative spiritual ideas, and yet the light can appear when these things are removed, therefore that it is impossible for any truth to be seen by him who is immersed in such things, when yet the light can appear to boys, women, and the untaught who give heed; this was so demonstrated by spiritual representative ideas, and therefore [shown] me in clear light that such was the case, that it can never be denied. But how spiritual truths are not only obscured so as to be, as it were, none, but are also perverted, [I shall treat] elsewhere, if the Lord think worthy. - 1748, June 12.

2315.

THAT SOCIETIES ARE CONTINUED, AS IT WERE, IN A CONCATENATED SERIES. Since, therefore, heaven resembles the body of man, and its parts [societies] are also associated in a certain continual series. In order that I might know it by living experience, it was given me to say not far from me that he should not only reflect about me, but also about those who are around him for without reflection can nothing be known that is at the side or round about; and when the power of reflection was given him, he said that he observes so many things that he cannot declare them and they said that he should not reflect about them, because they are ignorant why these things [hic for hoec, I think] occur.

2316.

Hence it must be evident that the societies of spirits form a concatenated series, so that one is related [is referred] to another in a series arranged in a most orderly manner, and that he who spoke to me was a sort of subject looking hitherward, to which very many others are referred [related] who scarcely knew anything about me. Therefore the order of things, the series of order [and], of co-ordination, and the subordinations of the societies in the world of spirits and in the heavens are incomprehensible. There are in the heavens, as it were, perpetual centers, and a mutual relation [respectus] of all, not comparable to the relation of circumferences to centers, but, as it were, of continual centers amongst each other, from whose co-ordination each and all things are coordinated. - 1748, June 12.

2317.

There were others to whom it was also given to see the multitude of spirits who were overwhelmed with amazement; at length, returning to themselves, they acknowledged that they are nothing, since the kingdom of the Lord is of such extent and vastness.

2318.

When I suffered my ideas to expatiate, they were conducted around through a spiral from left to right, and arranged themselves in reference to a center [et se concentrabant]. Hence it may be concluded that such is the flux of endeavors [conatus] and forces, everywhere to their centers, namely, through spirals from left to right, to centers. It is so therefore in every part [ubivis] [even], in the least point. - 1748, June 13.

2319.

THAT A MULTITUDE OF MEN WHO CAN BE TOGETHER IN THE EARTH, OR BE IN THE SAME PLACE, CAN YET BE SO SEPARATED IN THE WORLD OF SPIRITS AS TO BE QUITE FAR APART. (((The being in one place in the world, or after the life of the body, does not cause the being together in the other life. One may be in the east, another in the west, and be ruled by spirits; one by spirits who are towards [verses] one quarter [plaga], and the other by those who are in another quarter; for the quality of man causes him to be here or there [ita vel ibi], as may be sufficiently concluded from the places of spirits in the Grand Man [magno corpore], and from distance in the other life, which is not otherwise constituted than according to the quality of the man; wherefore an infant can lie in its mother's bosom: the infant may be in heaven whilst the mother may be in hell, and so forth. - 1748, June 13.))))

2320.

THAT OFFENCES COULD NOT BUT COME. I have now perceived by a spiritual idea that offences could not but come, since man is in a very general idea of truths; for instance, take that most general idea, that the Lord rules all things; inasmuch, then, as there are innumerable things which conflict [repugnant], causing man to doubt, as how thus can all evils exist, and very many other things; there cannot but be something to rise in the mind and destroy that truth, because he understands nothing except from sensuous and corporeals, and supposes himself able from these [ipsi for ipsis, I think] to acquire to himself faith, which the Lord alone bestows; therefore he cannot have faith. I saw in spiritual idea that there must be such as make for themselves continual conflicts [of mind], and so destroy the truths of faith. - 1748, June 13. Unless ignorance excused, it could be all over with man.

2321.

THAT THE LORD RULES THE UNIVERSE. Since there are so many myriads of spirits in the world of spirits, and everyone of them of a different nature and disposition, just like men, it may seem wonderful how all these can be reduced to a one, or be ruled, when there are continual societies; and moreover, a single person, or the society of a

single one, perceives plainly enough the activities of the remaining societies, and many of them are such that they breathe nothing else than killing one another, and destroying whatever is styled [audit] society, social principle [sociale], and bonds [restraints] [vinculum] for they are moved by self-love, and thus by hatred against every other body, especially against all that belongs to faith, consequently that belongs to true love, therefore against the Lord. In so universal and singular a discord, still all and each are so ruled by the Lord, that not even one can hiss [hiscere] against another; hence it must also be evident of what quality is order and what the subordination; and moreover, it does not appear to them that there are [any] bonds, but as if they were free; every spirit supposes that he can act according to his own phantasy.

2322.

That this might be known by living experience, and to the perception, such a state was induced by the Lord, as that there might be a certain perception, as it were, of innumerable [persons] who endeavored and acted. This lasted over an hour, if not for two hours; and meanwhile it was plainly perceived how the minutest things proceeded in their order, so that among so many who were, as it were, perceived by me to be innumerable, not even one could have hissed, or do the least thing, save in that series and that order which suited the Lord's good pleasure, all things were so distinct, and proceeded distinctly; a most manifest proof that the Lord rules the universe, than which I have not yet perceived a more manifest one. Likewise, also, certain spirits who are around me confess it, and yet such is the state of the spiritual world, that if a single spirit thinks otherwise than in his order, straightway his neighbors, and so forth, are thereby disturbed for so many are the objects of their thoughts, and so many the causes of excitement [excitamenta] of their endeavors [conatum], and forces, and cupidities, which nevertheless were now held, as it were, suspended and restrained so that nothing could be excited by one that could disturb the series of thoughts of any [other] one. - 1748, June 13.

2323.

In the world of spirits, especially [the region] of souls, sometimes license is granted them, and the bonds, as it were, are loosened, so that the rein is relaxed upon their cupidities, but rarely on their falsities. Then they

suppose that [their sphere] [ea] extended afar, and indeed throughout the universal heaven, and disturbed not only the whole world of spirits, but also the heavens. But it is a fallacy of sense; the sphere of their activity does not extend to a distance; it immediately ceases at a narrow circumference, as it were, for such is the equilibrium, as I may style it, that it is established immediately should there appear even a very great disturbance. This must be plain enough from the human race, that the greatest disturbance amongst any does not extend widely, and yet all are ruled through the world of spirits. - 1748, June 13.

2324.

THAT EVERY SOCIETY IS A MAN. (Like as the greatest society, in relation to the presence of the Lord Himself, is a man, and so constitutes the body of the Lord, for the Lord is its life; so also are all the societies likewise men and bodies. That a society is a man, or composite person, was shown me today; for man does not rule himself, but [is ruled] through spirits by the Lord. The spirits who constitute the society are similarly circumstanced. As it is with the Grand Man, so is it with the lesser and least divisions, consequently so it is with the societies) according to all variety. - 1748, June 14.

2325.

THAT NEITHER MAN, SPIRITS, NOR ANGELS THINK, WILL, OR ACT FROM THEMSELVES, AND THEIR THINKING SO IS A FALLACY OF SENSE, AND A PHANTASY; AND YET, THAT THE LORD IS NOT THE CAUSE OF EVIL. This proposition was laid before spirits who suppose that they think, will, and do everything from themselves, and they supposed that this was absurd, because they seem to themselves to perceive that they think, will, and act from themselves; but yet it is the truth, and the consequence thereof is, that they are mere organic substances, and the Lord alone is life.

2326.

That yet the Lord is nowise not in the least the cause of evil, follows from this, that when the life of the Lord flows into the heavens and the world of spirits, then the organic forms or substances receive life, each one according to its form, some in this way, some in that, thus with indefinite



variety. The life which inflows is supposed by them to be their own, hence [arise] perversities. - 1748, June 15.

2327.

When this proposition was confirmed by the angels, they at last began to believe it, then acknowledging [confessing] that they are nothing; and then it was said to them that such a confession with intellectual faith is the beginning of humiliation. - 1748, June 15.

2328.

When they remembered that they had been instructed during life, to wit, that the Lord gives power, the Lord gives life and strength, then they affirmed that it is true, and a true doctrine; adding that it is so with faith, that they know and yet do not believe. - 1748, June 15.

2329.

FROM WHENCE [ARISE] ALL THE OBJECTS OF THOUGHT AND HENCE THAT [THEY PROCEED] FROM THE AFFECTIONS OF ANGELS, SPIRITS, AND MEN, WHEN [YET] THEY ARE ONLY ORGANIC SUBSTANCES. Since there is no life given but one, to wit, that of the Lord, and all who are in the heavens and in the world are only forms and substances formed to receive life, the doubt may arise whence [spring] the objects of thoughts, for it is known that no thought can exist except an object be given according to the rule that the objects must move the sense; wherefore it is replied, that [it is] the Lord who loves to preserve each and all who are in the heavens and the world, and pities them, hence every object is Divine and most holy from its origin; but when he glides into forms or formed substances, which are perverse, then thoughts exist according to the form and disposition of each; and because the Lord continually pities them, and intends and consults for their safety, it cannot be but that each and all things, being from a most holy origin, are kept in order, beyond which no one can fall [delahi] unless it be purposed for his good. - 1748, June 15.

2330.

CONCERNING A DISCOURSE WITH SPIRITS ABOUT HEAVEN. Those who come into the other life at first suppose that they are surely still in

the body, and wonder much when they are told that they are not in the body, nor clothed with a body, but that they are spirits, and in the other life, whereupon when they reflect, they [then] know, as also from other things, that they are spirits and they wonder in what manner they can live after death. They are then told that it is not the body which lives, but the spirit in the body, and that the body is only to serve the spirit, as may be known to anyone if he will attend; but they who live only for the body suppose all things are for the sake of the body therefore they live the life of brute animals, whose thoughts extend no farther. Such was my speech with a spirit today, who was ignorant that he was in the other life, and that there was another life.

2331.

Then my discourse was, that he has now come into a kingdom that should endure to eternity, and ought to know what are the laws of the kingdom, so as to be able to live happy to eternity. Without a knowledge of the laws no one can enter into this eternal kingdom; its laws are the laws of faith, consequently truths, for which they have no care during the life of the body, when yet these are the things which are eternal and necessary for him in a kingdom that was to endure to eternity, wherefore man should attend to these things, but not to such as are in the world save only to serve the body, for the sake of his soul, and [to serve] general society for the sake of their souls. This should be his aim, for this is [the] eternal; but not the corporeal and mundane, which are separate from those things that belong to the eternal kingdom. [These withdraw] and lead to hell. Such was nearly my discourse with spirits; and they wonder that they can have so little, if any, care for those things that belong to souls, when yet it is on their account that they are in the world, and these live to eternity. - 1748, June 16.

2332.

#### THE WONDERFUL THINGS THAT EXIST IN THE OTHER LIFE.

((Beside innumerable wonderful things that exist in the other life, in the world of spirits and in the heavens, it is granted to relate these, that spirits, when the Lord allows, are immediately present, even if they were at a distance thence of one thousand or ten thousand miles, or if they had been in India, and been buried there, still they are present in a moment, and, indeed, sometimes so near that they appear next to the ear

to the head, and even within the body; yea, the same happens if they are in the most distant planet. Spirits wonder thereat and suppose for certain that they are certainly thus near,

2333.

for they touch the part of the body evident to sense, act therein, speak in the ear, so that they never suppose other than that they are there, when yet, as has been said, they are absent thence several thousands of miles, for they must be in some place; it was said to them, that it is a fallacy of sense that they suppose themselves to be so near at hand, but this they cannot be induced to believe, because they trust to their senses; it was also said to them that distances are not given in the spiritual world, still less in the heavens. In like manner there are no distances to our sight, not even between us and the sun, but we estimate distances from [by] intermediates, as well as previous knowledge, which is not the case in the spiritual world.))

2334.

((((The other fact is, that spirits, according to their quality, appear in a certain region, either directly above the head, to the front, rear, side, or in a horizontal line with the face, or in every region of any organ thereof, or below about the neck, breast, stomach, side, loins, feet, or beneath, and indeed very deep, and this never fails. Thus they appear near, or slightly removed)))) (((high or low, just as was previously said concerning the lake Gehenna, that it continually appears in the same quarter; and this, wherever man turns himself; still are they there fixed so long as they are of such a sort. These things are circumstanced according to their quality, hence according to their situation in the Grand Man, according to the ordination of the Lord. This was demonstrated to me by experience, to wit, that wherever I could have turned myself they still appeared thus situated with respect to the body.)))

2335.

These are wonderful things, scarce capable of being believed, but yet are true. - 1748, June 16.

2336.

((((Still they do not always present themselves according to situation in the Grand Man, for evil spirits who are inflated with self-love are very often on high above the head in front, because their mind [animus] carries them thither. But I do not yet know the reason of this difference. At the back, very much of the time, are such as wish to command, for it was told me that such adhere as it were to the back of man. Then also they change localities, so that those who have been long beneath are raised up above, but such at length are brought back to another place appointed for them. They are like the foul and turgid exhalations in our body that also flow [enatant] from the stomach and other parts of the body to the provinces of the head, and infest them, but yet are hence cast out, and are not thence debarred, from such a cause as may be known, by an idea of representation, from similar things in the human body, especially in the body when affected with any disease, that, when it returns to health, an equilibrium of everything occurs.))))

2337.

((((That altitude and distance are appearances and fallacies is demonstrated sometimes, to wit, that those who are beneath the feet are immediately raised up on high, yea, the very highest, and forthwith near to the head, so that spirits wondered how it was done, and they were then told that such changes of place are fallacies arising from phantasies. - 1748, June 16.))))

2338.

Sometimes so many appear in one space, yea, in the same space, that if they were all there, one would necessarily be within another, and thus entirely in one place. This was also observed, and at first I wondered how such a thing could exist; I thought at first that one was, as it were, within another, or passed through another, besides other things.

2339.

CONCERNING THE LAST JUDGMENT. A common opinion prevails that souls will not be raised up from their sepulchres till the Last Judgment when heaven and earth will perish, and that then first all souls should be placed in presence of judgment, and be judged according to the letter in the Word of the Lord. This opinion has this effect, that scarcely anyone believes the resurrection, especially when he also

believes that heaven and earth will not perish, as well as that there is still a long while to the last day. In a word, such an opinion has sunk many men in lethargy.

2340.

But still the interior sense of the Lord's Word is different, to wit, that everyone has his judgment when he dies, for immediately then is the soul or spirit separated from the body, and comes into another life, and suffers judgment according the judgment to faith and works. It is everywhere treated concerning where it speaks of hell and of heaven. - 1748, June 17.

2341.

CONCERNING SPEECH ON SEVERAL OCCASIONS WITHOUT [extra] THE SOCIETY. When I spoke, and others spoke, by perceiving nothing that they said, they did not happen to know that it is a sign they do not then speak in society, but with another society of spirits, for he who is in society perceives what is said, and speaks so as not then to attend to what is said; he speaks with those who are more remote from the society. Wherefore from the perception of speech it may also be decided whether he is within or without the society, or in an intermediate station, near, or remote. - 1748, June 17.

2342.

CONCERNING A STATE OF QUIET AND ANGER [excanDESCENTIOE] OF EVIL SPIRITS. I was reduced to a state of quiet after a deep sleep in the afternoon; when I awoke, I perceived, as it were, an undulating principle about the feet, which endeavored to rise, but could not, doubtless because I was thus reduced to a state of quiet, i.e. was among those who are in a quiet state, and perceive under themselves a crowd [confusion] of spirits like a troublous sea - I was kept in that state nearly an entire hour, and am still kept therein - and I then perceived spirits around me as it were in tumultuous anger, endeavoring to throw me [deturbare] out of that state, and attempting it with every endeavor [conatus] which also they said, thus that they attempted with various endeavors to discompose me, and enter into my will and excite thoughts which disturb quiet. Sometimes it was allowed then from the slightest cause of no

moment, they wished and endeavored to excite the greatest confusion [turba]. This also, was granted me to recognize [observe].

2343.

I then heard spirits speaking [saying] that [because] they were very restless and indeed particularly on account of not being able to reduce me to their own most restless state; hence they were angry [succensentes] and as soon as was granted them any power of disturbing me slightly, they said their anger and troubled state was lessened.

2344.

Hence it may also be manifest that there are those who are in a quiet state, that is, whom the Lord keeps and preserves in a quiet state, and that evil spirits can effect nothing with all their endeavors, and that they must needs fly thence precipitately [prorsus], for they perceive the restless crowd, like a troublous and tumultuous sea, which they flee.

2345.

But the state of quiet is not a state of cupidities - the state of cupidities, wherein man delights, is a state of quiet of evil spirits, and is changed in the other life into a turbulent state, or like that of an awful sea.

2346.

CONCERNING THE SIGNIFICATION OF THE RAINBOW AFTER THE FLOOD. I spoke with angels concerning the state of certain surging-ones after death, who are of such a character as to be incapable of admitting anything good; but as soon as anything, even the least of their [good principle], is present, it is forthwith carried away into evil. Such are those who are the worst sort, who wholly desecrate sacred things, and are nothing but hatreds and cunning [treachery]. In the other life these cannot be reformed, nor their natural disposition bent to good, but are wholly vastated, till nothing of them remains, so that they no longer possess their life, but become different [others], although what is theirs remains, but this is not allowed to appear; for as soon as it appears, and they thus recognize what is theirs so that they can be the least particle possessed of their own life, they cannot be in the society of the celestials,

wherefore they are such as are wholly vastated, as I have heard of the antediluvians.

2347.

But after the flood things are different. A man after death loses nothing of his own life, but it is so tempered, and what there is of it bent to what is pleasant and good, that all thereof appears his but as bent to good, but it is the Lord's. Such are they who have not profaned sacred things, and who are not hatreds and treachery. Such is the state of the post-diluvians, who are therefore compared to the rainbow, in whose colors black belongs to man, but the light with the white is the Lord's; and without light and white there is no color, nor does color exist without black, for it is a mixture and tempering of these effected by light.

2348.

Hence it must be evident that the postdiluvian man is such that he is able to retain all his life and perceive it as his own, although it is not his life and perception, but appears as his, otherwise than was the case with them who lived before the flood. Wherefore the rainbow was for a sign, and it is added that winter, summer, and spring shall never fail; these are, changes representing similar things in the interior sense. - 1748, June 17.

2349.

The third point of comparison, as we may call it, with the rainbow flows hence, that the more interior things of man must be so related to his interiors, or his celestials and spirituals so related to his naturals, that the naturals shall be wholly obedient to his spirituals and celestials; then when the natural is thus obedient, it is compared to something pellucid, for then the obedient natural is, as it were, pellucid, transmitting all spiritual life; but when the naturals of man are such as to be nothing but filthy and evil, then this pellucid principle is moderated [weakened], as when the light passes through the pellucid principle and is turned into colors, which are beautiful, and beautifully arranged by the Lord.

2350.

Wherefore what is man's thus remains so that he thinks it his own, and the life which he possessed in the body remains, but is more beautiful, pleasant, and happy, which may still be evident from this, that their phantasies are turned into delightful kinds of representations, which are imaginative, which also remain with angels. They are most beautiful and pleasant representations, and felicity is inwardly therein, so that it arises therefrom. These representations are such phantasies as are changed into beautiful imaginative ideas therefore such as are delightful, and because felicity is in them, it arises from them, besides other things that are indefinite. - 1748, June 17.



## 2351-2400

2351.

As only, for example, that proneness to irritability [iracundia] is turned into zeal; wherein is the natural principle of active life increased from the spiritual active life for the glory of the Lord.

2352.

(THAT ANGELS KNOW FROM AN IDEA OF MAN, EVEN HIS LEAST, WHAT SORT OF SPIRITS ARE IN THE NEIGHBORHOOD.) Man's ideas, as already said, contain in themselves, have in themselves, near and remote from themselves, indefinite things all of which are wont to be excited, as may be known to anyone. When I exercised thought, or had an idea of a single thing, then those things which were in or near the idea were excited by spirits and indeed variously. They excited whatever accorded with themselves and their nature; the evil, evils according to their disposition; the good, goods. Hence the angels could immediately recognize the Lord granting and doing it, of what sort of genus and species were the spirits present, also where they were, and from what region, besides other things which I do not know.

2353.

Hence also it must be evident of what quality are human ideas, and that they are excited by spirits according to the state of man. - 1748, June 18.

2354.

CONCERNING BALAAM, WHY HE PRONOUNCED A BLESSING. It may happen [to appear] wonderful to anyone that Balaam could curse the people; but that Jehovah did not hearken to him, yea, also that he had to bless them, as is also read Joshua 24:9, 10, as if the cursing of the people [ejus] pronounced by him [he would have cursed them if thereby he] could have effected anything. But I am able to know, to some extent, from the state of the world of spirits, to wit, that very many of them seek a pretext for punishing; and as soon as they find aught of evil, that is of any moment, desire the soul to be delivered to them, as I know from

many experiences. They anxiously search for whatever evil they can find, and when they find evil, claim the right over it; moreover, the soul is relinquished to them to be punished, for when the evil is great, then it is in the evil to be punished; wherefore the Lord, on account of justice, permits the evil and false to be punished, but only for the sake of its reformation or good. Since, therefore, there were such things in the people of Israel as were nefarious, idolatrous, and filthy, the Lord was unwilling that these should be detected by Balaam, and so be arraigned, for it was true that they were such; they would then have been condemned, which the Lord forbade, as continually is His custom, when souls recently [from the body] come [into the spiritual world] and are [there] arraigned. That Balaam could speak with spirits, and that he was led by them, is manifest enough from his confession. - 1748, June 18.

2355.

THAT SOULS AND SPIRITS ALSO TAKE WITH THEM INTO THE OTHER LIFE CORPOREAL THINGS. I think you may see, touch, odor or smell hearing, sight, as also appetite already treated of. Souls wonder greatly that they are wholly as they were in the life of the body, so that they can make no distinction between their life in the body and after their death of the body, and suppose themselves to be [still] in the body. It was granted to tell them that the life of the body does not belong to the body, [but] only appears to belong to the body; but life which is felt in the body belonging to the spirit wherefore spirits take that life [eam] with them, because they have become accustomed to corporeals while they have lived in the body. That life belongs to the spirit, and that the spirit possesses the body as a sort of covering or instrument for living on the earth, may be evident from this, that when they are in want, as also when in sleep, they have no sense of a body wherefore the sense of the body does not belong to the body, but to the spirit; nevertheless, it is formed in the body according to the form of its organs, and hence [according to] perception, to which, because spirits are accustomed, the senses therefore remain to it. - 1748, June 18.

2356.

CONCERNING THE LITERAL SENSE OF THE WORD. Whenever I read in the Word of the Lord, certain spirits were solicitous about the words [verbis], or words [vocibus]; to whom it was given to say that the names

there, as those of cities, countries, men, can never pass into heaven to the angels, because they are finite corporeal, and material, so that they are ignorant what these names mean neither can the other words [voces reliquiae] [reach them], nor can the literal sense or that of the letter, because it also is corporeal, mundane, and material, but that the interior and more interior sense may. The sense of the letter only comes to the nearest spirits, therefore, if [no sense of the Word] comes into heaven to the angels there cannot be any life in the sense of the Word of the Lord. That angels do not understand the sense of the letter of the Word may hence also be manifest, in that their speech is ineffable because of such things as belong to interior and more interior things, hence to the essence of things which is life. - 1748, June 18.

2357.

CONCERNING THE SITUATION OF SPIRITS WITH RESPECT TO THE BODY. See what was before said: that spirits obtain situations in relation to the human body according to the quality of each, and also that they change situations, but not otherwise than is usual, when the heterogeneous things of the body ascend to the head and infest it, or [go] to other regions or parts of the body where is not their [proper] genuine situation, from which, nevertheless they are cast out in the healthy body.

2358.

Not only was such a situation observed constantly around my own body, but if there were many like me, the same spirits also appeared with them in a like situation, not any more remote or any nearer; so that the same spirits [were similarly situated] in the body like those who were without the body, no matter how distant one might be.

2359.

Spirits who were unwilling to believe this, wishing, as is their custom, to conjecture the reason [thereof], doubted considerably whether matters were so, although from their situation the same spirits could have observed and known the same, and not been able to deny it; but because the reason was hidden from them, and because the thing was previously unknown and was an appearance, it was granted to tell them that sensual and visible experience should be believed. Like as in the life of the body, innumerable things are therein [ibi] of whose cause we are ignorant, but

when they have the experience of the senses and ocular experience, they do not any longer doubt, but believe. That there are innumerable such things,

2360.

may be manifest from the innumerable things that exist in the mineral, vegetable, and animal kingdoms and the atmospheres, as that in the human body the fluids do not seek attitudes and situations according to their weights, that upwards is where the circumference is; for instance, in the globe of the world and bodies that are whirled around, that plants grow from a seed, that the flowers which are colored, and thence beautiful, that odors, taste, sight, and hearing, knowledge, and innumerable other things, were they not believed in when experience shows that it is true, then nothing could be believed. It has now become familiar to them, wherefore many believe. - 1748, June 18.

2361.

CONCERNING SOCIETIES, THAT THEREIN ARE ALSO SUCH AS CONTRADICT OR DISSENT FROM THEM. In societies that are not yet reduced to order, or which still labor under many [defects] vices, there are spirits who do not concur therewith, but dissent, and indeed not always openly, but by thinking [otherwise]. I have observed such in some societies by whom those who are in the society are infested and when the occasion is given, endeavor to eject them, and expose them by various jests [ludicris] and [discriminations] discussions as it were; yea, also do much arraign them, and say what contradicts and does not concur with them. The reason is, in order that those in the society may be compelled not to diffuse [scatter] themselves more widely, and this may be held in a sort of equilibrium as it were; that is, in an equality as regards thought speech, and action, and bonds, as it were, are placed upon them; and I have observed when they complained of those [in the society] and described them, that they did not strive with them by means of truths on all occasions that sometimes they only dissent from them. Sometimes [they strive] by truths according to the quality of the society.

2362.

I have continually observed in my experience [penes] the contradictory things of spirits, for without contradictories [contrarieties] is given no

limited sphere. - 1748, June 18. Without suitable contrarieties there is no wit [sal], for this takes place for the sake of reformation, that they may not wander beyond limits [ne extravagantur].

2363.

CONCERNING THE DRAGON. See above [prius] concerning the Dragon. I have observed that he is of such a nature, that when he is in fear he is then also thinking of what is to befall him; when he is in that state he repents, is full of grief [dolet], and wishes to return to himself [resipiscere], groans, yea, is in such misery as we read the Jews [were plunged] when in captivity and affliction on account of enemies. But presently when he emerges (from this state), he returns to himself and is like himself and contrives and devises nothing but evil against all that belongs to faith. From him as their father, and from his seed do those who are such derive [habent] [their disposition] especially the Jews, because he is their father. - 1748, June 20.

2364.

He can feign, namely, speak one thing and think another when he speaks familiarly, then treachery is inwardly in his thought which is to feign, as has been often enough observed, said and shown. It is not permitted other spirits to feign. - 1748, June 20.

2365.

CONCERNING MAN'S LIBERTY. One law of order in the government of the universe by the Lord is, that to everyone is left liberty; for without liberty there is no life, nor any worship, and without liberty there is no reformation. In the other life there is also liberty, but it is apparent [not real]; it is granted to everyone to will: this they think to be their own, and cannot distinguish in the other life from liberty. This they have told me several times but there is a difference. - 1748, June 20.

2366.

CONCERNING SPIRITS, THAT THEY ARE IN PLACE [LOCALITY]. ((I spoke with spirits around me, [to the effect] that certain spirits have all opinion that they cannot be in place because they are spirits, and because they perceive spirit as a thought only, they have no idea of any

substance that is a subject of thought. It was said that thought, which is internal sight cannot be without a subject any less than sight, which is not given without an [the] eye. It was further said, that thought cannot be included in place, as neither sight, because it wanders [extravagatur] to the bounds of the universe, and human thought to those things that belong to faith; wherefore thought cannot be included in place.

Therefore, those who suppose spirit to be merely thought without a substance for a subject, are mistaken, and entirely ignorant what spirit is.

2367.

Since a spirit is a substance, and indeed a subtle organism, that is, the subject of thought, a spirit therefore also speaks; as has been the case with me now for some years, sometimes almost continually in the daytime, just as in human society, with a living and clear voice, which, though audible to me, was not so to my neighbors or others near me. Spirits have other things which are in the body, concerning which [I have treated] elsewhere. It is added that it is the spirit in the human body which thinks, which wills, which desires, which sees, etc.; wherefore, by no one who wishes to understand, can it be denied that the spirit, because in the body, is a substance, and in a place. It is not outside of a man, but in the body of man; although thought [proceeding] from the spirit diffuses itself outside thereof, yea, produces its effect at a distance, like speech, light, sight. Wherefore thought [ea] cannot be said to be in place, but from the spirit which is in place. - 1748, June 20.

2368.

That they suppose nothing can be predicated of spirit, for instance, place, extension, and the like, is for the reason that they suppose there is nothing which they do not see or apprehend by the senses, because at this day men are corporeal, and desire to be wise only from the body. - 1748, June 20.

2369.

Certain spirits who had no preconceived opinion of matter, place, extension, parts without parts, and what substance is, these perceived immediately that it was absurd to say that spirits were not subjects that are substances; but those who were learned, who were also around me,

and had a preconceived opinion about these things, could not perceive it so well, inhering indeed in their significations and definitions of such words)); yea, when it was permitted by means of a spiritual idea, to separate thought from an organic substance which was material and subtle, they were indignant, and supposed they should thus vanish into nothing; they wish to add that such things are jests [ludicra] which those called learned fashion for themselves in definitions of certain words so that they close to themselves the way for understanding interiors, remaining therefore in ultimates, sensuels, and corporeals. - 1748, June 20.

2370.

In a word, he who inheres in words, inheres, in material and corporeal things and so closes the way to interiors. To those who regard words as nothing, and perceive no material principle therein, as they who have not inherited in philosophical definitions of words, the way is more open and can be more quickly opened. The former must first shake off the material things which close the ideas. - 1748, June 20.

2371.

THAT THE COGITATIONS OF SPIRITS, WHICH ARE ONLY PERSUASIONS, ARE NOT PERCEIVED IN THE SAME MANNER AS [THOSE THOUGHTS] WHICH WERE CUPIDITIES. There are two things which rule minds, [viz.] persuasions and affections. When only persuasions were in the thought of spirits they were not perceived by me; but when cupidities and affections [are] [therein], they easily manifest themselves, for they affect; wherefore they, as it were, spoke with me on several occasions by mere cupidities and their variations therefore, wholly in a tacit manner, without any voice.

2372.

THAT WHATEVER EVIL HAPPENS, EVEN THE LEAST, COMES FROM EVIL SPIRITS. Evil spirits have sometimes said that they could not have been the cause that any evil had happened, because it was as if they were accidental, and they were ignorant what they were, therefore did not wish to acknowledge that it proceeded from them; but it was replied that still it proceeds from them, although it is as if accidental, and as if they do not do it from their will, because the common evil which flows

from them, has as it were, continually with itself such consequences. This was also shown today, by this: I was kept by certain ones in a sort of ignorance or obscurity and for quite a long time; then certain badly written and erroneous things crept in, not that they willed it, but because they kept me in [that] obscurity, and were of such a character as wished to rule from themselves those things that were written; hence the obscurity, wherefore, the single slips and errors, even the least proceeded from them, for it is entirely different when I enjoy the light of the Lord. It happened similarly in the rest [other things]. - 1748, June 92.

2373.

Those who induce obscure things are such a sort, as in their life were (in an obscure state) [obscuri] in spiritual and celestial things, still supposing that they were in the light.

2374.

CONCERNING THOSE WHO ARE VERY HIGH, AND CONCERNING HYPOCRITES. There are some who are very high above the head, nearly above the crown, a little to the front, who spoke with me and said that during life they had been most humble; I heard further, that they who during life humble themselves greatly, with the end to be greatest or highest [summi] in heaven, and also (humble) themselves before men in like manner, with the same end and still during their life are quite different, thus in their interiors seek after the world and love themselves above others, therefore are hypocrites; these in the other life elevate themselves very high in heaven. I knew one of them who was treacherous above others, wishing to perform treachery under the persons of the pious.

2375.

And those, moreover, do also elevate themselves on high, who in the life of the body had a lofty mind [animus] and humbled themselves for the sake of honor for themselves, glory and the world, and had shown themselves humble in external countenance, and yet sought after the biggest [summus] honors with honor and self-love for their end; although with the mouth they confessed humility, yet in the heart they had loftiness; who also are hypocrites.



2376.

THAT SOCIETIES HAVE THEIR SPIRITS WITH MEN. Societies of spirits sent spirits to me, or selected for themselves spirits to be near me, whom I have already denominated subjects; for through them they know what is thought and what speaks, wherefore, they sent to me their spirits several times for the sake of communication, otherwise the communication would be taken away. This is as it were innate in spirits, for they all know that it is so. It was also given to learn it from evil spirits, who have their emissaries like centers of communication round about, like spiders in their webs; hence they form communications for themselves.

2377.

Hence it is given to infer, that there is no man with whom there are not such spirits, for without them, there would be no communication with the world of spirits.

2378.

As respects the brute animals it is different, for they live according to the order of their nature and have no need of any spirit to be with them.

2379.

It was also given me to know how it is when there are societies. There was a sort of common acting principle which cannot be expressed. But such cannot exist with everyone, for it is miraculous. Man who is not in order, but contrary to order, cannot be without spirits adjoined to himself and through them, by communications with such societies as agree with his life; for in the other life it is also shown what sort of societies had been adjoined to man, which were similar to him.

2380.

CONCERNING THOSE WHO INHERE IN THE WORDS ONLY OF THE LORD'S WORD, AND ARE LITTLE SOLICITOUS ABOUT THE SENSE. It was shown me that I was under a certain arched place; it was arched, or roofed [laqueare], as is the custom in Holland, or elsewhere, on the underside of their bridges [and was composed] of bricks [lateritis lapidibus] visibly distinct of an obscure color; and there at certain times

appears to them as if this brickwork [lateritium] was interrupted, and there was something there full of bubbles [ballatum], or bubbling like an obscure cloud which bubbled up with great bubbles. Then in the midst of the roof was something opened as it were but of an obscure color, so that heaven was not visible, and therefore no day. Above the head, at the back part of the head, appeared at the back part something attenuated, as if it were luminous, which insinuated itself. Such are their habitations [domicilia] who study the Lord's Word, with no other end than to understand the critical observations and the words. Amidst such a society I was sent, when it was granted me to see these things, and I was told that such roofs [laquearia] bubbleings of clouds, and luminous principle (at the back part) [aversa parte], appear to them. - 1748, June 22.

2381.

Wherefore in these things as in the rest, the law is universal, that each and all things are circumstanced according to the end, and that there are genera and species of ends; therefore (that ends) [are] indefinite.

2382.

THAT THOSE WHO ARE AFAR OFF HEAR AND PERCEIVE MORE EXQUISITELY WHATEVER IS THOUGHT, AND WHATEVER I SPEAK, THAN THOSE WHO WERE NEARER. I spoke with those who were afar off and, indeed, very high above the head, therefore farther off than the rest. They said that they perceived my thoughts and sayings better than those who were nearer, or better than when they [themselves] are nearer. I was also persuaded [of the fact] because they are circumstanced like what is nearer to any loud sound which [qui I think should be quoe] take up more of the sound by which the sense of the words is carried off. But those who are afar off only attend to the thing, and the sound does not thus carry away [the sense]. They said they perceived the more minute things, and indeed with the intellect. - 1748, June 22.

2383.

CONCERNING INTELLECTUAL FAITH, AND THE PERSUASION OF THOSE THINGS THAT BELONG TO FAITH. I have been discoursing with souls, who supposed they had learned, acknowledged, and taught

the true doctrine of faith, and [to the effect] that many persuade themselves they have faith, when they do not have it. Knowledge only is given which is a matter of the memory, and during the life of the body, [and] especially in the other life, they are confirmed by many things, that it is the case that the Lord rules the universe, and the single things of the universe, that they are nothing, that they can do and contribute nothing to faith and regeneration; that in them is nothing but what is filthy, loathsome, and obscure, and mists. When such things are confirmed from various persuasions as well as experiences, then are they distressed; they resist, they grieve, fall into perplexities and pains, and in themselves contradict and are unwilling to admit confirmations, - even those who were strenuous defenders of the faith, with whom I spoke in the other life, which same thing they also confessed and wondered at. Hence it was given to know that they could not have had faith, except only orally, and had defended it with the lips, when yet they had not believed it: wherefore, they were no farther persuaded.

2384.

Moreover, in order that the soul may be able to be in the society of angels, it must be entirely persuaded of these things, and, indeed, so as not only to admit confirmations easily (not to be distressed, as above said) but also to desire to confirm it; therefore [proceeding] as it were with the current [secundo fluvio]. Then light is given them by the Lord, not only to understand that it is so, but also to perceive confirmations, and to add many things which confirm: thus they have knowledge of faith more than others. It is different with those who are not of such a character: in each confirming fact, although they have orally professed [faith], in the life of the body, occurs a struggle. Thus, [the soul] strives against the current, hence against knowledges, which, therefore, cannot be given to him, for they are, as it were, contrary to him; hence there is obscurity with them. - 1748, June 22.

2385.

Wherefore they call faith only knowledges, when yet faith is not given, unless in the knowledges is persuasion, and in the persuasions the desire of confirming things, and hence love, [and] so saving faith, because the Lord is in Faith, and is Faith, and gives Faith. - 1748, June 22.

2386.

CONCERNING THE SENSE OF TOUCHES WITH SPIRITS. Certain greatly wondered that spirits had the sense of touch, and, indeed, an exquisite one, then yet they were spirits, and it was contrary to all their opinion in the life of the body that spirits can have touch. It was given to tell them that this should by no means be wonderful, since man during life does not have the sense of touch, and the other senses, from the body, but from the spirit that is in the body, from which the body has its life. Without the life of the spirit, cannot be given the life of touch in the body, like as there is no sight of the eye apart from the sight of the spirit. Whatever appears vital in the body, does not belong to the body, but to its spirit. Wherefore, after the death of the body, a similar principle remains; for the spirit supposes itself to be certainly in the body, which opinion at last ceases. This is the reason of the corporeal touches, which only exist with them who come recently from the life of the body into the other life. Subtler senses succeed, all of which must still be referred to the sense of touch, in order that they may be senses.

2387.

CONCERNING THE STATE OF THE WORLD OF SPIRITS BEFORE THE ADVENT OF THE LORD. I spoke with those in heaven, concerning the state of spirits, or of the world of spirits, before the Lord's advent into the world; that it had been of such a quality as was their the faith of men on earth, especially among the Jews, who were in knowledges, to wit, that many had been ignorant that there is a life after death. Very many openly denied it. The Pharisees who defended it were not such as were persuaded of the resurrection of the body, as appears from the Lord's Word. Such were the spirits in the world of spirits before the advent of the Lord. I saw this firstly. Another point was, that they were wholly ignorant that Messiah was to come, in order to save them to eternity, in a kingdom that would last to eternity, but only that he would make them lords in the world, and thus they were ignorant the Lord would come, on account of the salvation of souls.

2388.

It was entirely different with those in the most Ancient Church, and in the Ancient Church after the flood, which perished in the time of Abraham.

2389.

That spirits, when they had been such, could not have been easily instructed in the other life, is apparent from this: that if man has no true knowledges of faith in the life of the body, there cannot be given knowledge in the other life to such spirits; for the knowledges which they had in the life of the body also remain after death, and are easily revived, as is manifest to me from very many conversations with souls after death; for when they were told that of such a sort had been their confession of faith in life, they then immediately acknowledge and know that it had been such. It is the same with other knowledges, which when recalled to them, they know and acknowledge, just as if they were still in the life of the body. Hence it may be concluded what a true knowledge of faith may effect after death, and what no knowledge of faith [effects]. - 1748, June 22.

2390.

Hence it may be evident that unless the Lord had then come into the world, all would have perished, and the communication of heaven with men would have been broken. Hence the human race could not but perish, because there was no mediate cause, through the spiritual world, by which they might be instructed in the work of regeneration, for angels cannot inflow into man's thought, manifestly, save through subordinate or mediate spirits; for such is the thought and speech of angels, as to be incomprehensible to man, and within his thought: therefore nothing could be predicated of it [proinde non in ullius predicationem], therefore it could not publish anything. 1748, June 22.

2391.

CONCERNING THOSE WHO ONLY STUDY THE SENSE OF THE LETTER OF THE LORD'S WORD, AND HENCE MAKE COLLECTIONS. There were with me certain of those who collected those things that belonged only to the sense of the letter in the Lord's Word. When I collected those things which were in the Lord's Word, and then at the same time attended to the interior sense, they only [studied] the sense of

the letter, and I must acknowledge that there was such obscurity and such repugnance, as it were, and labor, as is usual when anyone walks [vadit] in deep sand, needs raise his feet at every step. They drew back, when I wished to elevate my mind, so that it was very irksome both to them and to me; for it was a labor which fatigued both parties. Hence it is given to conclude how they will be who inhere only in letters, and study them, when they should give ear to the interiors of the Word, [and] that there is a continual repugnance and continual labor, besides which they delight in letters, as in the strewn sand, and desire to walk there, and do not want to be elevated towards interiors. Hence also it must be evident what sort of difficulty they have in the other life, to be elevated towards interiors and heaven: for in the other life letters and the literal sense of the Word is nothing, but they are destroyed like the body of the soul, before they can be elevated towards heaven. - 1748, June 23.

2392.

CONCERNING MANIFEST OPERATIONS OF SPIRITS. It has been observed here and there, as to which (see, elsewhere, that spirits have produced on my body effects entirely perceptible to sense [sensibilem prorsus], as regards every sense, just as external objects [do]: for instance, they have scattered disagreeable and sweet odors often enough and I have spoken of these things [namely] that they have maltreated my body [so as to cause] very grievous pain, and this on several occasions; have most manifestly induced cold and heat, and cold more frequently have, as it were, driven along blasts of wind: I have felt the wind plainly, yea, so as to cause the flame of the candle to flicker. Wherefore, it should not be doubted that they are organic substances, and not merely thought, as some [are wont] to conceive them abstractly from subject substances, and almost persuade others to conceive, by descriptions of spirits, from whom they abstract everything that can yet be predicated: these abstractions being made, man can no longer have any idea of them. Wherefore, they doubt and hesitate, and are ignorant that spirits in the body, or spirits separated from the body, are real substances, and such substances in man as are conjoined to the material [parts] of his body; for from these, whilst man lives, he cannot be separated. But of what sort is the conjunction, can also be related. - 1748, June 23.

2393.

WHY SPIRITS DO NOT MANIFEST THEMSELVES BEFORE MEN, AND INSTRUCT MEN CONCERNING THE EXISTENCE AND QUALITY OF SPIRITS. There are very many causes which are in the Lord's secret and sanctuary, why such things do not exist. It is permitted to relate only that they cannot be manifested to a man who is not in the knowledges of true faith, because the Lord can thus be present, and take care that spirits, inasmuch as they fly around in troops and squadrons, and desire nothing else than to pervert man, yea, kill him, may not bring harm to man, as regards his body and soul; for when it is allowed them to manifest themselves, then they also operate to the manifest sense, upon the ideas and will of man. It is different with those who are in the knowledges of true faith. The Lord then takes care that such things may not be brought on man. Moreover, to raise spirits and souls of the dead before the eyes of man, and thus urge him to believe, this also is contrary to the Lord's wisdom, who does not break man but bends him. These things in the presence of spirits and angels. - 1748, June 23.

2394.

CONCERNING THE INTELLIGENCE AND WISDOM OF THE ANGELS. The intelligence and wisdom of the angels is incredible to man, because such is not given in the human race. It consists in the faculty of knowing, and perceiving or understanding, and being wise with indefinite things, which never reach nor can come to the knowledges of man; and should they come, men could not receive and believe them. The faculty is of such a sort that when any truth has never been heard of by them before, they immediately know not only what is its quality but also its genera and species of genera, which can be perceived, and if it pleases the Lord, be displayed without premeditation [extempore], in their order and their series; as also I have heard once, and it was given me to know several times, as, for example, if there are any of the more secret things in the internal [and] external members of the human body, they immediately perceive whether and how they agree, and this [they knew] from the Grand Man. Yea, I have heard the differences enumerated by him, concerning which he has never before thought, but it is given him without premeditation [extempore], because he is in the light of truth, likewise in spiritual and celestial things, and everything else that belongs to faith; in a word, their faculty of understanding and being wise; therefore their understanding and wisdom is such that if

men knew it they would be amazed: for the greatest endowment of man is scarcely their least, and one thing of man's becomes indefinite with the angels. - 1748, June 23.

2395.

Of what quality is their faculty of understanding and being wise, may also be concluded from other things, as from this that if they only view or penetrate with the sight into an evil spirit, he is then tortured as though he were in the deepest hell; for the force of wisdom so penetrates that there is nothing of the spirits that does not seem to him, as it were, dissolved: so once upon a time a certain evil spirit who was only slightly inspected by angels, began to lament and supplicate, as if in the anguish of death. He appeared to me to be twined into coils of snakes. [This followed] from the glance only [of those angels] and hence the penetrating force thereof.

2396.

Hence it may also be evident that if a spirit only speaks or thinks, they can know from any of his ideas of what quality he is, and innumerable things which a spirit can never believe that they know. [Sciat for sciant, I think.]

2397.

Then it also [follows] hence, that if a man only runs over a volume with his eyes, and does not read what he has written, but slightly, they immediately know what it contains, and of what sort were his ideas about each thing; therefore if he should read even a single line, though written many years before, they know innumerable things, [as] of what quality his ideas have been, whence [they came] which precede [and] which follow; and this at a glance of the eye. - 1748, June 23.

2398.

THAT EVIL SPIRITS ARE ENTIRELY LIKE BRUTES THAT HAVE A FACULTY OF REASONING, THUS ARE, AS IT WERE, RATIONAL BRUTES. I have sometimes said to evil spirits, and thus have also thought, they then perceiving my thoughts, that they are only brutes, and indeed rational in this sense, that they enjoy a reasoning faculty, but



cannot exercise it for good; wherefore it is necessary that they be without a corporeal memory, such as they possessed in the life of the body, or that they be held in that state; for of themselves they rush into the worst things, and are viler than brute animals, because they rush contrary to order, and to pervert order in themselves, and in the common [sphere].

2399.

But good spirits, and still more the angels, are wholly different, for every exercise of thinking and acting is given them by the Lord, so that they are not thus held in bonds, but are led to all good, and indeed in such a manner that they suppose that it is they who lead themselves. Yet they are well aware that they by no means do so, but that the Lord Alone leads them, and gives them rationality and reason, therefore intelligence and wisdom. - 1748 June 24.

2400.

CONCERNING THE STATE OF FEAR. All evil spirits whoever they are, can be reduced to humiliation, self-annihilation, supplication, self-acknowledgment that they are filthy, and to everything that belongs to true faith, by means of fear; and the more anyone loves himself and the world, the more [easily can he be reduced] to acknowledgment and confession; because he fears for himself, and the loss of those things which he so greatly loves. But that state is not the state of his reformation, for as soon as they relapse they are like what they were before. Wherefore other states will transpire [erunt] which are numerous [plures], in order that man, when without fear and pain, or melancholy, may acknowledge those things that belong to true faith. Wherefore the Lord rarely admits fears and their species. - 1748, June 24.

## 2401-2450

2401.

THAT THE SPIRITS WITH A MAN KNOW EVERYTHING THAT BELONGS TO THE MAN, AND POSSESS THEM AS THEIR OWN. This is evident from innumerable things, but spirits are ignorant of this: they think these things to be their own, and derived from their own memory; such is the fallacy of sense. In order that I might know it still better, I read the Hebrew tongue before such as never have understood the least word [verbulum] of that tongue, as I also had previously done before infants. They knew the language as well as I; what I have learned they are aware of as if they had known it. When reflection was granted them touching this, they acknowledged that the matter stands so. - 1748, June 24.

2402.

CONCERNING STATES AND VARIATIONS OF STATES. I spoke with angels concerning states and variations of states, and it was said that states as to genus are innumerable, and, indeed, are of such a character, that the same states do not occur again to eternity, so as to be wholly like the former, but the variety is incredible, and that which occurs in the genus does not in the species and the particular. Hence the quality of the felicity of angels may be inferred.

2403.

As also that souls and spirits in certain states may be present in the society of the celestials, as has been said of evil spirits, lulled to sleep by singing. But in order that those who are angels may be present in all, as regards the smallest part, it is necessary that they be removed, otherwise [they are] in states, wherein they cannot be. These things are better perceived by a spiritual idea. - 1748, June 25.

2404.

Hence it also follows, that an angel can never be perfected to eternity, but that he can hardly be perfected as to mere general things [communiora].

2405.

Then was there also discourse concerning union, as that never a single thing can be given of which any faculty and quality may be predicated, unless there are many, or a society of many - yea, societies of societies of many, and still greater numbers [superiores], that inflow as well as that union is never capable of being given [dabilis], hence felicity [derived] thence, unless everyone loves his neighbor more than himself and esteems himself as nothing in respect to his neighbor; and that such love is never capable of being given, except from the love of the Lord, who alone is love. - 1748, June 25.

2406.

THE CONDITION OF MEN IN THE LIFE OF THE BODY IS DIFFERENT FROM THAT OF SOULS AFTER DEATH. Besides many things of which, the Lord thinking worthy, [I shall treat] elsewhere, there are also these things: they have means of health [media salutis], have edifices where they are instructed, books out of which they are instructed, [and] the Word of the Lord, and many other things. Besides which, their condition is different in reference to societies which they select, and are able to choose, as also that the senses represent many objects to them, and thus by other means is their will and intellect ruled. For in the life of the body they are much more left to themselves than after the life of the body, thus [during life] are in a more spacious field of liberty, through which they are led around. - 1748, June 25.

2407.

THAT THE APPLICATION OF THE INTERIOR AND MORE INTERIOR THINGS OF THE LORD'S WORD IS UNIVERSAL, AND IN ALL TIMES AND PLACES. I spoke with angels concerning those things that are in the Lord's Word, that they apply also to the churches of our time, as well as to the Most Ancient and Ancient, therefore to the churches of all times, but with a variety according to the changes that arise and because the varieties are so many, they are circumstanced like families, in which there is always some characteristic prevailing in its common principle,

that distinguishes one from another, as well as that the church is, as it were a man whose head is the Lord, like as every society is called a composite person. - 1748, June 25.

2408.

THAT THERE ARE CERTAIN ONES IN THE OTHER LIFE, OF SUCH A CHARACTER THAT THEY ACT IN THE PERSONS OF OTHERS, [AND] NOT IN THEIR OWN. There was a certain one with me, who did not think and speak, save under the persons of others [sub aliis], to wit, he continually represented others whom he had happened to know; consequently concealed his own person. Such persons are easily discerned, and are troublesome, and derive it from the life of the body, that they always prefer others that feel and speak thus, in order that they may persuade. Then also some [do so] in order that they may thus the better contrive treachery.

2409.

THAT THE FOUL [foeda] THINGS OF A MAN ARE ONLY HIDDEN SO AS NOT TO APPEAR. From very many things, it may be manifest that in man is nothing but what is filth and foul, in the most singular things as well as in the most general; and that those filthy and foul things are hidden, consequently, by the Lord, in order that they may appear as good spirits and angels. This I was permitted to become acquainted with just now, from what befell me in externals, to wit, noisome tastes [gustus tetri] were taken away from me, when yet therein was an evil taste, as I knew; yea, a good taste [sapor] introduced; as also from these things, that pleasant odours are introduced [inducantur] and the like, which are shown in externals only, as tokens of proof. - 1748, June 26.

2410.

THE PREROGATIVE OR FACULTY OF THE ANGELS IS MORE PERFECT THAN THAT OF SPIRITS [proe spiritu], THEREFORE IS IN A SUPERIOR DEGREE TO THAT OF MAN [proe homine]. It may be seen above, concerning certain more eminent faculties [of angels]. (This) may also be evident from this: that when I read the Hebrew tongue, I recollected words that I had read with more or less attention [magis minusque], and still recollected them in some degree, [though] at times very slightly. When it pleases the Lord, then can the angels know how

many times those words were read by me, what was then in my mind what was more deeply or lightly impressed on the memory, and many things which were then in my ideas, along with the word. That such [a word was] in my memory, besides many things which I do not know. - 1748, June 27.

2411.

A CERTAIN REMARKABLE THING ABOUT ONE WHO ADORED A GRAVEN IMAGE DURING THE LIFE OF THE BODY. When I read Judges 17 and 18, there was a certain spirit from India of those who adored graven images in their lifetime; and inasmuch as spirits are such that they can be induced to believe that they are (such and such), he supposed therefore that he was Micah, from whom the sons of Dan took away his graven image, and teraphim and Levite, in all the series [described in] chap. 18. When I was reading, I perceived that a certain one supposed himself to be Micah, and that he grieved with a certain innocent grief so that he scarce knew any longer what he was, when he lost the graven image and teraphim. I perceived innocence in each thing; how he longed to possess it from those who carried it away, and that these acted illy against him. In a word, [this] was ignorance of the true God, since there was innocence in each thing. There were also many Christians [who] observed it, and wondered at it, inasmuch as he was a worshipper of graven images. It was afterwards discovered that he was from India, and in his lifetime worshipped a certain graven image in ignorance, in his innocence, which innocence considerably affected some. Afterwards they spoke with him, saying that he could not worship merely a graven image, but still because he was a man (his ignorance was allowed).

2412.

Should have thought about a God outside of the graven image, who was the creator of heaven and earth, and that it was the Lord who ruled the universal heaven and earth. Then I perceived the interior effect of his adoration [to be] much more holy than ever [occurs] with any Christian, and, indeed, [to be] interior. From this example it may be evident that the Gentiles come much more easily into heaven than Christians, and that a like thing happen as formerly with the Jews, from whom faith proceeded to the Gentiles [gentes]. - 1748, June 27. Nor did he need to

be instructed like others concerning the doctrinals of faith, but because he receives faith more easily than others, he can learn all things from the Lord, and, indeed, [in such a degree] [ita] that he can instruct the best informed Christians in the doctrine of faith, like an angel, as was also insinuated in my mind by the angels. - 1748, June 27.

2413.

There was pity in him [apud eum], which was observed when I read those things that were done by the sons of Dan, in Laish, so that pity could have been given him in all and singular things, and thus he could be amidst the angels. Therefore, when the graven image was absent from his memory, that he could thus worship the true Lord, differently from very many Christians.

2414.

CONCERNING THE HEBREW LANGUAGE. I have learned from angels that the Hebrew language is of such a character that only the sense of the letter should be attended to, and not the letter; this is confirmed by many things; wherefore, it was also written in the beginning without points. When it is thus read without points, then only the sense is attended to, and hence vowel sounds were formed, as also everyone who is skilled in that language can know. If anyone reads it in the Word, without points, he can never know, unless he follows the sense, what sense is therein, especially in the prophets; the vowels and like adjuncts thrust the sense upon the letter. Further, if they should read many of the same prophetic books without points, they would hence form many [different] senses; and had they attached the vowels, each person according to his own sense, then the letters would have been different by marked by every one, and when the vowels could not have been so marked according to the sense, they would have searched for anomalies in the words, so that still they would have formed the word to suit) their sense; for such is the language that there are many anomalies.

Wherefore, it seems to be allowed, lest readers should torture the sense, that each [form the sense] according to his fancy, in that state of human mind which prevails while they are in the body; so that they should pervert the sense variously, everyone according to his genius. Wherefore, it was granted that points might afterwards be attached, which whether they are divinely inspired, may be known to some extent from the

prophetic writings, where the sense is understood by no one save the Lord, and those to whom it pleases the Lord to reveal it. - 1748, June 27.

2415.

THE PERCEPTION OF SPIRITS AND ANGELS, [DERIVED] FROM THE GENERAL [communi] STATE. There was a general [communis] state of pleasantness which was given in the general sphere [in commune], and so reached spirits and angels. The general state of pleasantness affected each of those who were there, everyone according to his state and disposition, and also affected their ideas, even to the perception of the pleasantness; which [perception] therefore, they acknowledged to come. Hence [there was] discourse concerning the influx of the good and true, and of their general states into the single things of man; that a like thing is noticed in human society, as that if friendship, love of wife, love of children, prevails generally [communiter] in any society, then the single things which they think, speak, and do, are pleasant. But amongst men such is the case, without the manifest or sensible perception thereof, which occurs with spirits and angels, amongst whom there is perception and living affection, and, indeed, accompanied with reflection, or the knowledge whence [it comes]. Hence they know also that every good and affection of the true, with their indefinite varieties, come only from the Lord. - 1748, June 27.

2416.

THAT MERCY AND INNOCENCE AFFECT ALL THE GOOD WHO ARE IN A SOCIETY. It was granted me to know, from a spiritual perception, that those who are merciful and innocent incite all the good who are in society to love them, and affect them so that they wish better to them than themselves, consequently forget self, and love them with the whole heart and the whole mind [animo]; for innocence and mercy is the Lord, and the Lord inspires with Himself all the good, consequently good spirits and angels, from Himself, with indefinite variety. Hence their mutual love [and] hence [their] felicity with indefinite varieties. - 1748, June 27.

2417.

Evil spirits who were present said, when I had perceived and was writing these things, that they were ignorant what mercy and innocence are; they

wondered that they are granted; yea, to such a pitch that by means of their representations they scattered them under my feet; thus despised them. - 1748, June 27. From their operation on me and spirits who were present, it was given to know of what quality the society would be, if such should be therein. Then there was felt, as it were, a painful injurious principle [quoddam dolorificum laedens], which happens with variety according to the nature of those who are merciless, and those who are merciful; wherefore, they cannot be together; which was [still] further represented to me by this, that from a state of mercy they were incited to cruelty, so that mercy is turned into the contrary, with spirits of such a nature.

2418.

CONCERNING THE UNDERSTANDING [intellectu] AND PERCEPTION OF EVIL SPIRITS, AND THOSE OF THE GROSSER SORT, TOUCHING THE FACT THAT THEY ARE NOTHING. It has been said several times to spirits that they are nothing, and that the Lord is all in all; yea, it was also said and shown them what is meant by their being nothing; but still some do not wish to understand it, others do not understand it because their ideas are of too gross a character to apprehend it. Therefore they babbled [dictabant] many times that the doctrine of faith is absurd, because it was said that they are nothing; and yet they suppose they are everything, as also that they possess all their life and power as their own, and in themselves. Wherefore, being indignant, they retorted that the doctrine was an absurdity, but is said as to their being nothing, they tolerate less than other things of the doctrine of faith, and, Indeed, out of self-love; others [do so] partly from ignorance. - 1748, June 27.

2419.

CONCERNING THE SPEECH OF SPIRITS. I long wondered how it happened that now this, now that spirit spoke, at various distances. One took it up where another ended, and sometimes in the midst of the discourse, and so, variously. The reason was given me to know: those spoke who were most affected during the discourse by the ideas which belonged to the discourse; consequently it passed to those who were more affected than others, for when anyone's affection is excited, then he is excited. Besides which, they are also excited to speak in another



manner, to wit, by spirits who excited them from ideas determined upon them, so that they should speak either with them, or instead of them, or for the sake of fraud, so as to contrive another person to substitute. - 1748, June 27.

2420.

THOSE WHO HAVE MERCY DURING THE LIFE OF THE BODY, AND WHO ARE INNOCENT, RECEIVE MUCH IN THE OTHER LIFE.

Amongst all those things that it was given me to learn from experience and life with spirits and angels, there is [this]: that those who are merciful during the life of the body, and, indeed, who bestow but a little mercy from the heart, in the other life receive indefinite things, therefore an unspeakable reward, to wit, felicity; for through mercy, because [proceeding] from mercy, arises all felicity; and they receive so much mercy in each and all things, together with felicity, that it is ineffable, [and attended] with the greatest perception. It is similar with those who are innocent. No comparison is granted, for each and all things are exalted in the other life, where the body does not rage, and the sensuels of the body do not command, but they are left to interior and more interior perception. But to describe these things to man's apprehension is impossible, because the understanding indeed of the unknown is customary to be given, but not the perception [thereof]: wherefore there is no understanding from perception, therefore so long as they are corporeal, no faith [is given them]. - 1748, June 27.

2421.

A CERTAIN MEMORABLE [RELATION] CONCERNING INSANITY. It had happened to me several times, when spirits were permitted to act according to their insanities, which was permitted so that they might act through me, that it was they as it were who acted, and they did not know otherwise. This [occurred] frequently; but it was granted me as often to know that it proceeded from spirits, and not from me, which they acknowledged to be wholly so. Hence this memorable fact was told me, that a man who is in faith may sometimes appear to men not like another, or, as they said. But that men who are corporeal are insane in mind or thought, that he can be insane in the body, but not in mind or thought, or internally, but externally or in the body can appear like

angels, modest and wise, so that there is an inversion, because order is inverted. - 1748, June 27.

2422.

CONCERNING DRUNKENNESS. I spoke with spirits concerning drunkenness, and it was confirmed by them that it is an enormous sin, as well as that man becomes a brute, [and] no longer a man; because that man is a man lies in his intellectual faculty, thus he becomes a brute, besides which he brings damage on his body, and so hastens his death, besides wasting in extravagance what might be of use to many. - 1748, June 27. And it appeared to them so filthy that they abhorred such a life, which mortals nevertheless have introduced amongst themselves as a civil life.

2423.

THAT THE LORD RULES THE UNIVERSE FROM INTERIORS BY ORDER. By a spiritual idea manifest to me, it was shown that the Lord rules all, consequently the universe, from interiors, by order. When I was in this idea, they all appeared as most rude vessels, wherein there was no life at all, hence no power [virium], but that all things are disposed inwardly by the Lord. When I was in a given representation of this idea, there were also spirits around me in a similar [idea]; they then confessed that they are wholly nothing, dead of themselves, and [their] life only from the Lord, and that they are carried [ferantur] wheresoever it pleases the Lord: for they then plainly saw themselves [to be] such, when yet they suppose [it is permitted they are so gross] in their external state, that they can [do] all things. - 1748, June 28.

2424.

CONCERNING HEREDITARY EVIL I perceived plainly by a spiritual idea, [as did] also at the same time the souls and spirits present, that hereditary evil is increased from the first man through all succeeding fathers and mothers in order, and indeed through everyone in successive series, by proper [propria] acquired evils, derived into children, and at length also acquired by themselves. Therefore was it also manifested that in man there is nothing but evil thus multiplied [proceeding] from hereditary evil.

2425.

Further that there is an inclination in every man to every genus and species of evil, because there is such a multiplication; wherefore, when man grows up, then by his actuality are excited those genera or those species of evil, that happen according to his societies, actions, thoughts. Wherefore, man by nature inclines to every genus and species of evil, and from the determination of actuality is borne into this or that, and so multiplies [his] genus and species, according to generations and families.

2426.

Still they are more prone and ready for one genus or one species of evil, because it has prevailed in parents. This may be sufficiently known to every one, but still [a man] can be bent to a genus or species of another evil.

2427.

These things are much more obvious by means of spiritual ideas than could ever be seen by man without such an idea. Spirits apprehend these things much better than men because their ideas are of such a nature, and they, indeed, capable of perceiving by spiritual ideas. - 1748, June 28.

2428.

THAT MEN AND SPIRITS UNDERSTAND NOTHING [THAT IS] IN INTERIORS, FROM THEMSELVES. [It was given to see] from a represented spiritual idea, as before, that they were as the rudest vessels, wherein the Lord infused spirituals and celestials; it was given me and spirits to see from the same idea that men and spirits from these exteriors, such vessels can never know anything, still less penetrate what is within, therefore [know] what and of what quality are their interiors, for vessels cannot know it from vessels; but when spirituals and celestials are insinuated by the Lord, and these external recipient vessels are fitted to receive, [they then can know] that they are, as it were, nothing, only [vessels] fitted [to receive], thus, as it were, pellucid vessels) (according to the spiritual idea). Then it is given to know and perceive in some manner what and of what quality is that which is insinuated. - 1748, June 28.

2429.

CONCERNING THOSE WHO TRUST TO SELF-DERIVED [propriae] PRUDENCE. I spoke with souls who I knew had during their life held this to be a stable truth, that each and all things depend on and flow from their prudence, as is the custom with the greatest part of mankind; to whom [cui for quibus I think] it was granted to say that from very many if not several hundred experiences, recurring almost daily, I know for certain that those who trust in themselves and their own prudence it is permitted to spirits to lead, to persuade, to induce cupidity, so that [the man] may very much desire [the thing] [it]: they add confirmations, so that the man is persuaded that nothing is more true than that which he thinks, then also they either do not see, or reject or refute entirely those things which contradict.

2430.

That there is such an operation of spirits in men who trust to themselves and their own prudence, it was given me to know from innumerable experiences, so that it is a truth, in which faith should be reposed, when yet it is nothing but a permission of evil spirits to persuade men thus, and when man is such, that all his counsels are so firmly believed in, they tend to his own ruin and that of the community [communis rei], for those things which [originating] from evil spirits [proceed] as from himself, tend to his ruin.

2431.

It is different with those who have faith in the Lord, and believe that the Lord rules the universe, and that nothing good and salutary to themselves and the community can come but from the Lord; these are ruled differently. In their thought and will is insinuated the persuasion to act in such or such a manner, and all things then [make] for [their] good.

2432.

This was also made known to me by innumerable experiences, that the persuasions of spirits with cupidity, which I supposed to be salutary and the best, were changed, after some moments, hours [or] days into contrary persuasions; so that hence I knew for certain, that the Lord alone rules the thoughts of man, his prudence and counsels, and that

faith should be placed in him, but not in self, and as this is the truth, no doubt should be entertained; just as when ocular truth is given, although we do not know causes, yet we believe, and though explorers do not discover the causes, still we believe, because they see. Now I have seen, heard, felt, [and] known this to be an indubitable truth - wherefore it should not be argued about, as is usual, because I do not know, whether it is a spirit, whether it be so [and so] because I do not understand; but because the thing is so in truth we should believe it sooner than sensuals because the Lord also has said it. - 1748, June 28.

2433.

CONCERNING THE MIRACLES OF THIS AGE [temporis]. In ancient times, or those prior to the advent of the Lord into the world, when worship was external, or the representative church of the Lord was [formed] from externals, then there were manifest miracles, and almost continually occurring in the land of Canaan, like as in the wilderness [deserto] the Manna rained down; also that there were rains, in their times, and harvests were blessed, like as also in the time of Elias, and [is manifest] from this that in the seventh year, and the year of jubilee, the land was blessed, so that the harvest sufficed for some years, besides many other things, which were almost continually occurring, and manifest, by reason that then they worshipped only externals, so that they might be introduced thereby into internals. Therefore the miracles were manifest.

2434.

But at this day it is not so; manifest miracles have ceased, and miracles have succeeded which are unknown to man, and do not appear but to those to whom the Lord reveals them, for all contingencies, which are all in all, in the most general [communissimo], in the general, in singulars, [and] in most singular things, are miracles, but are invisible and continual, which inasmuch as manifest miracles should cease, are not patent, because no faith [is based] on miracles. Thus man, who is of such a nature, that whatever he manifestly sees, still perverts, and bends to natural causes, thus to evil, for which reason [miracles] are not patent, as well as that man is kept in ignorance, because to pervert those things which are manifest and visible is to profane [them], thus man would

undergo danger, [if indeed] he could ever be saved. Especially [is there danger] to the man who knows the interiors of faith. - 1748, June 28.

2435.

CONCERNING THE PRAYERS OF INFANTS. It is given me to learn from experience that the prayers of infants have a much fuller hearing in heaven than the prayers of adults, and still fuller than [the prayers] of those who have closed the way towards interiors, by thoughts of natural things, and the things of memory, and still fuller than [the prayers] of those who are blinded and so have no faith; for with them, the way towards heaven is closed. [My] experience from which it was given to learn, that is [this] that when sometimes I attended less to what is in the Lord's prayer, then the angels, as was told me, perceived it more fully, as was also the case when I read in the Word of the Lord, because the way was open. This seemed wonderful to me, yet from experience it was granted to learn that it is true. In like manner from this, that those spirits who are, far away from me, hear and perceive better when I thought tacitly: for my thought, which was replete with different ideas, hinders the matter from being so well conveyed. - 1748, June 28.

2436.

THAT SPIRITS ALSO SLEEP. This night there were many spirits around me; in the morning I spoke concerning some one, or several of them, and I have heard that they were asleep, and indeed [in] a sweet [sleep]. This I also perceived, so that the state of spirits is also a sleep like man's. About the time concerning [circa vigiliam] before I awoke, there appeared to me various lights: a white one with glittering bosses [bullis], a certain obscure [one], then a colored one. I was told that there are such lights in their sleep, according to variety, and I also perceived that they also had dreams, and indeed pleasant [ones], and these without my having dreams at the same time; for it is known, that when man is in their society, he then has dreams together with them, of which [I have treated] several times; but now they had dreams, but not I. - 1748, June 30.

2437.

Then also, although they were around me, some have slept soundly, and others not so: wherefore they can be in one place, and have different states of sleep and visions of dreams.

2438.

THAT EVIL PUNISHES ITSELF. This was often said to spirits, that it is they who bring evil upon themselves, when they are punished and harshly treated by other spirits, and that evil has punishment in or with itself; and because the evil of punishment as punishment came from others, [and] not from themselves, they therefore wondered how the matter stood. I now perceive in some degree from a spiritual idea that evil diffuses itself through many who are around, thus into the whole heaven of the wicked, who are then excited to inflict punishment; for their greatest cupidity and greatest delight is to punish: wherefore then flows from the general [communi] assemblage of the wicked such delight from cupidity into a fewer [number] and thus into those who maltreat him in whom is evil: thus evil returns to him by a wonderful circuit of flux of determination: to him because he possesses the evil, and it is turned into the evil of punishment. Because this cannot be apparent, unless the Lord reveals [it], and therefore [must be apparent] through spiritual ideas, therefore it cannot easily be apparent to man how the matter stands.

2439.

This may also be inferred from the [fact] that everyone draws diseases upon himself from the evil of life [from a badly spent life]: hence diseases and death, with which the case is similar, for every one's body represents in lesser effigy the greatest body [Grand Man], which is the world of spirits. - 1748, June 29.

2440.

THAT MY REPRESENTATIONS WERE SEEN BY SPIRITS AS IT WERE ALIVE. Several times it was granted, when I spoke with spirits, and indeed at the same time through representations, as happens usually with ease in the world of spirits, think that they speak through representations, that they then have said to me that these [representations] appeared before them as alive, and were [so] so that when peoples, camps, and the like were displayed representatively, they appeared before spirits just as if they saw them; but [they did not appear] to me.

2441.

In like manner representations of spirits very frequently have appeared to me, when my eyes were closed, entirely as alive, as if in the highest light, concerning which [I have treated] here and there. - 1748, June 29.

2442.

But they appeared only to those to whom the Lord grants to see these things; and not to all.

2443.

CONCERNING THE EQUILIBRIUM OF EACH AND ALL THINGS IN THE HEAVENS. (((((((It was granted me to see by a spiritual idea that there is such an equilibrium of each and all things as regards celestials, spirituals, and naturals, in the heavens, that no one can think, feel, [or] act, save from many, and each person [singuli] from many if many, and so forth, and that there is never anything to which there does not answer something from its opposite, and [that there are] opposites to the intermediates in like manner from many and many, so that no one can think, will, feel, [or] act, save in equilibrium. Therefore when I was in that idea, spirits said, that for this reason they are also nothing; wherefore no evil can happen to anyone, unless it is immediately balanced [equilibrium] by the Lord, thus by the good, and when there is a preponderance of evil, then the evil is punished, but never save for a good end.)))))))))

2444.

((((((Since there is such an equilibrium, or such a disposal according to order, it is in such dispose to equilibrium in general and particular, or in universal and the most singular things that order consists, which is formed by the Lord and preserved to eternity: wherefore each and all things are then ruled by the Lord as if to prevent any resistance, as to make a comparison, [occurs] in catenaries [catenis] and the like, which are disposed according to all powers and laws. - 1748, June 29.)))))))))

2445.

A VISION CONCERNING THE INTERIORS OF THE WORD. It was granted to speak concerning the interiors of the Lord's Word in [apud] the prophets, and then at the same time to show by representation that



the words there are nothing, but the sense is interior, and begins to be alive when it is granted to represent, that the words are to be thrown away as nothing, as is usual in discourse, wherein no attention is paid to the words but only to the sense; [it is] so in the Lord's Word, as to the letter; and when by means of that representation the words or letters were thrown away, and thus as it were divested, then appeared to me in vision, a naked man, who was elevated upwards above the head to the crown thereof, whom spirits, seeing, wondered at, [and] said that it is a miracle because they saw the man better than [they did] me in living form: whereby the interior sense was signified, for the naked man is the interior sense, his garments are only the words or letter; thus it was confirmed that there is an interior sense which begins to be life, or man, in the Word of the Lord. - 1748, June 29.

2446.

The naked man signifies the regenerated man, or the regenerated man is represented by the naked man, like as Adam and his wife [represented the same]. - 1748, June 29.

2447.

CONCERNING THE LIFE OF CERTAIN SPIRITS AS REGARDS HABITATIONS AND THE LIFE. Spirits seem to themselves to dwell in houses [domos], [and] bed-chambers, and these indeed well furnished [ornatissima] with utensils of every kind, and also [with] indefinite variety according to each one's inclinations; thus because initiated into the like, during the life of the body they also retain after life, and desire similar things: thus the like are granted them with indefinite variety according to each one's genius, and thus they are bent to good, for they arrange those things according to use which the Lord disposes, and at the same time the use introduces quiet and innocence in [their] minds [animis]. Thus also peace and innocence are insinuated.

2448.

Certain souls that have come from life spoke with me concerning these things, [to the effect] that they are phantasies: thus they did not desire such things, but rather money, or silver and gold, like as in the world, because this [is something] real. Thereby they can acquire something for themselves, but nothing from such things [as have been described].

2449.

But it was given me to tell them, that this is nothing in the other life, for they have no need of garments to buy them, nor of meats to buy them or collect them, nor of food. They do not stand in want of all these things in the other life: wherefore such a cupidity is false; but to receive such things as have been mentioned, from the Lord, and to arrange these according to use in tranquillity and innocence, this is the chiefest reality [reale maximum], because it conduces to their felicity. Such imaginations so called are real, because they have real things in themselves. Wherefore it was then given to say, and it was given me to say still as true, that I am willing with my whole heart and soul to bestow on others whatever I possess in the world, if I am allowed to possess such imaginary wealth, only retaining [habens] in life for the body and uses in the body, without any of the gold and silver of the world, a dwelling [domicilium], victuals, garments, and whatever else is useful in the life of the body. - 1748, June 30.

2450.

CONCERNING AVARICE. I spoke with spirits concerning the possession of money without use. Certain spirits are of such a character [derived] from the life of the body, that they wish to possess money, for money's sake, not for any other use, than to be delighted with monies. When I have inquired, on account of what use, whether on account of garments, houses, or food, they have said, that [they have desired it] on account of delight at the sight of monies, silver and gold, therefore on account of no use from these. Such a cupidity is called avarice, and is most base, because most gross; for money is for the sake of use, like as whatever is possessed in the life of the body should be for the sake of use. When the use perishes it is wholly dead, and a carcass. Thus it is from the end that each and all things are judged; the end is what forms the disposition; it is the end according to which they are judged in the other life; the end is the all in all of the disposition; the end of all ends should be the Lord. - 1748, June 30,

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2451.

THAT ALL THINGS ARE JUDGED ACCORDING TO ENDS IN THE OTHER LIFE. It is known that the end is the all in all of the thoughts of man. All that he thinks are mediate ends in various order looking to the ruling end or the love thereof hence [make up] his whole disposition. I spoke concerning these things with the spirits, and that they might be shown it was given to say, that if anyone should convert the whole world to Christianity, and the end be self-glory, self-love, and the like, then he obtains no reward therefore in the other life, because the end was not the glory of the Lord, or the salvation of the human race; and on the contrary, if anyone should persecute and overthrow Christianity, and nevertheless from an innocent end, because thus he supposed it good, that then he is rewarded. Souls and spirits are unwilling to admit this, because it is common [familiar] with them if anyone has bestowed anything for the doctrine of faith in the life of the body that he wishes to be rewarded therefore, no matter what the end is.

2452.

Wherefore it was granted to confirm that devils never intend anything else than to destroy what belongs to faith, and the Lord bends all things to good, [and] because good [arises] from this source [inde] they cannot be rewarded; also that devils tempt man grievously in spiritual temptations. Nevertheless man is hence regenerated; these therefore cannot receive reward; so those who from an evil end do good [the reward] does not belong to them: and it was further given to say that if they should do [good] from a good end, they are not rewarded therefore from merit, but from mercy, because the Lord operates it through them, and has disposed them so as they can be such, thus from mercy, on account of his glory. - 1748, June 30.

2453.

THAT ALL MEN INCLINE TO EVERY EVIL, BUT BY ACTUALITY ARE BORNE TO ONE EVIL RATHER THAN TO ANOTHER. It has already

been said, that man is born into every evil, thus inclines to every evil by acquisition of evils from parents in succession from the first [man], so that there is nothing in him but evil; but by acquisition he inclines to one [evil] more than to another. This was represented to me when spirits told me that I felt just like they did, if I was held in a similar state, which I admitted, but perceived that actuality must needs be present during life in sins, so that [one] is borne to one evil more than to another, although the inclination to the same evil lies concealed in the hereditary root, so that if I had acquired a similar [evil] through actuality I would also be like [them] that I was inclined to some evils more than to others. - 1748, June 30.

2454.

Which may also be confirmed from infants, boys and girls, who die, who cannot be held in such evils as adults, who have acquired actuality to themselves, although their inclination is to every evil. In like manner [it may be confirmed] from this, that there are indefinite diversities of evils, and [evils are] distinguished into genera and species and individuals, so that one does not incline to a similar evil with another. - 1748, June 30.

2455.

THAT INTERIORS OR [THE THINGS] OF THE NATURAL MIND DISAGREE WITH EXTERIORS AND CORPOREALS. There was a certain spirit who spoke with me, to whom it was given to say, that I could be, or seem to be, as regards the body, like to him, but not so as respects interiors; whereat he marveled how there can be exteriors apart from interiors, because he did not suppose interiors are given; for those who are corporeal, do not indeed think that far, as that beside corporeals and their sensuous interiors are given. To convince him, it was given to tell him that he may know men in the world are different in the body or externals from what they are in thought.

2456.

For they are accustomed to feign in the body, other actions, other words, and put forward other countenances than agree with their thought [quam qualiter cogitant]. Wherefore it is clear that interiors are given which can disagree with exteriors or corporeals; when the spirit heard that, he acknowledged that it is so, but I think he had never exercised

reflection about such things. There are very many such things if man reflects and acknowledges for truth, that there is an interior man which is different from the exterior; from which he may know such things; but because he studies the body only he cares [curant for curat, I think] nothing for such things. - 1748, June 30.

2457.

WHATSOEVER IS ACQUIRED BY ACTUALITY CANNOT BE ERADICATED, BUT MAN MAY BECOME BETTER THROUGH THE LORD. Whatsoever evil is acquired or contracted [through] actuality by man, appears sometimes as if it can be eradicated, to wit, that man may become better, but the case is different; what is once acquired remains, and that man seems to grow better, and thus as it were to forget evil, so that the man is no longer prone to evil, this does not come from man, nor [is it true] that evil is obliterated, but the Lord covers over evil, or gives the faculty of good, whereby evil is as it were covered over, so that the man seems to himself [to be] better; for everything belonging to the good man, everything of the reformed man, and everything of the regenerated man is of the Lord. - 1748, June 30.

2458.

As respects the vices of the body which [do not arise] from the mind [animo] and mind [mente] the case is different, so that if he takes up a distaste for wine or intoxicating drink from any cause in the body, or any such thing [results] from disease, there are also such things with the brutes; but the discourse is concerning moral and spiritual evils. The evils of the body are almost circumstanced like one who is not able to walk, and hence does not desire to, because his foot is broken or wounded and the like.

2459.

THAT MAN CAN NEVER BE JUDGED FROM EXTERNAL HABITS [habitu] AS TO WHAT HIS LIFE WILL BE AFTER DEATH. Manifest examples of those whom I have known in the life of the body were shown [to prove] that they of whom men judged harshly are good in the other life, and they of whom men judged well in the life of the body are evil, because men do not know how to judge but from externals; nor do they

know whether [persons] act from ignorance, and what was their end; for the end is known to the Lord alone. - 1748, June 30.

2460.

THAT THERE IS NO LIFE IN EVIL. I spoke with spirits who supposed that they had life more than [prae] others because they were able to do evil - which thing they thought several times before; but I have told them nearly as often that they are nothing, as also perhaps, that there is no life [in evil] comparing it with inanimate [substances] which injure by [their] weight when let go and [as] at present [is the case] with brutes, which also can inflict evil. When again they supposed evil had life, it was granted to say to them, whether they believe that there is sight [lux] in darkness, they said No. Then it was given to say, the light in spirituals represents life, and the darkness, death; and that life is truth and goodness, and death is evil. Since this is so, can they say that life is in death. When they heard and perceived these things by a spiritual idea they were speechless, and could say nothing, because it is the truth. - 1748, June 30.

2461.

CONCERNING BEAUTY AND PLEASANTNESS. I spoke with spirits concerning beauty and pleasantness, that beauty is a form in which and therefore from which [arises] pleasantness, and that pleasantnesses hence [derived] reduced in like manner into form, are beauty, and in like manner in these, therefore from them [arise] pleasantnesses in an interior degree; these amenities again reduced into form beget new beauty, from their variety, because it is therein, [arises] again a new amenity, which is the inmost, therefore felicity. Thus all felicities are in order and flow in beauty, and thus in succession, from the highest through inmost more interior and interior things to exteriors where they are natural and corporeal. - 1748, June 30.

2462.

CONCERNING THE MORE INTERIOR AND INMOST THINGS OF THE WORD. As respects the more interior and inmost things of the Word of the Lord, these cannot be displayed before human eyes, like as interiors may, because they are ineffable, and such as no understanding may comprehend, and if they were told, could scarcely have appeared so

connected as those things that are in the interior sense, because [their] nexus is also incomprehensible and ineffable; not otherwise than is the case with the interiors of the human body, which, displayed to unskillful eyes, by no means appear to be connected that they may constitute a man, when yet if even one were deficient, man could not live in the body; wherefore there is such a nexus amongst them as cannot, however, be comprehended save by the skillful, so that one respects another in a series and order which is supremely harmonious, although it does not appear so. But the interiors of the Word are the things which may be comprehended, because they can be seen from and in naturals when the Lord illuminates the understanding. These things from the angels. - 1748, June 30.

2463.

Certain of the families of spirits thought about those things which are now written respecting incomprehensible and ineffable things, as that it cannot be seen save from externals and effects, that from such arise those which cohere in most beautiful connection and follow in order. For example [it may appear] from those things which are the externals of man, and from [his] actions that the fibers are thus disposed in most beautiful order, from so many of which an action is composed and can exist of such a sort; wherefore it was given to reply to them, that they may by no means reason concerning it whether it is so or not, unless they should see these things and be therein, yea, think therefrom: like as man cannot see how so innumerable muscles and fibers are connected, as present an action composed from a thousand things, nor can he know how a man can live in the body unless he has first inspected and become acquainted with the muscles, viscera, and many things of the interiors of the body. The case is not different as regards the wishing to reason from externals whether [more interior and inmost things] are so, when he has never seen internals, or known that there are internals, still less what their quality is. - 1748, June 30.

2464.

AN EXPERIENCE [SHOWING] THAT MEN, SPIRITS, AND ANGELS EFFECT NOTHING FROM THEMSELVES, BUT THAT THEY THINK THEY ACT [facere] FROM THEMSELVES. In order that I might know that I effected nothing from myself it was shown by experience, that in

whatever I did there was at the same time insinuated in me a faculty of choice. This faculty was insinuated, and hence [came] the reflection that spirits supposed I could have done something else; for they were not willing [for me to do a certain thing]. (It was about breaking an almond kernel and leaping.) It was granted to say that I could not [act] otherwise, though from the faculty of choice, it seemed that I could have [done] otherwise. I discoursed concerning this with spirits, who still supposed that I could have [done] otherwise; but it was also shown them that they could not have spoken otherwise, and that was it easy to say otherwise; but it was given to say that I could not. I perceived that they were led: thus, from one experience after another, it is still confirmed that man cannot make the least little motion of the body, from himself; neither, likewise, can spirits.

2465.

When spirits, therefore, said, that so they are nothing, it was replied that it is true, and that it is enough for them that they seem to themselves to be able to think, speak, and act, as from themselves, and that whatever they will the most is theirs. Some, therefore, were content.

2466.

Such is the equilibrium of all in the universal heaven that one is moved by another, thinks from another, as if in a chain; so that not the least thing can [occur from itself]: thus the universe is ruled by the Lord, and, indeed, with no trouble. - 1748, June 30.

2467.

Certain were indignant that thus they were nothing, and so could not of themselves lead themselves, which is common [familiar] with nearly all spirits, besides the best. [A certain one] said that he was not willing it should be shown so plainly that he was so led [diceretur for dueretur, I think], and thus was nothing, and that it is enough if he knows this, and can say if it is so; but it was granted me to respond that it is not enough, but it is necessary to believe it: knowing is not believing: there must be persuasion of truth, otherwise there is no faith of truth; adding that if he is not persuaded, or in true faith, that he is in darkness, because in falsity. And yet the opinion concerning him was that he knew more than others; wherefore, according to a representation as before, the exterior



part of his head seemed to me to be taken away to higher [superiores] spirits, in order that they might inspect what sort of darkness is in such as possess only a faith of the memory, and are not persuaded by interior faith concerning the truth. Those who inspected related to me that the darkness was great, as it were a something dark [tenebricosum], made up of hairs of various colors. Hence it was manifest what sort of darkness is sometimes with those who have only scientific faith, and not a true [one]. - 1748, June 30.

2468.

The representation of the abstraction of the outer part of the head arises only from this - that from them is taken away association [societas] in externals, with spirits that correspond in their manner when being removed. Such a raising up of the head, or of the outer part of the head, appears; then his interiors become manifest; hence is he explored of what quality are his next interior things, or naturals; but this [occurs] very rarely, for such exploration is not permitted save for certain reasons, that they may be instructed concerning such things as serve them for use; also for the reason that they may not hurt such a spirit, because at such time he is not hurt. - 1748, June 30.

2469.

Such outer raising up of the head, or removal of societies of spirits in externals, is not granted amongst [cum] men, because it is dangerous [discrimen] to the life of man's [ejus] body. I told them that they could do so in my case; but such was the reply.

2470.

THAT MAN, HIS NATURAL IDEAS [AND] HIS SPIRITUAL THINGS, SHOULD BE COMPARED TO VESSELS WHICH SUBMIT [THEMSELVES]. By means of a spiritual idea I have perceived plainly enough that nothing else is required of [apud] man than to be a submissive vessel; that is, that all and each of his be, as it were, submissive, and so apply themselves, consequently be applied to those things which are infused by the Lord through angels and spirits, thus that they do not resist nor reject [respuant] what is infused. In order that man may not resist, but subsist, it is needful that he be in faith, and in the truth of faith, that he be nothing, and not do anything from himself,

but suffer himself to be employed [agi]; he thus acts as from himself with ineffable felicity. Man and each of his ideas ought to be in those things that belong to faith, and, indeed, in all the things of faith, in love of the neighbor and mercy, in innocence, in order that he may be such a vessel, and may enjoy felicity, or perceive the effect of those things which are infused by the Lord through the heavens. - 1748, July 1. - This was confirmed by angels, who say that they are in such a state when it so pleases the Lord.

2471.

I also spoke with angels through the proximate spirits concerning those who said that they are thus willing, because then they can enjoy felicity; to whom it was granted to say that they cannot be such vessels unless they are in truth (truths are each and all things that belong to faith); thus, the most remote from fallacies, and hence from falsities, and from other things [aliunde]; for truth cannot dwell in a vessel of falsities, but wholly in its own vessel, to wit, in truth; which was perceived so clearly by a spiritual idea that they could say nothing at all contrary [thereto]. - 1748, July 1. - It was also granted to spirits around me also to perceive that that was true; wherefore they unanimously confessed that they plainly perceive that it is so, and that truth can never be but in its own vessel, and that then the vessel is the Lord's. - 1748, July 1.

2472.

CONCERNING THE LORD'S WORD THAT THE SINGLE THINGS THEREIN ARE VESSELS WHEREIN LIFE IS INFUSED BY THE LORD. When I read 1 Sam. 9:1 to the end, and 5:25, 26, I perceived by a spiritual idea how it is with interiors; the spiritual things therein are expressed as high: for instance, that Saul was invited to the high place; that he was placed before the chief men who were bidden; that he went up on the top of the house with Samuel, and there spoke with him; that he arose with the dawn [aurora]. Only those things are there mentioned [memorantur] which are high, which also are significant; for instance the high place; the top of the house; morning; and many things, which being connected in the interior sense constitute [faciunt] the idea of a king; of [one] representing the head; but the nexus is received from the Lord by angels, because with these are adjoined things that are not expressed, but still are contained in the ideas of the same words; for every word is, as it

were, a vessel, and therein are infinite things, which cannot be presented save in the interior sense, as they are connected of ideas of words, which are not patent to the mind of man, but only, as it were, the sense of the letter, wherein is scarcely anything; thus they resemble, as before said, a kind of man, as to his interiors, for the interiors of the body are all correspondences, and so representatives of the interiors of heaven. - 1748, July 1.

2473.

CONCERNING THE FAITH WHICH IS REPORTED [praedicatur] TO BE GIVEN WITHOUT WORKS; AND THAT FAITH WITHOUT WORKS SAVES. Certain have a persuasion that faith alone saves without works, and, indeed, is enhanced in value, when yet it is most clearly apparent from the Lord's Word that the tree is known from its fruit, as well as that love towards the neighbor is the principal thing in the law, besides other things, which evidently prove that faith is not to be separated from works, and that there is no life in faith, if there are no works of charity, which live from charity; hence, from faith.

2474.

I discoursed concerning these things with the angels, and it was proven to me by comparison with the body of man that faith and works are circumstanced like the soul and body; works without faith are like a body without a soul, therefore like a corpse; and that faith without works is like a soul endowed with no body. Faith is given with much variety; [there is] a faith merely oral; a scientific faith; intellectual faith; faith with persuasion; faith with persuasion from love towards the neighbor. Hence it may appear what quality of life can be in oral faith, and scientific faith, and intellectual faith, for love is what forms the disposition of man, and gives him the faculty to be able to be an applied vessel. Hence it may appear how thus the disposition is formed by faith, without persuasion; and by faith, with persuasion; and by persuasion, without love towards the neighbor; and by persuasion, wherein is love towards the neighbor; and so faith with the works of charity. - 1748, July 1. - [Marginal note.] - These things in general were confirmed this day from heaven. The Lord, as it were, being seen. - 1748, October 19 or 20.

2475.

THAT ALL THINGS IN UNIVERSAL NATURE ARE REPRESENTATIONS OF THE LORD'S KINGDOM. I spoke with spirits concerning worms that become butterflies; that they are representations of heavenly life, to wit, that they should be little worms, lowly, creeping on the ground, eating herbs, thus the vilest things; and that meantime they are prepared for a certain representative heaven suitable to them; to wit, that thus through the chrysalis state [per nymphus] they are turned into winged and beautiful insects [animalcula], and then are elevated from the ground into the air, their heaven, [and] fly, and apply themselves to their roses, [and] eat the must [mustum] thereof; celebrate [ludant] their nuptials; lay eggs; and so enjoy their felicity: that these are representations of the reformation and regeneration of humble men was sufficiently manifest; and that these things were continued to their posterity, [and] that they represent the eternal with man. Then the discourse was concerning other things, as well in the animal as in the vegetable kingdom, in general; that nothing is ever given in those kingdoms that does not represent the Lord's kingdom with indefinite variety. This was confirmed by the angels. - 1748, July 1. - Further, that otherwise not anything can exist and subsist in those kingdoms; hence, each and all that are in nature flow so as to be remote images of the Lord's kingdom.

2476.

When certain said that so many revelations would confound the mind, it was given to reply that if they were innumerable, they would not confound, but illuminate, otherwise than this is the case with those who desire to deduce spiritual things from collections. These so confound themselves with many things that everything appears to them as confused, so that they still believe nothing; but those who are in faith, and see such things from spiritual and celestial truths, the Lord leading them, - these are never confounded, but are illuminated; for they are confirmed by each and all things. These things have I also seen by a spiritual idea, so that I perceived the truth thereof.

2477.

CONCERNING THE INSCRUTABILITY OF INMOST AND MORE INTERIOR THINGS. Inasmuch as there is nothing in the universe but what is a representation of the Lord's kingdom, we can therefore be

instructed by those things that are before the eyes concerning this, also, that more interior and inmost things are inscrutable, to wit, merely from the formation of the human body in the womb, from the progress of the formation, and of those things that are then in a delicate little body, to wit, that only some of the members flourish, and many are without any function, as [for instance] the lungs, stomach, intestines, kidneys, and many other things; then, also, the muscles and organs of sensation; and yet such is the formation, that they respect subsequents, so that meanwhile they grow to their uses; thus, through many months each and all things respect the uses that follow, and then other things succeed, which minister, meantime fitted to their functions, as [for instance] the oval foramen, etc. This is a representation of inmost and more interior things, or of the Lord by inmost and more interior things, wherefore they are inscrutable, to wit: [as to] what use these shall contribute in the successive series of time and space. They, nevertheless, contain in themselves the series of subsequents till the last time; so on, in the subsequent age, there is respect perpetually to what follows. - 1748, July 1.

2478.

But interiors are represented by those things which are in the body, as you may see above [prius], which respect the external form of the body, or use in externals, its faculty of feeling and acting, which things are also inscrutable; nor ever can be deduced from the externals of the body, still less comprehended, because man scarcely sees any resemblance, yet nevertheless, interiors do so conspire to form externals, that scarcely anything interior can be wanting, but that something is impaired.

2479.

If I should say that one least little fiber that is most subtle, and not ever patent to the eyes, knows, as it were, the state of the universal body, it appears incredible to anyone, but still it is true; otherwise, the most singular things [singularissima] could not conspire to the preservation of the common state. 1748, July 1. - (In my opinion [pro me] intellect is the cause [thereof]; otherwise, there could not be so accurately propagated from the least little organ of life, which [organ] is of the seed, a body in ovo, from the ovum in the womb, and so forth; wherefore, it follows that such a [principle] is in the most singular least things in the human body,

which contains a series of subsequents so wonderful in principles.) These things [are] written before spirits and angels, and they do not say anything. - 1748, July 1.

2480.

THAT TRUTHS WHATEVER THEY ARE, WHICH ARE NOT SENSUAL AND OCULAR, ARE IMMEDIATELY REJECTED BY THE LEARNED. It is plain enough to me that no truth, not even a natural one, can ever come forth into light but is straightway rejected, and as far as possible [quam maxime] by the learned of the world, and in place thereof are willingly received falses, and still more [are rejected] spiritual and celestial truths; which it was given to know from much experience, for the spirits who are around man are of such a sort that as soon as any truth comes forth, although they do not know that it is a truth, still feel aversion, and immediately resist it, and this from their natural disposition, which is contrary to truth.

2481.

For such are evil spirits, that whatever good and true there is they immediately from an innate principle resist [and] reject, - reject amongst falsities, and willingly accept falses, because these are exceedingly satisfactory to their [arident iis], inasmuch as they agree, and are conformable. - 1748, July 1. - It is given to compare their aversion with smells, for their disposition forms a sphere contrary to truths; wherefore, immediately when a truth approaches that sphere, there is, as it were, something injurious [iniquum] that strikes the smell; which they also now hear, and cannot but acknowledge, inasmuch as it is sometimes told them that they form such a sphere, because it [was] made sensible to me: thus these things are told from pure experience. - 1748, July 1.

2482.

It may be proper to add that the learned in the literary world, because they desire from philosophies to enter into arcana, even the naturals concerning the soul, and still more [those] who [wish to enter] into the arcana of faith, have blinded themselves to such an extent that they see nothing thereafter, and do not believe; so that he who has never thought anything about these matters, and still enjoys good [pollet] natural light [lumine], is very many times more learned. - 1748, July 1.

2483.

CONCERNING THE PROVIDENCE OF THE LORD, THAT IT IS NOT ONLY INSCRUTABLE, BUT ALSO SEES WHAT IS TO COME TO ETERNITY, AND THEREFORE THE SERIES OF ALL INTERMEDIATES AT ONCE, FROM THE REPRESENTATION OF THOSE THINGS THAT ARE IN NATURE. It has been previously shown that the things are inscrutable which belong to the Lord in inmost and more interior things, and that these are represented in man, who when he is conceived is formed in the ovum, in the womb after that when he is born, [and] grows up, that each and all of these are contained in the seed, with all these wonderful changes which man undergoes when first conceived, and so in succession, all of which constitute most wonderful series of consequents, with their changes continually recurring inwardly; and, nevertheless, all these things are contained, to wit, the series of contingents, in the first inconspicuous seed, so that nothing is ever lacking in all the series. Since, therefore, there is such a visible [conspicua] and known series in those things which are within nature, and such a providence or series of successives,

2484.

It clearly follows that therein is represented not only that these things are inscrutable, which [are] from the Lord, in inmost and mere interior things, but that He views each and all things from the beginning to the end that are to come in their interrupted series till the end; for every such thing is, as it were, an image of the providence and previdence of the Lord, [leaving out] [praeter] what [comes] from the disposition of every parent to all posterity. Thus nature, if we scrutinize her aright, can teach us that it is so if we view things from truth, - therefore from visible things; but then we should by no means proceed from such to truths, and so explore them, but from truths revealed by the Lord; see such things as confirmations; thus man is illuminated; if he proceeds according to inverted order, he is then obscured and confounded; he doubts and denies. - 1748, July

2485.

THAT EVIL SPIRITS ARE WORSE THAN BRUTES. I spoke with certain ones around me in the other life, who reflected upon the state of spirits,

especially of the evil; and it was perceived very manifestly by a spiritual idea that evil spirits are like brute animals, resembling wasps and bees, which, when [they act] from their natural disposition, conceive [cogitent], and do nothing but evil, and that they are worse than brutes in this, that they act from a faculty of reasoning which they abuse, to think and do evil; therefore [act] worse than brutes, and that from that faculty they act against spirituals and celestials, or those things which belong to faith, which brute animals, because destitute of such a faculty, cannot [do]. - 1748, July 2.

2486.

THAT THE ACTUAL AND PROPER EVILS OF MAN ARE WHAT TORTURE HIM IN THE OTHER LIFE. Every man is born into all evil, so that he inclines to every evil, from the evil of inheritance successively acquired from parents, even from the first; but this evil also condemns everyone to hell and to eternity; but out of the Lord's mercy they are liberated from hell, because it is not their proper evil, as is the case with infants, and those who have not come to the age of youth. But [there are those] who afterwards, when also the faculty of thinking and judging is matured, do evil. These draw evil from that ocean of evils which is connate with them, and make it their own, and acquire it by exercise; thus, from their natural disposition, according to evils acquired from hereditary things, and at the same time their proper evils added [thereto]. These are the evils which in the other life torment them. - 1748, July 2.

2487.

THAT THE INMOST AND MORE INTERIOR THINGS OF MAN CANNOT BE HURT, BUT ONLY HIS INTERIORS. The Lord has preserved from the first man, thus far, the more interior things of man, so that they may not be perverted, because the inmost things are such that [the more interior things] cannot be perverted; thus [it arises] through inmost. But his interiors are perverted. This may be conceived, by spiritual idea, from forms, by those who can conceive, of what quality are more interior and inmost forms. They are such as to be applicable to whatever can be given or is possible in the world; they may be twisted [terqueri] to all things, but yet conspire from single points, as centers to a state of integrity; for they can be, as it were, very easily applied to those



things that are evil and distorted in interiors, from the faculty of resuming their integral state, which the Lord preserves and perpetually renews.

2488.

They are not hurt: It is otherwise with forms of interiors: these are distorted from hereditary evil, so that their state is evil, whereto conspire each and all things; and what is distorted from this origin [nativitate], this can by no means be restored, but only reduced to naught, so that it is lulled, as it were, by sleep, or, as it were, by death, and so seems, as it were, to apply itself, when yet there is not application [thereof], because [it is applied] to evil, which is its state. It conspires from single points and centers; therefore, it is merely its mortification and lulling to sleep, so that the more interior things, which are the Lord's, may be able to operate. - 1748, July 2.

2489.

Hence it also follows that man can do nothing but evil, and not the least, not anything at all of good, because whatever is in him conspires to evil, and that all good is of the Lord alone.

2490.

Besides, the evils of man are also tempered with good, so that a sort of rainbow is represented; for whatever belongs to man is evil, else man would no longer live to himself.

2491.

THAT TRUE FAITH IS ACTION. I spoke concerning faith with certain ones in the other life, who supposed that faith without works saves or is saving; for when they say only this, many of those who do not understand separate faith in the thought and in the understanding from faith in the act, and so do not care how they live, supposing therefore that they are to be saved, although the Lord has said that the tree may be known by the fruit; then it was given to say that action is faith itself, and [to address it] to the apprehension and understanding of the spirits who are present: I perceived this plainly, to wit, that faith in action is true faith, therefore [is] action, because inseparable [therefrom] and action

lives from faith, which is in the action, that is, in the works of charity; wherefore they are inseparable. - 1748, July 2.

2492.

CONCERNING A CERTAIN KIND OF SERPENT. [De genere serpentis cujusdam.] There are genera and species of those who are serpents, or who in the life of the body were crafty, and in the other life are called serpents. That they are called serpents comes from this, that before the eyes of angels they appear like serpents; for when the angels inspect them, they are, as it were, turned into serpents before the eyes of spirits, which was plainly shown me previously, so that I supposed them to be wholly turned into knots of serpent forms; then do they not only appear so to spirits, but also to themselves, for the angels see their interiors, and then [their] frauds, wiles, appear before the eyes of spirits like reptiles, to whom they are such, because in serpents is poison, by which in nature is represented wiles [cunning].

2493.

It happens similarly with animals of another genus, which appear to spirits, and are represented by them in human sleep, for there are cupidities and affections which are thus represented in the world of spirits, when angels speak together about the like, for the speech [loquela] of angels falls thus into representative forms in the world of spirits, but according to the natural dispositions [or forms] of those spirits who are beneath them, or into whom they fall, who suppose they do so of themselves; so in other things. - [On margin, "Obs." twice.]

2494.

A certain spirit, or a certain society of spirits, was with me for some days, if not a week or two [sic non unam alteramve septimanam], whose speech was not so virile [manly] but mingled therewith, as it were womanly and at the same infantile speech. At first I supposed from the speech that they were good spirits; but when I apprehended their cunning, I knew that they were exceedingly crafty, for they studied whatever cunning they could to devise it, and immediately effect in [by] act.

2495.

But there was a certain kind of cunning in others, not so observable previously, to wit, that they could insinuate themselves into every society; because during life, by means of external appearance and dissimulation, they had as it were accommodated themselves to each and all of those things which others willed and intended: they could observe single things [everything], so that scarcely anything could be snatched from their eyes, and they purpose to turn whatever they observed to their own good or advantage without any conscience towards those with whom they are. In a word, nothing at all was thought and done which they did not catch at, and hence wished to act [do] in their own behalf, so that their cunning was active, with a continual observing how they could make it conduce to their own gain or advantage, only studying their own good, not that of others.

2496.

But this genus of cunning has many species; wherefore it is not so easy to describe it, that in external appearance they are, as it were, upright, and so insinuate themselves in every society, yea, are beloved because they can insinuate themselves in the passions of everyone, and hence enjoy another's good.

2497.

When these were inspected by angels, it then appeared of what quality they were and by whom serpents are represented: there appeared a serpent creeping upwards to the right thigh, or the leg below the knee [crus]: thus they were not turned into serpents, but they appeared to remain the likeness of a man; wherefore they are not changed into serpents, for the reason that they are inspected by exterior angels among the interior [angels]: it is otherwise if [they are inspected] by interior angels; they then would appear as continued serpents in their form, by which their class of cunning is represented. Now, because their appearance is, as it were, that of a man or upright person in externals, and they are beloved, and do not wholly destroy man, because they have not such audacity, therefore there appeared [something] human, as also an infantile principle in their speech.

2498.

While thinking concerning their departure [exit] [exitu] of what quality they become at last, it was shown me by (((((a vision that they are at last expelled from the societies of spirits, because they are at length discovered as to their character, and they then sit solitary only in the society of the solitary, which society was represented to me by a vision. [There were seen] as it were certain with a broad face, whose body did not appear, whose size and bigness was such as equaled about four or five faces of others, with a wide whitish hat of rushes [cum lato pileo canneo albescente] upon the head; thus they sat fixed in their place, nor any longer [associated] with others. Such also becomes their state as was represented; and so also will appear to themselves, and so no longer [be] in any active life.)))))

2499.

It is also to be observed that when such and others have been in the societies of spirits, and have been detected and ejected thence, some mark always adheres [to them] as is read of Cain, which appears to spirits to whom they come, and whom they wish likewise to mislead; which mark is at length so enlarged that they are not tolerated in any society, thus are finally left to themselves, and so their solitude at last becomes apparent to them, and is also of such a nature as is represented.  
- 1748, July 3.

2500.

(((They are of the class of such as [living] in palaces [aulis] never exert themselves for the good of society, but only feign [and] aim at their own good, and so are unfitted for employment in society, yea are useless, because they especially love ease [otium]; they can only live sumptuously, with magnificent garments, and grow rich, caring for nothing else. Such accustom [habituate] themselves to the like craft, and insinuate themselves more than others, yea are also praised. Especially do they get intimates for themselves by various [sorts of] flattery, and feigning [of good] offices, with those who dispose the goods of their master [domini], so that hence they may grow rich, and thus in a stealthy manner their master being unconscious [thereof], may enjoy his good; therefore praise those from whom they derive any gain; so also make friends to themselves of cooks, and treasurers, [and] especially of

housekeepers [administratices] and maids, and the like, so that all things will conduce to their emolument. - 1748, July 3.

## 2501-2550

2501.

Such are wont to regard those who are in employments, and are industrious, upright, and no flatterers, as nothing; they despise, reject, and slander them; wherefore they hold them not as friends, but as servants; in a word, they are burdensome, or only burdens to the commonwealth.)))))

2502.

There was such a poison in [apud] them as blunted all power of acting in the true and good, so that they took away all zeal. They have been with me for some days, and have caused me such trouble [molestia] to think and do what is serious, true, and good, and to seeing these that I scarce knew what I was doing. Such is the influx of such poison when they are in the society of good spirits. They induce in them a listlessness for doing good and that which belongs to their business [muneris]. So he who inclines [inclinant for inclinat, I think] to labors and uses in the commonwealth when he comes among such, or into their societies, then all his zeal grows torpid; therefore the human race is especially seduced [misled] by these. Wherefore kings exclude such from their courts [aulis], for they greatly injure societies, and withdraw them from the good and true, so that they are at length ensnared by the study of these things as something sweet; for they live sumptuously, clothe magnificently, enjoy only [their] ease, hold in hatred those who are industrious and zealous for what is true and good: they are destroyers of the human race; for it is known that those who begin to indulge in ease derive therefrom the greatest sweetness; like beggars who accustom [habituate] themselves to that ease, and so are restrained from, and deprived of all zeal to be members of civil society, or to be citizens. Such cannot be called citizens, but destroyers of citizens. - 1748, July 3.)))))

2503.

This kind of cunning may be called the cunning of flatterers, especially carried on at courts [aulis], either for the sake of their own gains, or their

own pleasure; that is, for the sake of cupidities flowing from self-love, or love of the world. Thus cunning [doli] is distinguished into genera, and these into species. These things are written in presence of spirits; and to those who are of such a character, who are silent and think what is to befall them, because they think their departure [exit] also represented to them, for such a thing moves them very greatly, because they love [student] their voluptuous [luxurious] life, and especially their gain. - 1748, July 3.

2504.

(((Such men cause the greatest annoyance to those who are industrious [laborant] in the commonwealth, whom they despise, and consider to be servants [slaves]; they leave them nothing of a pleasant life, so that when they perform their duties with pleasantness they regard them as far beneath themselves, born as it were to slavery [servitude], and they themselves born to rule; wherefore they snatch from them all pleasantness, bring them into contempt with their master, who therefore at last regards them as vile men, and mere flatterers, like lords [dominos], whom they esteem of greatest consequence, and so take from his servant all satisfaction [salutium], because he becomes like these [flatterers]; inasmuch as he takes them into [his] society on account of their flatteries. In a word, they contrive [creant] every annoyance to the servants of the commonwealth, and take from them all that is pleasant in life, all comfort and hope, and so destroy citizens, consequently the state.

2505.

Such were also with me for several days as [desire] to live for themselves, [and] not for the commonwealth, and took from me all the pleasantness of life, claiming all things for themselves. This they did in the other life in this manner, that they only wished from curiosity to hear and perceive what I read and when they have apprehended; these things, they have claimed them for themselves, leaving me afar off [porro] [out of the question], so that I was obliged to do my work with much annoyance, whereby it was manifested to me of what character are those who only work [student] for themselves, and only indulge themselves, and care for nothing besides. These things are written in their presence. - 1748 July 3.))))) These never purpose any use but for themselves; i.e. the use of the

commonwealth is nothing to them, but their own [is]; wherefore they are such as are not led by use, or by the love of use.

2506.

The like in the life of the body wish to have pleasantness, yea, to take away [their] pleasantness of life from others who perform use, and do not wish [themselves] to perform anything useful. Wherefore it was given to speak with them, and represent to them of what quality they are; that they are like insects of various kinds that are hurtful and loathsome, which also were represented before them to the life. Then it was given to speak concerning pleasantness of life, that pleasantness is the life of man, and that they are so created by the Lord that they might create uses of pleasantness; as may be sufficiently evident from the pleasure of the senses, as from taste, [and] from venery; which because they have a use along with themselves, to wit, that man may be nourished, and that he may be procreated, therefore pleasantnesses are added to their use, which pleasantnesses are increased wholly according to use. So it was appointed. But those who seek for pleasantnesses without their flowing from use, or according to appearance, without intending use then indeed pleasantnesses are felt [by them], although of a gross sort; but because [they are] not from use, or from the Lord through use, they are like those loathsome and hurtful insects, and are such things as destroy; and are such pleasantnesses as destroy them, because no spiritual and celestial life is in their pleasantnesses; therefore [these persons] become unhappy; to wit, are ejected from societies, and so sit solitary and are vastated, till all their crafty and injurious principle is vastated, so that they are no longer theirs. - 1748, July 3.

2507.

Such [persons] also care nothing for what is spiritual and divine, which was also given me to know from experience, for they were granted a short remission [nam remittitur iis aliquantisper] when God is mentioned. It was immediately perceived that they care nothing for Him, so that they do not think less of anything than of God - because [they are] only in externals, and in pleasures separated from internals. - 1748, July 3.

2508.



I also heard them speaking of pleasures, that they are never denied to men, but only [are allowed] in order to serve uses; and when they serve or follow from uses, they are then much more delightful - as was also granted me to tell many of them.

2509.

They also have such a nature in the other life that whenever they observe amongst several, or in any society (because societies communicate one with another), therefore in the next societies, anything pleasant or happy, they strive with the greatest pains to claim it; and if they were able, would never leave anything pleasant to others. This was also granted me to know from experience. Wherefore it was said, that if such should come into the celestial societies they would desire to snatch away from each and all their joy and felicity; wherefore such are not able to come into heaven. - 1748, July 3.

2510.

THAT EACH AND ALL THINGS IN THE WORLD ARE FOR USE, AND THAT THE USES OF ALL THINGS IN THE UNIVERSE REVEAL THE CREATOR. I see with spirits concerning uses, to wit, that all organic things in man, all his corporeals, as well as all corporeals in both the animal and vegetable kingdoms, are formed for [to] use and according to use, so that the use is, as it were, what has formed them, and that he who from use survey's organic things may then see the nexus of the parts; but [otherwise] if from parts [he reasons] concerning use.

2511.

Besides which there is nothing given in the vegetable kingdom but is formed to [for] use, and indeed a manifold [use] thus [is formed] from use; to wit, for the nourishment of animals and the human race, therefore to the nourishment of all things thereof, and indeed so that nothing may be lacking. And when I held my mind in the consideration of use, to wit, that [things] are created for use to animals and man, as may be apparent from much experience to everyone who has an animal; [and when I considered] what is available for nourishment, for odor, and for medicine, and when the whole series of uses came under my contemplation.

2512.

Then it was given me to see in spiritual idea, which is the same as angelic, that in use there can be nothing material: when yet use has formed these things because each and all things [are] according to use; and since there is nothing material in use, which, as it were, forms, it was apparent from the spiritual idea that the divine is that which has formed, and that it is absurd to think that the Natural [could have formed], for the Natural cannot be distinguished from the material; for instance, heat, moisture, dew, [and] rain, which are natural. But no such thing may [can] be conceived concerning use. - 1748, July 3.

2513.

THAT ALL IN THE HEAVENS ENJOY IN [ACCORDING TO] THEIR CONDITION THE GREATEST JOY. It was granted me to see very plainly in spiritual idea, whereby I also spoke with the angels, that spirits would enjoy the highest joy, everyone according to his condition, were each one satisfied with his lot, and did not seek after those things which are above, whereto their phantasy leads them; yea, everyone [would enjoy] such joy as is their highest - for everyone enjoys his joy according to his condition: and when he seeks after that which is higher, does so from phantasy; which everyone may know, that if to a husbandman were given a royal palace, with attendants and sumptuous appointments, he would be illy satisfied, and desire to return to his cottage, domestics, field and meadow, wherein he chiefly delights. It is so in other things, as was also given to represent to them; so also when any were elevated to interior joy's, as was also granted to know from experience, that on the other hand they desired to return. Such would be heaven and the world of spirits, to wit, each one in the highest joy were content with their lot, which the Lord gave them, and did not desire higher things, from phantasy. - 1748, July 4.

2514.

THAT THERE IS NO RESPECT OF [FOR] PERSONS IN THE OTHER LIFE. Many who have been great during the life of the body, either from the dignity of [their] office, or [their] imaginary learning, take with themselves into the other life a lofty spirit, which they had acquired to themselves in the life of the body, and suppose themselves to be greater

and more eminent than the rest; for such [a principle] remains with them, and is much of a hindrance to their coming into societies where no such [principle] prevails, but where they only love each other mutually , and one does not prefer himself to another in dignity or learning, which was granted to be sufficiently evident to me by experience. Wherefore it was given to tell them, and at the same time to perceive plainly, in spiritual idea, that there is no respect of persons in the other life, and that the least boy of rustic or the lowest condition may [can] be in much greater consideration than a prince among his chief men [maximos].

2515.

Because everyone is esteemed according to his interiors, like as also man [estimates] princes by [in] their interiors; but, for subordination's sake, honor is paid them, which honor amongst men dies with him when he dies, only the estimation of his interiors remains among many who are intelligent and wise. It was given to add, in their presence, that this kingdom is of such a quality that no one is esteemed in the Lord's kingdom from dignity and learning in the life of the body , otherwise than is the case in the kingdoms of the world. This happens for the sake of subordination and government in the societies. - 1748, July 4 [July for June, I think].

2516.

It was given to add that in this kingdom, which is eternal, there is nothing but joy's and felicities, and indeed not [arising] from assumed and prerogative dignity above others, but from mutual love. I said [dicendo] what is sought in the world, by dignities and wealth, but to attain joys and to think they are happy. In the kingdom of the Lord they obtain without such things what in the world they desire [to obtain] through such, because such things destroy felicities [and] take from others their joy's; thus by these things joy's cannot be given to them, which they desire, from the cupidity of dignity and pre-eminence. - 1748, July 4.

2517.

THAT NO ONE DESIRES TO ENTER A HIGHER HEAVEN THAN THE LORD THINKS PROPER. See what was before said, that the good, or those who are on faith, all obtain their places, and everyone enjoys in his

place the highest joy; and that if by phantasy they are drawn [induced] to come into a higher heaven, they thus destroy all their joy; for those who have been in interiors [and are] not yet formed to receive that joy, have said that they wished to return to their own heaven.

2518.

Yea, it may be apparent what the phantasy is to wish [to come] into heaven, or from pride to form to one's self a society, over which he presides as chief, and that others are subordinate to him. Such a phantasy effects nothing else in the other life but to destroy all his felicity; for no such subordination is given; the Lord alone is He who is to be adored: from mutual love of one toward another flows all [their] felicity, which may be sufficiently manifest to everyone; for they place happiness in falsity and a contrary principle; thus [such a one] destroys his joy.

2519.

Those who wish [to come] into heaven from such a cupidity cannot come even to the first limit, but recede. How far distant heaven, [and] consequently heavenly joy, is from these may be sufficiently evident from these experiences, to wit: that if an angel only looks into him, without any intention of hurting, only with his glance [view] [intuitions] that he is greatly distressed, and would as it were perish with anguish; and they who are crafty seem like conglomerated serpents, besides which, others are tortured with envy from merely beholding the felicity of the angels. Such becomes their state who in the other life wish to command others, or be chief in any society.

2520.

That it is mutual love wherein [is] all felicity, and that heaven consists in mutual love and everyone regarding himself as nothing; besides other things which belong to love may be evident from those things that [are] in nature, from atmospheric parts, from the parts and viscera in the human body, where there is nothing given that does not possess something of health from the general [principle] because it contributes to the general [principle]; thus there is a confluence of the felicity of all into them who do not strive for themselves, but for the general [good] in faith, and the contrary [happens] to those who strive for themselves, and

wish that they maybe instead of themselves in the place of others who are much worthier. - 1748, July 4.

2521.

CONCERNING CERTAIN COMPANIES [SCHOOLS] OF PROPHETS [MENTIONED] IN THE OLD TESTAMENT. There were companies of prophets both amongst the Jews and Israelites, and amongst the Gentiles, who prided themselves on ridiculous gestures, as is here and there read in the Word, who in Judea and the country of the Israelites predicted true as well as false things. If I might assume the reason [thereof] from a neighboring [spirit] there seems to have been such a prophetic spirit with the people because they [were] in externals and only insane as to worship. Their souls after death sometimes seem to be applied to prophets of this sort, in order that they may continue the life of the body and be similarly insane, so that they may be brought back from their phantasies, for the life of the body continued to be similar at first after death. This appears the proximate reason [cause], and to be referred to those things which spirits have spoken with me. - 1748, July 4.

2522.

Certain of that time who are now with me said that they esteemed such prophets as saints [holy], and that nearly all desired to prophesy, wherefore such a spirit ruled them. In like manner these things which were prophetically written they did not understand them, but similarly adored. It is very similar with the mystic things of the ancient poets.

2523.

THAT THE SCIENCES ARE NOT TO BE REJECTED, AND IT IS SIMILAR WITH PLEASURES, WHICH ARE NOT REJECTED BUT APPLIED. The sciences are not therefore to be rejected, because they cause a man to be insane, when he wishes from them to be wise in spiritual and celestial things; thus [used] they pervert and blind; but if truths are confirmed by them, they then illuminate, because man is in sciences. Likewise the pleasures which [belong] to the mind [animi] and body are not to be rejected because they destroy and blind man, but he is left to enjoy them for [ad] the use as before; thus they may only be

applied to uses, for pleasures are the life of the body, wherefore also they are given to [bestowed on] uses. - 1748, July 4.

2524.

CONCERNING THE INTERIOR THOUGHTS OF SPIRITS. There are thoughts within the sphere of vulgar or apparent thoughts which are not distinguished; these rule the vulgar or apparent thoughts. I long supposed that these belonged to the interior man, thus to angels of the interior heaven, but in [that] opinion I was mistaken, for by much experience I have been able to learn that there are also such thoughts, and that there are spirits who are accustomed to, and delight in, such thoughts.

2525.

What further concerns these thoughts there are certain spirits and souls who do not enjoy them, nor perceive them, because within the sphere of their thoughts: but there are souls, who as soon as they come into the other life notice that there is also such thought, and can separate it from external, or vulgar and apparent thought; and are those who in the life of the body have been crafty, as I have sufficiently learned from experience, besides [learning] from experience that the dragon also enjoys the same.

2526.

Vulgar thought is merely the idea which inflows into speech, but that thought inflows into vulgar thought, and rules it, as well by thoughts as by evil affections. These thoughts are as it were thinking intentions [intentiones cogitantes] in their series. They inspire others with the mind to think and act [and] induce alacrity and torpor. Still it is interior corporeal or material thought with its affections.

2527.

Such is the thought of interior spirits, by whom angels communicate with exterior thoughts, and thus with speech.

2528.

It was given to observe that spirits who were at a distance from me, and who said that they perceive better when I think or speak tacitly, that

these are in such thoughts, to whom each thing better appears, is perceived and manifest, when the thought scarcely appeared to me.

2529.

But there are evil as well as good who enjoy such [gifts]. The evil endeavor to pervert good spirits through such [thoughts], because thus they enter into their sphere.

2530.

Those who are in the sphere of such thoughts suppose that they are interior angels; the good that they are angels of the interior heaven; but they are mediate, as [already] said, thus good spirits: they may also be called angels, but angels in the world of spirits. The evil also suppose that thus they are in the sphere of the interior heaven, but they are entirely mistaken.

2531.

In those who have long been in the other life these interiors come forth, the externals being as it were projected, and thus they become interior spirits (they are so to be denominated): as I have observed from the multitude of these who are such, who are far away from me. - 1748, July 5.

2532.

Hence it may be manifest how unhappy do these become after death who are crafty and accustomed to cunning [deceits], for deceits are what occupy this interior sphere, for these are entirely projected from the sphere of interior spirits, therefore from the world of spirits, and are reserved elsewhere. These are much longer tormented with pains and more prolonged torments, and at length much loss [of their deceit] remains: for before deceits are extirpated, which have entered their natural disposition, and composed [it], there is a long time [attended] with torment: for before these things are vastated the interior man is unable to operate: for there are intermediates between the interior and exterior man, and before the intermediates are fitted there can take place no operation through their interiors.

2533.

These [spirits] now irritate my left eye, and manifestly infuse therein a certain, more acute pain. Wherefrom may he concluded that these who are now present are among those who rule the vulgar thoughts. When others [act] who [rule] cupidities, and move the right eye, the pain of the eye is interior [and] acute. Thus it is also concluded that they are intermediate, like as sight is intermediate between hearing and thought

2534.

CONCERNING INTERIOR SPIRITS. There is the greatest multitude of interior spirits who inflow, and by, [through] whom angels inflow into those who are exterior spirits.

2535.

Such is the difference of interior and exterior spirits, that when the exterior are led into the society of the interior, the exterior then come into an obscure state, and, as it were, a state of sleep [somni it should be, I think], for they do not perceive them, except [so far as their] influx. This state is as obscure to them as the state of sleep, but to those who are interior spirits [the thing] is sufficiently luminous or intelligible.

2536.

Whether any man can be brought into that state, so that he may be in any clear idea, as it is called, I do not yet know; but in the other life, after some time, he is brought thither.

2537.

I was this day with them, and in that state, awake, and observed the multitude, which is such that they surpass many [times] the multitude of exterior spirits, and, as I believe, are in a quite clear idea, although I [am] in an obscure [one], but [one that is] clear as regards the perception of generals [communium].

2538.

Spirits after a delay of some time are brought by the Lord into this interior state, as it were, through sleep [somnum] or sort of lethargy [soporis], at last of wakefulness, as it were, [belonging] to spirits; then these things first come to them as to infants, obscure, because there is



only a general perception: at length the idea grows clear more and more, or ideas become clearer: thus they are led, as it were, into that state in which they seem to themselves entirely awake, though also that state is in respect to the wakefulness of the interior heaven, as it were, sleep. - 1748, July 5.

2539.

CONCERNING INTERIOR SPIRITS. I spoke with angels concerning the life of the Lord's Word, to wit, that in the supreme sense of the Lord's Word is the Lord Himself; in the universal sense below the Lord [is] the universal heaven of angels and good spirits; in a sense still lower [is] the Church of the Lord throughout the universal world, from the first creation to the last times, taken in a most universal manner; in a sense less universal [it treats] of the Church which is instructed, with all its various doctrines; in a sense still less universal concerning the inmost Church in the world; in a sense still inferior, in particular concerning each [singulari] man; in the most singular sense, concerning every article of faith; in an abstract sense, concerning celestials, spirituals, rationals, wisdom, intelligence, and so forth. - 1748, July 5. - According to the subject such is the predicate.

2540.

A CONVERSATION WITH SPIRITS CONCERNING THE TRANSLATION OF MAN INTO THE OTHER LIFE. Spirits often wondered that they were in the other life, supposing they were in the life of the body, because to them there is no difference when reflection is not given; thus they often wondered when I told them they were spirits, supposing they are in the life of the body, concerning which thing [I have treated] previously.

2541.

I also spoke with spirits [to the effect] that if men were in faith in the Lord that heaven would thus be opened to them, or an interior way to heaven, which is closed, just as [has occurred] from the Lord's mercy in me, and so there would be a commerce of souls, spirits, and angels with men in the world, and of men in the world with souls, spirits, and angels, so that spirits would know what is transacted in the world, and men what in heaven. Thus they would on both sides live together.

2542.

So also was it ordained by the Lord from eternity, that there should be such interaction and such communion as also that man should reach his [full] age, be ignorant that he lived in the body, and so his body being thrown off immediately, remove into heaven: for when such a man is carried along to old age, he has no more reflection as to his body when he speaks with those in heaven, like as also had happened to me, that I sometimes forgot that [I was] in the body, because without reflection upon those things which [belong] to the body, inasmuch as [I was] in conversation with spirits. Today I saw in spiritual idea that the body is nothing, and were it cast aside that there would be no difference between life in the body and after the casting aside of the body.

2543.

Besides also there was discourse concerning the body, that the body is nothing except [as regards] the use which it performs for its spirit, in the world, is something wholly separate from its spirit; and that the body, for which they have so much care, is nothing; for every beast and wild animal, even the smallest insect, has a still nicer and more perfect body than man, more perfect organs of smell, taste, sight; yea, that the insects in the leaves see more minute things, and smell [scent] much more acutely [purius] those things that are in subtler nature than ever man can see with the subtlest microscope, or feel by art. For they see their food, smell it, and taste things that do not reach the slightest sensation of man. Wherefore [the] bodies of brutes are more perfect than man's, and yet [men] have so much care and so much love for such a body as in itself is so vile. - 1748, July 6.

2544.

CONCERNING THE FALLACIES OF THE SENSES, THAT THEY ARE TO BE REMOVED IN THINGS THAT ARE TO BE BELIEVED. (((I have spoken sometimes with spirits, as also now, who were present with me, [to the effect] that they are not near me, although they seem to themselves to be near, yea, sometimes very often [to be] so near as to touch [and] move me, operate to the touch, within me, at the side, at the head, when yet experience is most certain that they cannot be here, but sometimes 10, 100, 1000, 3000 miles distant; yea, that it is similar with

spirits of other earths. But because spirits from the appearance, entirely as if it were so, that they were near and next to me, do not wish to believe it, because it was wholly contrary to appearance, it was given to tell them that experience is constant and certain, and it is not to be doubted, and least from that cause that it appears so, and that they cannot perceive it from any cause because they have not perceived the cause.

2545.

It was granted to elucidate this before them, [and] to say that when experience is clear and certain, there should be no doubt, because the appearance is other, and because they do not know causes; in like manner very many similar things are given in nature which are evident from experience, and nevertheless because true it is to be believed; for instance, that they can sail around the globe [globo telluris], and from the opposite part from [a point] opposite our feet. This is certain, because experience shows it. Should anyone in the world doubt concerning it, because it appeared otherwise, and because he did not know the cause, then there would be innumerable similar things in the nature of things which he would not believe when yet they are such.)))

2546.

((((It is similar with matters in the spiritual world, especially those things that belong to faith, concerning which there should be no doubt, still less rejection, because we do not apprehend the causes, and because they are not according to appearance when yet they are truths, inasmuch as the Lord, the Truth itself, has said it; as that the Lord alone lives, that the remaining lives in earth and in heaven are nothing, and very many things of this sort. These also are contrary to appearance, as it has often been given to tell spirits, but still are true, and therefore not to be denied, because we do not understand, and because we seem to ourselves to live from ourselves. - 1748, July 6.))))

2547.

THAT SOULS IN THE OTHER LIFE AT FIRST ARE AS IT WERE WANDERERS, AS TO [THEIR] PLACE [SITUATION] [situm]. (((((Those are called souls who have not yet attained a place in that Grand Man [Maximo Corpore]. They are sometimes wanderers: for some time they are below to the right, for some time below to the left; sometimes above

the head, in various regions higher up; sometimes also near the head. Thus they are those who have not obtained a situation in the Grand Man [Maximo Corpore], because they are in a state of change; for there are corporeals which adhere, which are excited; hence they are carried higher up and to different regions; wherefore I called them those who wander still, but afterwards they obtain a situation, where they remain, till at length [comes] a change requiring a longer time, according to the state of their reformation. - 1748, July 6.)))))

2548.

THE FACULTIES OF SPIRITS [ARE] SUPERIOR TO THE FACULTIES OF MEN. Besides that spirits are endued with all things belonging to man's memory, are skillful in his languages, and perceive his thoughts; there are also those who see even on the spot [his] interior thoughts which are represented to them and comprehend in a moment, but things are to be declared requiring [per] a considerable time, and yet such as never can be so seen and comprehended as those things which are seen in the world. These belong to things abstracted from corporeals and [the things] of the world. These, when represented in spiritual idea with their representative ideas, and only represent what the idea signifies, it may be obscurely or secretly therein, they comprehend fully enough on the spot; thus in a moment things which cannot be expressed by speech of an hour's duration.

2549.

Spirits said that they do not know they possess such faculties, although when these things are said and represented to them they acknowledge them; but the reason is, because no one reflects upon his faculties wherewith endowed, but inasmuch as they are familiar to him do not suppose they are more excellent than those which others have; and it was given to tell them that the angels do not know that they possess still more excellent and eminent faculties, unless when allowed to look down into the spirits who are beneath, thence see the differences. - 1748, July 6.

2550.

CONCERNING REPRESENTATIONS IN THE WORLD OF SPIRITS; HOW THESE INFLOW FROM HEAVEN. When in sleep there happened

[to me] some things which I do not remember (just as they happened) [ita]; then also came before my view birds which were enclosed; [i en bur som war gammal och morckar]; in such [bur] did a bird appear enclosed, which was also an evil one, and it seemed to me I did not wish to have it.

There were along with it two beautiful and noble birds: these I rather desired to have enclosed in that [bur]; and immediately while I was in such an idea, spirits fell down and were cast upon me with considerable violence, and stirred me out of my place [me commovebant], and struck a trembling into my bones and nerves, as [I have] sometimes [experienced] previously; so that each and all the things in me began to tremble, with manifest sensations throughout the whole body. When I awoke I felt it, and knew that spirits had fallen with much force upon me, and imagined that now, like as several times before, they attacked and wished to destroy me by striking everything in me with great commotion.

## 2551-2600

2551.

Wherefore I spoke with them, as also at other times, to know what the matter was. They said that it was they who were in the idea concerning the birds, and that they were suddenly cast down on me. They imagined that in the fall they would break [their] head and neck as they also represented to me; they knew nothing else [than] that they would certainly perish like a man when he falls from a lofty [high] house to the earth. I also perceived this from the trembling of their fear, which was communicated to me, so that I thence acknowledged the truth of their words.

2552.

When I inquired the cause, then was recalled into my memory the sleep [dream] concerning the birds, and it was given to know that it has been something in the heavens; that they have held some speech concerning thoughts, which are signified by birds in the world of spirits, concerning which there has been discourse, for such things cannot happen in the world of spirits save through influx from heaven, wherein there is no thinking of birds but of meditations and thoughts; and I was instructed by those who were in the interior world of spirits, who are communicators, that there has been discourse in heaven, in a certain society, concerning the influx of the man's thoughts which penetrate even into heaven, whether they inflow from man's thought into heaven, when yet this would be contrary to order.

2553.

That the thoughts of man should be able to inflow into the heaven of angels, but [that] heaven [inflows] into [man's] thoughts, and because it had appeared to them sometimes that my thoughts inflowed, as it were, into heaven; therefore certain [spirits] concluded from the appearance that such a thing exists; consequently, as they were in a falsity, they could not be in the society of angels, but were rejected, as it were, from their society (not by angels, but by themselves; such is their casting

down; falsity casts itself down, for no angel casts out another). Since, therefore, they were so ejected on account of the falsity of the influx of man's thoughts, hence the corresponding spirits to whom the same things are represented in the shape of birds fell down with such force and violence that they seemed to themselves [as if] they should break [their] necks and heads.

2554.

Afterwards it was given me to speak somewhat about the apparent influx of my thoughts into heaven, that there is no influx from man into heaven, for that which is in an inferior degree and of such grossness can by no means penetrate an interior degree, therefore into prior things, although it appears so; but that the cause of such appearance is, that the Lord causes that there may be influx from heaven into [my] thoughts, and that it is only an appearance that there is an influx from my thoughts into heaven. But because the cause [reason] cannot be displayed save by spiritual ideas, it was therefore shown them in a few [words] how it is in causes; but this was the fact, and the truth that the Lord inflows into human thoughts and thus is present in inferior as in superior things; and when it pleases Him [can inflow] through heaven into thoughts; and that in either case it can appear as if the thoughts of man inflowed. That it is wholly contrary to order and all reason that the inferior can inflow into the superior, or the exterior into the interior, or, as the philosophers say, the posterior into the prior, or the posterior into the purer. - 1748, July 7.

2555.

Hence also it may be manifest what is understood by those words of the Apocalypse (perhaps also elsewhere to be treated of) that an [the] angel of light was cast to the earth with his crew, to wit, that when they are in falsity, and falsity expels them from the society of angels, that those who then correspond to them in the world of spirits seem to themselves to be thus cast down with violence, and, as it were, with danger to their lives.

2556.

But whether the spirits corresponding to them have been of a similar opinion I cannot know, for there are given many corresponding spirits, and sometimes those who are not of a similar opinion: thus by their crew [turbo] no other are understood than those who are in a similar falsity in

the world of spirits: for spirits were entirely ignorant that they spoke [were speaking] in heaven, they were only in the representative of the birds, and indeed with unpleasantness, as they now say. - 1748, July 7. - Wherefore the corresponding [spirits] are not of their crew, but are only those who are in a like falsity.

2557.

#### THAT SPIRITS PERCEIVE VERY FULLY THE THOUGHTS OF MAN

This may be apparent from many things, but I will only [give] this for an example: if I speak with them [using] only these words, it is so or so, or it is thus or otherwise, without adding other words [and] the remainder is only represented by idea or representation, they immediately perceive every idea and thought; thus [all those] in the remainder from only a few words [expressed]. The remainder [is exhibited] by ideas, therefore those which are [not expressed] [ubique] in words are exhibited to them in [by] spiritual idea. Hence it may be manifest how many things are in the Lord's Word and how full the ideas are when the words [expressed] are so few, which [words] are wholly unintelligible without ideas, and these are not patent to the eyes of men.

2558.

#### THAT WHATEVER IS DONE BY MEANS OF ART [ARTIFICIALITER]

CLOSES THE WAY TO INTERIORS. It was granted to see in spiritual idea that as soon anyone wishes from himself to imitate that which is spiritual and celestial and to do from himself what is styled [the work] of the artist, or [working] by means of art, as the magicians did by means of their sorceries, then immediately the interior way is closed, and in externals or outermosts is only a dead principle [mortuum], which nevertheless the artist or magician is not aware of; so also with others who are not aware of interiors, or what [quid, it should be, I think] is therein, then happens the like in externals, as when a man sees only with the eye external things, such as pictures, which he values [and] sometimes prefers to living things, which nevertheless are fairer in interiors, and the more interior the fairer. - 1748, July 7. - Wherefore when these things are beheld by those who are in interiors, they do not appear otherwise than [happens] when [the materials of] pictures or the lime of a house put together, and hence making a splendid appearance,



are viewed with the microscope, they then are only filthy. It is different when they look into animals and vegetables.

2559.

THAT SPIRITS IN LIKE MANNER AS MEN ARE IMMEDIATELY BORNE OF THEMSELVES TO DO EVIL WHEN THE REIN IS RELAXED ON THEM. This in particular was granted me to observe in the world of spirits, and was also given me to experience, to wit, that as soon as they enjoy remission [remittitur] they rush of themselves to ruin and destroy those who are around. They are perpetually so kept in spiritual bonds as not to feel it, in order that they may not be able to think, still less will, and do evil according to their liking and nature. They are ignorant of such bonds, because they are held in such a manner [as not to feel it]; therefore they are supposed to be good of themselves. But it is sometimes shown by experience that these bonds are remitted, and immediately they rush into evil, and indeed to destroy the bystanders. Yea, for the sake of knowing it, the power of remitting their bonds was, as it were, granted to me, and immediately they rushed [to destroy others]; yea, so that [others] complained that remission should be granted them.

2560.

A similar thing occurred to me when [my bonds] were remitted, I also immediately rushed into evil, so that there is nothing but evil in man's disposition, and good and mercy [belong] to the Lord alone, who so holds the universal heaven and world of spirits, as it were, bound, that they are almost ignorant that they are evil, yea, suppose that good [proceeds] from them, concerning which I have sometimes conversed with them; they wish to claim good to themselves. In a similar manner is the human race held, although [men] do not know it. Wherefore if the spiritual bonds were remitted by the Lord, one would immediately rush upon another, like wild beast upon wild beast. Concerning these bonds very many things could be said, but the Lord thinking worthy [I shall see them] elsewhere. - 1748, July 7.

2561.

HOW INTERIOR THINGS IN HEAVEN ARE RELATED TO THOSE WHICH CAN REACH MAN'S APPREHENSION. Interior things, or

those which belong to the angels of the interior heaven, are ineffable, and cannot reach the understanding of man, yea, were they displayed, there would appear only a certain most obscure [principle]. There can be no better comparison made than with the fibers of the nerves in the animated body which wonderfully flow from the cerebrum and medulla, ramify, frequently connect with each other, are inserted in the ganglia, and are carried to the viscera, so that it can scarce be known what is the nature of their connection; then likewise the nervous fibers elsewhere, which form wonderful forms, as may be viewed merely from looking at the nervous fibers in plates; still from these thus ramified intertwined, mutually inflowing into themselves, and again and again flowing out, distinct actions proceed,

2562.

and yet still by fibrous media, mediate nexus, and such wonderful influxes of fibers, to the eye's beholding, actions could never seem to be able to exist so regularly from these, and yet there is not one which does not have respect to its own mode in society with others, which together constitute the unit of an action [contributing] with inadequate variety in conjunction with others to societies of action. Such an idea may be formed of interior ideas, or [those] of the angels of the interior heaven, in relation to the interiors of the world of spirits; from which those who can consider these things, and, as it were, be somewhat made in similars, can conclude how inscrutable are only interior things, let alone more interior things which inflow into interiors. For one idea of the interior world of spirits may be compared to one action [composed]) of indefinite forces and forms thus acting and entering into the littlest action and so forth. - 1748, July 7.

2563.

THAT TO HIM WHO HAS FAITH IN THE LORD THE LORD IS PRESENT AND LOOKS OUT [CONSULTS] FOR HIM IN EACH AND ALL THINGS. Especially have I seen in spiritual idea, and anyone can perceive it, that the Lord consults in each and all things for him who has faith in the Lord and the insight of faith, almost to such an extent that he has no care whatever, but unconsciously [nescius] obtains everything that is necessary and everything that is useful to [for] necessary things. All things then succeed with him, and he is led to heavenly felicity: in so

far as the man trusts in himself so much the more remote is he from the Lord; thus through reliance in his own prudence the man removes himself from the Lord, because so far [is he] from faith. - 1748, July 8.

2564.

What insight may effect in the other life no one can know but he who lives in the other life; thus what [is effected] by the insight of confidence and faith in the Lord.

2565.

THAT INSANITY PREVAILS IN THE INTERIOR SPHERE OF THE WORLD OF SPIRITS. See [what has been] previously [mentioned] that there is an interior sphere of the world of spirits where [there is] a multitude of spirits. Their speech has been long unintelligible to me, but now begins to be somewhat plain. It is in that sphere where the intentions of men or their ends reign, and is also the speech in the other life of those who in the life of their body scarcely come into manifest thought, so that [such] are within the manifest thought of man.

2566.

When it was inquired why there is there such a multitude of insane spirits, I perceived the answer that the human race at the present day does not regard any other use, hence no other end, than self; they only acquire and scrape together moneys, silver and gold, merely to grow rich, and indeed for the sake of their own life, never on account of friends and associates, still less on account of use to the commonwealth; further, that they never seek honors for any other use than to become great, and for the sake of self-honor, [and] not on account of use to others, still less on account of the general good.

2567.

In like manner, they who aim to grow wise from the sciences never [do so] for any other use than self in order to become great, and appear [so] in the world. Wherefore, in that sphere, which may be called the sphere of intentions, and is the interior [sphere] of the world of spirits, the insanity is such that [that world] is nearly overflowing with insanities: thus, the iniquity of those called Christians is consummated: wherefore

the Lord's kingdom is now turned to others, as is predicted, otherwise the world would perish, for from the world of spirits is known the quality of the human race, and how perverted [the human race is] is not thus [known] from the exterior world of spirits and from souls.

2568.

Certain souls, a short time after death, also came amongst them, who, to wit, in the world have been deceitful [dolosi], and have openly [manifestius] and with all their might [fortius] kept ends out of sight, and have proposed to themselves no other ends than such [as have been mentioned]: thus, as it were, have they spoken in themselves and have persuaded [themselves] that none ought to aim at anything but self, and to indulge [nothing else]; thus entirely hold in slight estimation their companions and the common [good] in comparison with themselves. Others of a more serious mind enter that sphere. (The rest enter that sphere in a more serious frame of mind.) - 1748, July 8.

2569.

Those spirits who are the interior [spirits] of the world of spirits indeed inflow into man's thoughts, but do not perceive them [but] only their intentions; wherefore, when such intentions are absent from man, then these cannot understand [his thoughts]; then good spirits, [who are] also interior [spirits] of the world of spirits, take [them] up. The Lord so disposing. - 1748, July 8.

2570.

When it is left to them to inflow, even a very little, there is immediately perceived cold, or tedium in those things that belong to the Lord's Word, to faith and salvation. This was given me to perceive, that when they were allowed but a very slight relaxation, they inflowed with their tedium or cold.

2571.

Nor can these interior spirits be where there are good interior spirits, - in like manner neither in the world can they be together, for their intentions are contrary. That they can be together in the world is only that they may take away their goods by their depredations, or artifices, or

use them for servants. It is different in the other life: when good spirits are present, they must needs certainly flee, because they are, as it were, killed with tedium, for there they cannot make gain out of them. That they are unable to be together is apparent merely from this, that if angels work into such, they are affected with such anguish that they seem to perish, and seem to themselves to be turned into loathsome reptiles and wild beasts. Wherefore, the Lord so disposes that they are unable to breathe evil or poison into the faithful. - 1748, July 8.

2572.

Besides those inclinations, of which [I have treated] above, they also have such as with manifold variety follow therefrom; to wit, that they desire to destroy the human race as to their life, so that they are entirely as cruel as Neros in their minds; that they desire to take away everything from the neighbor, deriding their poverty and misery, yea, even should they die before their eyes, they hence derive delight; because they are opposed to all mercy, like as the deceitful are opposed to all innocence. Besides, they also [hence] delight much in being able to destroy friendships, and especially conjugal loves, by devising enmities between husband and wife [conjuges], and by alluring [enticing] the wives of others to adulteries, and the like, which necessarily flow from these two fountains, self-love and love of the world. - 1748, July 9. [Marg. Note: "obs."]

2573.

But as respects those who have been in faith, these after death are not elevated into that sphere, although they can be immediately brought in that sphere, as is granted me to know from man's past experience. But the Lord counsels otherwise for them. They are kept in the sphere beneath those [interior spirits], so that they may not understand, nor plainly perceive them; and this, till externals are given them by the Lord, which may correspond to the intentions or inclinations of the angels, and are adapted to the society of the upright in the same sphere. Then are they elevated from an external life to the interior [life] of those spirits, and can enjoy their company, and so correspond to the angels, who are all led by the Lord immediately or more immediately, and enjoy all unspeakable felicity, with indefinite variety. - 1748, July 9. [Marg. Note: "obs."]

2574.

Those who are in the interior sphere of the world of spirits use those spirits who are in the exterior sphere, as they are wont in the life of the body, when they speak, to use the [an] exterior sphere for thinking and speaking, so that there is hardly any other difference than that these spirits are distinct. In the life of the body, although the spirits are likewise distinct, yet they appear to them, as it were, a one, or as if a one commanded; the inferior acting in accordance, so that they are, as it were, in them, as they also said to me; for they clothe themselves with [put him on] [induunt eum] themselves; though he does not know other than that he speaks from himself Hence it follows that they clothe themselves with the man himself because those spirits are with [apud] him, as suppose themselves to be the man.

2575.

It was now also granted to know by experience that they could be reduced by the spirits beneath them into a sort of sleep, so as to be ignorant what they did. They were put to sleep in such a manner as is almost similar when man's exteriors are put to sleep, and his interiors are awake; for I have perceived a certain sparkling [something] which was from their life.

2576.

WHAT IS SIGNIFIED IN THE WORD BY THEIR LEARNING WAR, AND WHY THEY UNDERGO TEMPTATIONS. There are very many reasons why the faithful must needs sustain persecutions and temptations: I will mention only one, which it was now given to learn; that [it is] because there is such a multitude of evil spirits, especially in the interior sphere, as they can learn to be the case, and because the Lord wills to govern each and all things according to order, so that thus they may be faithful in the state of resisting them, so that there may be an equilibrium; for the evil continually assault; the faithful resist; not resisting from themselves, but from the Lord. - 1748, July 9.

2577.

CONCERNING THE INTERIOR SPIRITS OF THE SPHERE When license is allowed to those evil [spirits] in that sphere to act according to

their intentions, then there are innumerable inventions, and indeed so profane and loathsome, that man can never conceive there are such; for when such [a license] prevails among them, then whatever object is given they turn it into inventions similar to their state, besides which, whatever is noticed to be opposed, or contrary to the upright, this they seize hold of and turn into loathsome inventions, and machinations, [and] invert, [and) pervert [it], as if it were a certain horrid thing, not commonly permitted on account of its foulness, which was devised by [their] intentions.

2578.

Since there is such an interior sphere in the natural man it hence follows that [these] are the last times, and the human race will perish in this world, unless they revive to themselves, and [to] faith in the Lord.

2579.

That sphere, or the evil who are in that sphere of intentions, are not vastated like those who are evil in externals; for the more interiorly evil a man is, so much the more grievous and prolonged the punishment. This, there remains [to] them a most grievous and prolonged hell and vastation, till almost nothing remains with them, who are contrary to mercy, as already described, and who are contrary to innocence, all of whom are deceitful, and more interiorly evil than others. - 1748, July 9.

2580.

(((((((((Their effigy was shown me, in clear day, with eyes open, of what quality they at last become to the sight of the upright, to wit; that their face is, as it were, an osseous substance, worse [looking] than a corpse, [and] with frightful cavities [lacunis], the color of a most ugly, livid brown, [and] cadaverous [hue]. They are not able to think at all, are dead to themselves, [and] cadaverous [hue]. They are not able to think at all, are dead to themselves, [and afflicted] with the torments of anxiety. - 1748, July 9.)))))))))

2581.

THAT THE CONVERSATIONS OF ANGELS CONCERNING CERTAIN THINGS FALL INTO REPRESENTATIONS OF CITIES WITH

INFERIOR SPIRITS. This day, in the morning, in a state nearly intermediate between waking and sleeping, there were some things which slipped into my thoughts; for instance, a lute, and other musical instruments, and at the same time I thought of cities, so that those thoughts were [together] with the idea of cities; when [I was] slightly awake, it was told me that the conversations of the angels concerning the like fell into ideas of cities amongst the spirits, which was also affirmed by the spirits; and indeed the continued speech of angels concerning one thing, as concerning a lute or other thing, is only presented to spirits simply as the idea of a city, without variety; from which may also be apparent how many things there are among the angels which present but the one idea of a city amongst in inferior spirits. Thus that which with the angels concerns spiritual things, is turned into the idea of a city and the like, and that which [relates] to celestial things [is turned] into [the idea] of animals and the like. - 1748, July 10.

2582.

THAT THERE IS A GREAT MULTITUDE OF SPIRITS WHO DELIGHT IN INFLICTING HARM ON OTHERS. No one can help wondering at there being a very great multitude in the world of spirits, as well in its inferior as in its interior [sphere], of those whose only delight almost is that they may be able to torment whomsoever they meet with. This has become apparent to me from manifold and almost daily experience. [It arises] from the cause that men in the life of the body are such as to delight in being able to inflict harm upon others as to their body and property [opes], yea, also as to their soul, as may be manifest to anyone who attends [thereto]. Since punishment is in sins, it is hence also apparent what sort of punishment awaits them; for before they can be in good societies, such things must be removed by torment. If man is such as to the interiors of his nature, then how much torment [must he endure], and how much [long a] time must elapse until he returns to reason [ut tandem mentis suae compos fiat].

2583.

Inasmuch as man, on account of ignorance and the like, supposes that the soul of man will be tormented to eternity, this is made evident [hoc constat], [to wit], that man is condemned to eternal punishment, for he has deserved it; but out of the Lord's mercy damnation is at last taken



away, yet [sed] through vastations and punishments, according to their actual sins, and hence [their] acquired nature. - 1748, July 10.

2584.

THAT THEY WHO HAVE LIVED ONE THOUSAND OR FOUR THOUSAND YEARS BEFORE, ARE ENTIRELY SIMILAR TO THEMSELVES WHEN RESTORED TO THAT STATE WHICH WAS THEIRS IN THE LIFE OF THE BODY [dum in statu suo, in vita corporis]. It is granted me to know, from much experience, that they who have lived 1700, 2000, 3000 to 4000 years before, as in the time of the Lord, and 1000 [and] 2000 years before his time, when they are restored to the state of [their] former life are quite similar to themselves, so that nothing at all is wanting, or is missing, as well also as regards the mind, manners, yea, all the life which they had possessed in the world, [also] as regards the gait [gressum], for it was given to converse with them very long, and at many times, during [for] months and years, so that I knew for certain that they were the same. Hence may be known that man loses nothing of those things which he possessed in the life of the body except the body alone, and such as are entirely proper [propria] to the body. But when they are remitted into the heavenly state, then it is different with them, and then they are ignorant of those things which are merely corporeal. - 1748, July 10.

2585.

THAT IN THE SPIRITUAL WORLD ARE STATES WHICH ARE MOST UNKNOWN TO MEN. Today it has granted me to experience some states, like as previously [I had experienced] some, which are entirely unknown to men, and indeed many of them ineffable; and if it should be endeavored to form any idea [thereof] by words, yet [would they be] wholly unintelligible, therefore incredible, so that only from a scientific tone [principle] can be formed the integral state of the affection, wherein reigns either affection, or more or less of the true; yea, similar states may be communicated to those who are not in the truth of natural things, and are in the truth of spiritual things. Hence, it may also be evident that these states are with indefinite variety. Since such ineffable and never comprehensible states are given in the interior spiritual world, what [is not given] in the interior heaven, from which such states have their proximate origin, and there everyone is with indefinite variety; for the

least thing in the spiritual world which appears as one exists in the interior degree from an indefinite of such things, yea, every variety has its indefinite.

2586.

And since it is so in the spiritual world in respect to the interior heaven, hence it may be manifest that it is similar in the interior heaven as respects the more interior heaven, and so in respect to the inmost, wherein indefinites of states, therefore of felicities, increase in indefinite.

2587.

Since there are such and so indefinite inexpressible states of pleasantnesses and felicities, hence it may also be manifest that their speech is also inexpressible, and more inexpressible in interiors, for every speech lays down [ponit] a state, which may be to it in place of a foundation; according to it speech exists, and suitably flows [labitur].

2588.

Hence it may also be manifest that every least idea in man and in spirit when he thinks, still more when he speaks, has its corresponding state in the interior heaven, and the thought and speech of this one, or [of both of] these [its corresponding state] in the interior heaven, and again the thought and speech of this one [its corresponding state] in the more interior heaven. Wherefore, every idea is a certain affection, or common [general] state of affections, which are in interiors - otherwise never could any thought have existed or lived. - 1748, July 13.

2589.

THAT NO MERCY OR INNOCENCE CAN BELONG TO MAN. Since man is such that he is nothing but self-love and love of the world, thus from his least to his greatest principle is self-love and world-love, hence hatred of the neighbor and of the Lord, which necessarily flows from love of self and of the world, he can by no means be otherwise than unmerciful, and nothing but mercilessness, and what is contrary to innocence; wherefore mercy and innocence must come and inflow from an origin which is elsewhere, and from whence is there any other

fountain than the Divine one, or [that which springs] from the Lord, who is Mercy and Innocence Itself. This it was granted to see into, more fully [melius] by a spiritual idea. - 1748, July 13.

2590.

THAT SPIRITS KNOW FROM REFLECTION THAT THEY ARE PRESENT. It had happened many times when I was thinking concerning anyone that he was displayed [as] present, and when I was not thinking [concerning him] that [he was] as it were absent; and indeed when I was thinking [concerning him], he was immediately near me, yea, at [my] head. I have seen the proximate cause [thereof], that when they were present they have not known without reflection that they were present, as is wont to happen in the life of the body, in societies, although [they] are present, yet without reflection it is not known what is present: from which it may also be manifest what reflection affects in the other life, where they are visible to themselves, in such a manner, by the sight of the body. - 1748, July 13.

2591.

THAT THE LORD HAS LED THE HUMAN RACE SINCE THE CREATION OF THE FIRST MAN. This tender scruple had occurred: since it is so, that to man, and each of his members and parts there correspond angels and spirits in the Grand Man [Maximo Corpore], and that hence [come] endeavors [conatus], which are active wherever is given power or passive [cedentia], as may be known from certain truths of human philosophy, if they are attended to, wherefore the scruple had occurred, how the first man, and those who were born at first, before this Grand Man [Maximum Corpore] was formed, could have existed. I received the reply by a spiritual idea which is persuasive. It was confirmed that the first man, and those born at first, have not been led by any other than the Lord alone. For the Lord is all in all, nor is there any endeavor [conatus] by the single things, in heaven and the spiritual world, unless [springing] [it arise] from the Lord; also before man was born, in the same manner as after man was born; for man, as to all his degrees, existed similarly before his nativity as [he existed] afterwards. Without Him nothing could be created, nor exist created. Wherefore, also, He alone sustains the human race; like as formerly, but now by mediate angels and spirits, then also immediately, without angels and

spirits, as also is confirmed by experience; of which I think [I have treated] previously. For the human race was of Him from the beginning, wherefore He has all care [for them.] - 1748, July 13.

2592.

THAT THE LORD PRESERVES MAN FROM EVERY EVIL. This is evident to me from such manifold experience that if I might bring together only my experiences in general, a volume might be compiled; for almost daily now, for some years, I have been surrounded by evil spirits, as well around me as next to the head, [and] to the back; and not only have they labored hard with every exertion, open insults, sorceries, deceits, [but also] have attempted with clandestine arts to bring harm upon me, as well also by dire maledictions, of which [I have treated] previously. But each and all [of these] were fruitless, so that at length I could utterly deride their endeavors and open insults. Thus the Lord preserves the human race, each of whom is surrounded with evil spirits, and especially at this day when evil has increased to such a degree, and hence evil spirits have been increased, yea have existed of the worst sort; and man does not wish to know this, but supposes that it is he who preserves himself when nothing is farther from the truth: for if the Lord should take away His hand only one littlest moment of all, man would perish. - 1748, July 13.

2593.

THAT NOTHING CAN BE LEARNED WITHOUT REFLECTION. When reflection is absent not [anything] comes into the memory, as is sufficiently evident; although the human sight is diffused into thousands and thousands of objects, yet nevertheless the memory retains none of them upon which he has had no external reflection. In like manner when he thinks that upon which he has had reflection the memory retains. In a word, without reflection nothing is infixed in man.

2594.

But there is given an interior memory wherein everything whatever, whether he reflects or does not reflect, is infixed, so that there is not even the least thing, whatever has reached the sight of the body and whatever has reached the internal sense, but is most accurately impressed; hence the things upon which man does not reflect.

2595.

But upon those things which are inscribed in his interior and more interior things [trusts], man could never have any reflection, like as neither upon this, how was acquired by him the faculty of thinking and concluding analytically, which is so great a faculty as to exceed indefinitely the artificial [faculty of reasoning], and man is so ignorant as to his being endowed with such a faculty that he scarcely knows anything concerning it, save afterwards by reflection.

2596.

Such things, as also those which by that most hidden reflection are insinuated in man by the Lord, because not through the reflection accepted by him, still less manifested to him, are from the Lord [and] not from another; therefore it is the gift of the Lord, so that man cannot take the least glory to himself that he is man, and that it is his to be able to think, still less that he may be regenerated. - 1748, July 13.

2597.

THAT THEY ARE OFTEN EXPELLED FROM HEAVEN. This takes place very often and daily that certain spirits are expelled from heaven and brought back to the inferior spirits. Certain of them talked with me after they had been expelled. The reason is that they are in some falsity; wherefore when they are amongst those who are in truth, they cannot be otherwise than distressed, because immediately the truth of others and of the whole heaven in general and singular, in the society where they are, runs together as it were, wherefore unless they withdraw they cannot but be grievously tormented; then they seem to themselves to be expelled and to slide down or fall down.

2598.

The reason that they are so often expelled and again put among inferior spirits, to whom they are then entirely alike, [is] because when a spirit is elevated into heaven, which also happens daily and in great numbers, then those who have not been brought through many states, so as to be able to be in many spiritual or celestial states, when they come into such a spiritual or celestial state as they have not been initiated in by the Lord,

then are they in falsity, wherefore they fall down and are also initiated in these states.

2599.

Hence may be manifest that they who fall down from heaven do not therefore become evil spirits; they were good who talked with me.

2600.

It is otherwise with those who insinuate themselves by deceit, which happens permissively; when these fall down thence they are evil. - 1748, July 14.

## 2601-2650

2601.

**THERE IS NO ONE OBLIGED BY FORCE OR COMPULSION TO SERVE THE LORD.** There are very many means of compelling men and spirits to acknowledge and worship the Lord, nor is anything more easy; there are bonds and genera and species of bonds; there are fears, there are joys, there are honors; there are all cupidities that [can] compel man and spirit to acknowledge the Lord: of what avail are fears may be sufficiently evident, as also of what avail are honors, and when they are put into the state of joy then all wish to acknowledge the Lord and adore Him.

2602.

But these are not the means of persuading internally, they are only means of attracting; for as soon as they come into another state in which occurs anything of the opposite or contrary [principle] they immediately go back and do not acknowledge, yea, hold in hatred [the Lord].

Wherefore in order that acknowledgment and adoration may be insinuated, and indeed interiorly with man it is a voluntary thing, then comes internal persuasion, which remains in many states, for without internal persuasion nothing remains. But it is changed in every change of state. - 1748, July 14.

2603.

**THAT SOULS IN THE OTHER LIFE ARE FREE FROM SUCH BONDS AS [RESTRAINED] THEM IN THE LIFE OF THE BODY.** When men are in the world many bonds of society restrain them; for instance, fear of the law, fear of reputation, fear of loss of life, fear of loss of gain, of honor and the like, thus everything [belonging to] the cupidities which man loves. These bonds cease in the other life, wherefore being left to their interiors, they are, as it were, other [persons]; they are wont to infest everyone they can without fear; they revile; they provoke others with words and the like, although in the life of the body no such thing was heard from them in public. - 1748, July 14.

2604.

THAT DIVINE TRUTHS SHOULD BE CONFIRMED BY PHILOSOPHY, NOT THE REVERSE. It is a divine truth that the Lord rules the universe, as well in generals as in particulars, or in universals as in singulars. This is a divine truth; for the Lord says that not even a hair of the head falls from the head without His will. This truth may be confirmed by nature and by human philosophy from very many things, as [for instance] that the universe can by no means subsist, nor heaven, nor the human race, nor nature, and the kingdoms of nature. It is also confirmed by philosophy, to wit, that a universal providence can never be given save from the most singular things [ex singularissimis], hence His universal [principle] like as a general [principle] could never exist without particulars, for particulars taken together constitute the general. Thus divine truths can be confirmed to the illumination Of the human mind by natural and philosophic truths. But if anyone wishes to infer [deduce] divine truths from natural science and philosophy, he immediately falls into darkness and mist, then immediately confirms himself in this, that providence is universal, [and] not singular, and indeed [so concludes] from those things which happen in particulars and singulars which he does not understand, and these are nearly everything.

2605.

That this truth is divine is confirmed today from heaven, and also this rule, that a universal providence can never be given without a providence of singulars, also is of such a quality in singulars as in universal; wherefore the divine [providence is] in the most singular things, the most indefinite in every degree, from eternity to eternity, as well in nature as within nature. A reply concerning the truth of this law was given me from heaven by upright spirits, and the law confirmed. - 1748, July 15.

2606.

Hence also may appear how deformed and of no account is syllogistic philosophy, that by [thereby] it through a thousand syllogisms formed by those who do not understand this truth may seem capable, as it were, of being destroyed. This is sufficiently evident from this that nearly everyone from his own reasoning mind, which nevertheless is more



analytic than the artificial [mode of reasoning], denies that truth; for who is there who has not decided that there is a universal providence of the highest [supreme] Creator; but who is there who acknowledges it to be given in the most singular things.

2607.

THAT MEN AND SPIRITS ARE NOT THOSE WHO SPEAK, BUT SUPPOSE IT IS THEY WHO SPEAK, AND THAT THE LIFE OF ALL IS TO IMAGINE THEY THEMSELVES LIVE, THINK, SPEAK, AND ACT. I have very often been in discourse with spirits concerning these things, for spirits cannot perceive this any more than men, and it is often shown them to the living experience that it is so. Yea, I have also perceived several times that they were led to speak by others, and meanwhile they supposed it was they [who spoke], so that spirits like man know nothing else than that they are not led by others when yet they cannot even think, still less speak, the least thing unless it be from others. From daily experience in me this has been strongly confirmed. But then the reflection is given them that they are led by others, then they immediately suppose they are deprived of their liberty and do not speak from themselves. See elsewhere how the matter is. - 1748, July 15.

2608.

Likewise also that all speak my vernacular, and that to themselves they seem to know all those things which are in my memory, supposing that [it is] from themselves, which also I have told them several times, for such a supposition of theirs is a fallacy of sense. Yet it seems to them that they know my language of themselves, and that [the things] which [are] in my memory [come] from themselves, [from] their own memory; hence may also be apparent how the fallacy of sense and appearance mocks men and spirits.

2609.

THAT ANGELS CAN BY NO MEANS HAVE AN IDEA OF CORPOREAL THINGS, THE WORDS OF LANGUAGES, THE NAMES OF LANDS, OF CITIES, AND MEN, BUT OF THE THINGS WHICH THEY SIGNIFY. I have perceived plainly in spiritual idea that angels can never have an idea of such things; for the ideas [ideal, I think] of corporeals, of men, names, [and] words are so material and enclosed [conclusoe] that they

can never enter into heaven. There are many other things beside which confirm [this], [to mention] only [this], it was plainly seen by spiritual idea, and that it is contrary to every rational [principle] that such [a principle] as is merely material, like the idea also the sense of the letter of the word can enter into spirituals, still less into celestials. Sooner [might] a camel [pass] through the eye of a needle, and the universal terraqueous globe through an invisible little orifice. This was said to certain who had boasted that they have been great in the world [in terris], supposing it is understood in the sense of the letter - and they could not answer anything. - 1748, July 15.

2610.

THAT MYRIADS COME INTO ETERNAL LIFE EVERY HOUR. Today it was told me that myriads come into the other life every hour from the worlds in the universe; and yet that they are nothing in relation to infinity, or the Lord who is infinite. - 1748, July 10.

2611.

CONCERNING THE INTERIOR DELIGHTS OF CERTAIN SPIRITS WHO ARE CONTENTED WITH A FEW THINGS, AND CONCERNING THE LUXATED SINEW [nervo] OF JACOB'S THIGH. ((When I was sleeping quietly at night I seemed to be where there were only three or four trees planted in a kind of tun [tonna], one of which was tall, another of less height, and two or three were small. I saw no one, but only the trees planted in the tun; and afterwards I was in a quiet of mind and in so delightful a quiet that I cannot describe it, and indeed [it was] on account of another smaller [minorem] tree which I did not seem able to reach, and indeed on account of the delights; for it was, as it were, guarded as often as I saw it. The delight penetrated even to the marrows; and this [occurred] several times, twice I think. The other tree was so guarded that I could only behold where it was planted: the delight, which can never be described, penetrated my mind [mentem]: it is now evident to me that the other tree signified conjugal love, since the tall [magna] tree represented [esset] the husband, and the lesser one the wife, and the small ones the children.

2612.

Having been aroused from sleep, it was granted to speak with him who was in that delightful place, where was such delight or delightful quietude, and I perceived that they are in such delight who in the life of the body are contented with few things but [are] in the Lord, and that they constitute in the Grand Man [Maximo Corpore] the back part of the thigh as far as the back part of the knees, also [the part] toward the interiors of the thighs, and pertain to the province of conjugal love.

2613.

I also perceived [that they] have communication with the foot towards the heel [calcaneum], thus towards the sole, which communication it was granted me to perceive, therefore that the delight of that quiet extended down towards the heel [calcaneum] of the foot, or the heel [calcaneum], concerning which it is treated in the Book of Genesis, and I think elsewhere. In like manner also there is a communication in man of a part of the thigh with the heel [calcaneo], as may be apparent from the extension of the muscles and nerves; for the nerves, which are devoted to the province of conjugal love are those which extend from the thigh down to the heel [calcaneum]. This sinew [nervus] is signified [meant] which was luxated in Jacob's case when he wrestled with an angel till daybreak, and therefore [his] posterity do not eat that part or [the part] of the luxated sinew, which may be still more evident from the things which were seen by me in series. This is now manifested to me from heaven.

2614.

Immediately on my waking there was seen by me a great dog with frightful jaws [ricta], concerning which I inquired what it signified. It was afterwards told me that such a dog appears, or by such a dog is represented, when anyone is borne away to a contrary delight [amoenitatem]. [A man] enjoyed that heavenly delight, inasmuch as [he has] conjugal love with interior heavenly joy when he is contented with his few [things], lives in his little house with the wife whom he loves most tenderly, and with his children, with a contented mind [trusting] in the Lord; [but] when he passed from the delight of that celestial love to the opposite, wherein those who are in the opposite feel as it were a heavenly pleasantness when yet it is infernal, then such a dog is presented, by which is represented that he keeps guard lest the opposite

pleasantnesses communicate, wherefore it may also be apparent what is represented by Cerberus in the fables.))

2615.

(In my wakefulness, when, to wit, as said, I had awakened, there was seen by me a sort of tun or tritulatory vessel, like those in which herbs are triturated, by which stood a certain man with an instrument wherewith he pitched into that tun human flesh, so that he pitched men into that tun by tormenting them, and thus killing them by casting into the tun men, and so by striking [beating] them as they are wont [to beat] herbs to macerate them. This the man did with great pleasantness, whose pleasantness by a mode of communication which takes place in the spiritual world was translated [transferred], so that I might know that he performed such a deed with the greatest pleasantness. This was the opposite, or infernal pleasantness, which because opposite to the former, or heavenly, the dog appeared in order that they might wholly be discriminated, and not have anything in common or any communication.

2617.

Such infernal pleasantnesses prevailed in the children [posterity] [posteria] of Jacob. They did not perceive a greater pleasantness than in tormenting the Gentiles, as is also read concerning David, that he thus tormented the sons of Ammon, 2 Sam. 12:31, where such things are understood and similar triturations are signified; but they were infernal [and] never commanded, nor ever permitted to anyone save to those whose sinew [nervus] was luxated, that is, whose lower part of the thigh is separated from its upper part, so that there is a contrary pleasantness in the lower part to what is in the upper. Wherefore by the luxated sinew of Jacob such a separation or change into the opposite is understood. Hence may be manifest what is understood by heel [calcaneum] in Genesis, which is hurt by the serpent; as also that Jacob held the heel of Esau, and that his name signifies the same: thus specifically is understood by the serpent which hurts the heel of the woman's seed. - 1748, July 16.

2618.

Such were the posterity of Jacob that they exercised cruelty on the Gentiles, and hence derived their highest pleasantness; therefore they

were most cruel, and for no other end than to exercise vengeance, as they said, and under the color of holy things, when such an end they had never in view, but only a cupidity of such a nature as may be plainly apparent from those things which are narrated of them when they became worse idolaters. As soon as it but entered their minds that [any people] was their enemy, whatever the cause, they supposed themselves permitted to exercise every cruelty upon them, their women, wives, [and] infants, as also appears from David's [enmity] against Nabal, who nevertheless was of their brethren; it [was] so in the rest. Besides which they had no other [pursuit] than the making of forays [excursiones] and carrying away everything, killing every living thing amongst men.

2619.

They have sometimes told me that this was commanded, but it was given to answer them that it was not commanded but permitted, because they were of such a nature. In like manner it is permitted the devil, because of such a nature, to torment men. Such permissions, because there have been such ever since Jacob's [time], seem to them [to be] commanded: for such [men] apprehend nothing else than that [such things] are commanded; wherefore according to the appearance and the fallacy of their sense is it also spoken [the language] in these things. That it was not divine or commanded by the Lord may be most clearly evident from this, that it is contrary or opposite to heavenly love, and [the love] of one man towards another, concerning which love the Lord has so many times spoken, and the Lord is Love Itself, from whom alone [flows] all the heavenly love in the heavens, and conjugal love, and the love of parents towards children. - 1748, July 16.)

2620.

HOW REPRESENTATIONS ARISE, AND HENCE HOW THEY ARE CIRCUMSTANCED [se habeant]. When celestial and spiritual things, that is, those which are of the Lord and from the Lord in the heavens, flow [labuntur] into the evil world of spirits, and indeed first into proximate spirits who are in the interior sphere of that world, then because spirits are of such a nature, to wit, that their natural disposition [is] wholly perverted, therefore whatever is celestial and spiritual angelic is turned into the opposite, therefore into contrary ends, because their natural disposition respects contrary ends; hence whatever things thus

pass through such a spiritual world still remain representations of celestial things: therefore it was also the case with the posterity of Jacob. - 1748, July 16.

2621.

CONCERNING DAVID; CONCERNING THOSE WHO ARE [IN] THE DELIGHT OF ADULTERY AND CRUELTY. When I read those things which [are written] concerning the adultery of David with Bathsheba, and concerning his cruelty to the sons of Ammon, there was presented quite a long time, for some days, [one] whom they called David, with whom I spoke. I supposed that he would have been amongst the righteous; but if he is [David], or is one who presents his person to me, as is wont to happen, then is [David] such a leader of adulteries and the cruel as derive from adulteries and from cruelty the highest pleasantness; and [he is] besides subtle or pernicious, because his phantasy reaches higher than others. I have heard that [by those things] which in his life he wrote in the Psalms he understood himself and not Messiah, whom he also had knowledge of; but whether he has believed in Jehovah the God of Israel, I do not yet know. - 1748, July 16. - See 2 Sam. 12:31.

2622.

In the other life there is a place, as already said, under the feet, where might be the heel in the Grand Man [Maximo Corpore]. These are those who are adulterers, or who are delighted with adulterers, as also those who [are delighted] with cruelty. Their delight is of such a nature that they perceive simply the pleasantness, and they think nothing can be given that is more pleasant. Pleasantness of such a nature, [arising] from these things, is today so common as also to extend to infants,

2623.

who in the life of their body have not yet acquired by actuality [any] pleasantness from such things, but still have received it by inheritance. [It has also] extended to those who [qui et quae] [are] in their first youth, and who when affected by that pleasantness also suppose it pleasant: certain [suppose it to be] most pleasant, for in the other life pleasantnesses are communicated. There are, as it were, exhalations of them, when yet if the human race had not been so infected from

inheritance, not only would they not feel any pleasantness thence, but unpleasantness and disgust [nausea]; from which may be manifest of what quality is the human race at this day.

2624.

(((((But their pleasantness is now turned into an offensive smell [foetorem], or into the smell of human dung, which thence exhales, and which I also perceive [sentio], and they say that there is such a smell now; for in itself it is of such a nature before the angels, and is turned into such, so that they who are such would at last live in such dung, for in itself it is such an excrementitious [stercorem] nasty [principle] in the righteous spiritual world: wherefore it is also turned into such a smell, and [what is] wonderful, spirits around me also perceive [sentient] such a smell and foetor [foetorem] like man in his own body. - 1748, July 16.)))))

2625.

(((((At last the bad smell [foetor] was so increased into nausea that they said they would perish and could not exist any longer. I also perceived the same by a certain kind of liquefying [deliquii] coming back from under thence; [it was] when I was in the highway.)))))

2626.

CONCERNING BROKEN BREAD. There was put before me in [per] a vision a small plate full of bread [panem], cut up into squares [quadratas tesseras], which I imagined to have signified that which [is meant] by the communication of bread, to wit, celestial things, and I rejoiced: it was placed to my mouth that I might eat, but was there held a little while, but was not eaten. So long as I was in that opinion that that bread signified celestial things, I was told that broken bread, not cut, signifies celestial things, for bread is broken with the lips and teeth, as at first with the hand, before it is eaten, which because [it is] according to nature, therefore celestial things are signified by bread broken with the hand, lips, so with the teeth, and so on into the minutest [particles] by the muscles, fibers, and minutest hands, as it were, lips and little mouths of the recipient vessels.

2627.

But bread cut up with a knife is what simulates [mentiber] the celestial [principle], and yet is not the celestial, as is the case with everything which is done by art; wherefore the bread placed before me, because cut up into little squares [and] little cubes, as it were, with knives, signified loathsome pleasantnesses, of which [I have spoken] previously, which are supposed by such as are in loathsome pleasantnesses to be celestial when yet they are infernal. - 1748, July 16.

2628.

THAT THERE ARE MERE NECESSITIES WHEREBY MAN IS LED.

During much of the night, also quite a long time in the morning, I was for hours in a spiritual idea how man is led by the Lord; and I then perceived by a continuous spiritual idea, which cannot be expressed, that there are mere necessities, whereby man is led by the Lord, to wit, because man is of such a character, both as regards the societies to which he adjoins himself, and as to the thoughts which agree [accord] with him; therefore there is nothing but mere necessities, and indeed necessities whereby man is bent to the best that can be educed [derived] from such a life; for if he were led, otherwise than in this way, it would be to his ruin, for everything whatever [pertaining] to his life, as well thought as action, carries with itself the successive scenes of its life, for everything whatever is like a seed from which grows a tree,

2629.

and hence new seeds and so forth. Since therefore every idea whatever [pertaining] to him, and the least of [his] thought and action, has such a series of consequents like a sort [some] of seed, and is, as it were, a parent of consquents, and such things exist every moment of his life, it may hence be manifest that there are mere necessities whereby he is led, that is, that they are his bests as regards his state and the condition in which man is.

2630.

But they do not appear to man as necessities, for he seems to himself to think of himself and act of himself, and indeed for the reason that by those things which he loves, or which belong to his loves, therefore which he desires, he is led and so bent to good; whatever happens from any love or cupidity this appears to man [as] free, therefore appears as if [it



were] not a necessity, when yet such are the necessities by which man is led, and he is bent by the Lord to such good [for him] [ejus] as is at all possible in respect to his life and the spiritual and celestial things of life.  
- 1748, July 17.

2631.

THAT THE HEBREW LANGUAGE IS OF SUCH A NATURE THAT THERE IS NOTHING ARTIFICIAL [THEREIN], AS IN THE SPEECH OF SPIRITS. That the Hebrew language is of such a nature as to comprehend ideas, yea, the words such that in everyone there are many ideas, so that they are general [communes] ideas rather than words of another language, may be apparent from many things, as also that in it [ibi] there have been no vowels, so that the sense of the letter was known from the interior sense, but not the interior sense from the sense of the letter, which the rather happens when the vowels are adjoined; wherefore he who perceives the sense of the letter from the interior sense better understands what is written in the Hebrew language without vowels than with them. Therefore names also [voces nominum] are not distinguished by capital initials [initalibus majoribus]; therefore also there is no distinction by means of commas, and the like as in languages in which the sense of the letter is regarded [attenditur]. Besides also the mode of speaking in the Word is natural, not artificial, as may be plainly apparent from many things; to wit, that nearly everywhere they speak as if the person himself spoke: it is not said that he thus spoke, but [it is] as if he were speaking, and so forth [ita in aliis]. - 1748, July 17.

2632.

THAT THE SPEECH OF INTERIOR SPIRITS APPEARS TO MY VIEW [intuitioni] LIKE LITTLE CLOUDS, [WHICH ARE] OF AN AZURE AND WHITE COLOR. When interior good spirits spoke with [apud] me [their] speech was not understood by me, but obscurely [per obscura] in idea that [it was] concerning something. Then their speech appeared to me like an azure color mixed with a beautiful lucid white [albo candido pulchro]. I cannot describe the whiteness [quorem], because such a sort is not given [to men]; hence it may be manifest that the truths of interior spirits are represented, as also were many times represented to me by white [candidas] clouds rising and descending in the blue [in coeruleo].

2633.

In the Word clouds are sometimes mentioned, whereby are understood truths when white, and falsities when black; but it is with the white clouds which are truths, according to the quality of the percipient man, so that to those who are in falsity the black clouds appear as white [candidoe], and also the white clouds as dark [obscurae], as [was the case] on Mount Sinai, and elsewhere, before the eyes of the people who were in falsity. - 1748, July 17.

2634.

HOW IT IS WITH THE NATURAL SCIENCES AND THEIR TRUTHS IN RESPECT TO SPIRITUAL AND CELESTIAL TRUTHS. When in tacit speech [sermmone] with spirits, it was then insinuated that the erudite in the world are at a loss to understand that the natural sciences and human philosophy not only obscure, but even wholly cover up, and so extinguish the light of spiritual truths, when yet therein are truths; and they only conduce to the confirming, and, as it were, the illuminating of spiritual truths. Wherefore spirits, who also could not understand it, represent natural truths, as it were, pellucid, through which shone spiritual truths. Thus, also, suppose the erudite of the world, nor does anyone otherwise apprehend it, save he whom the Lord has taught; but it was given me to read and represent that these truths are in themselves darkness and mists; but when they are illuminated by spiritual truths, which [are] from the Lord, they then become, as it were, pellucid, for in spiritual truths is the light of the Lord, and makes natural truths transparent, and not at all the reverse; for it is contrary to order, as also to all reason, that that which in itself is dead and mist can give life and light to those things which are of life and light.

2635.

Yea, neither can spirituals be transparent, save from celestials, nor are celestials celestial, save from the Lord. - 1748, July 17.

2636.

Very many think that they can see, by human philosophy, that it is so with spiritual truths, but still do not believe unless they thus see; therefore doubt concerning truths from the Lord.

2637.

THOSE WHO ARE IN FALSITY ARE ALSO IN THE PLACE WHERE IS THE HEEL [OF THE GRAND MAN]. I have heard from those who have been reduced to falsity through philosophy, that they are also under the feet, yea, under the right foot, likewise complaining and despairing of their salvation. - 1748, July 17.

2638.

CONTINUATION, CONCERNING THE TRIBULA AND AXES OF WHICH [I HAVE TREATED] PREVIOUSLY, [ON] THE 16TH DAY OF JULY. See above [prius] what [relates to] to the tribula; to wit, that they are vessels for triturating herbs with the iron triturating instruments there [mentioned], by which in the other life is diminished the crew [turba] that delights in cruelty and adulteries, and dwell in the region of the left heel. In their phantasy they seem to themselves to use such [instruments] to exercise [in practicing] perpetual cruelty: wherefore David learnt [this] from such spirits, or his companions who have been in visions and seen these things among such [spirits], and employed the like cruelty, that is, a more infernal [cruelty], which was never commanded him; so that they also knew of what quality David was, although by him are represented holy things.

2639.

((((Moreover there [were] axes of iron, concerning which [it is spoken] in the same place, 2 Sam. 12:31. By the axes of iron are understood instruments, which similar infernal [spirits] also in the same place make use of through phantasy. The axes are like the broad [ones] employed by executioners))))), and they do not amputate or kill man, but open him in the belly, and draw out his intestines, and take them out with the broad axe of iron, and roll them about, and so draw them out until every intestine has been extracted.

2640.

Respecting the harrows [files] [limes], [mentioned] in the same place, they are broad [bavar], wherewith they thrust men through, yea, the part [region] of his breast: these are the three kinds of instruments which the infernal [spirits]) seem to themselves to use with the greatest

pleasantness, whom David taught when he was in his cruelty; hence of what quality he has been may be evident; and as respects his psalms, he did not speak the least word, but the spirit of the Lord through him, because a king, and of such a character; but whatever [is written] there concerning the Messiah and his kingdom, he had applied to himself, for everyone feels in such a manner as is his quality.

2641.

As respects the brick-kiln [furnace] [fornacem] there [mentioned], it is a sort of a large, round vessel of wood, wherein men seem to themselves to be cast, rolling around, and so fall out, and are again thrown in when they die, in order that they may represent that they were thus spewed out. That he made them pass through fire, or a lighted furnace, is denied; for it is forbidden to bring the like on themselves in hell by phantasies, for thus they are tormented most grievously, for they are greatly horrified at the phantasy of fire.

2642.

These things were shown, told, and confirmed to me, and as regards infants, of whom there is mention made there, they did not slay them, for it is wholly forbidden to slay infants in hell, for it is never permitted to induce such phantasies on themselves; but the Jews treated infants in this manner; to wit, when they were in their swaddling-clothes [fascus], they seized hold of the swaddling-bands, bringing them forth either into the highway, or where was dung, or a marshy [miry] spot, and holding the swaddling-band in the hand, thus cast forth the infant: holding in hand the little swaddling-band, and so casting forth [the infant]. This is told me [I was told], that so it happened. - 1748, July 18.

2643.

(((((This heel, to wit, that which contains the region of the left heel, is at this day much increased, for at this day [their numbers] there are multiplied by adulterers and the cruel, or those who delight in adulteries and cruelty, and there have such phantasies. Yea [there are] very many))))), who in the life of the body appeared also in the society of men [to be] modest and tractable, of whom men never suspected such a thing, and who are in dignities, and there delight in these, their phantasies, and

prefer that pleasantness to every pleasantness. Thus one loves to torture another [his] greatest friend [amicissimum].

2644.

((((But because such a pleasantness, contrary to everything divine, consumes itself, it becomes therefore at last so noisome [putida] and offensive [graveolentia] to them that they are at last compelled to live in a noisome smell of a deadly nature [graveolentia mortifera] until, being deprived of every companion, they sit in torment, deformed, like unsightly [deformia] skeletons, of which [I have spoken] already. - 1748, July 18.))))

2645.

When these things were displayed so as to be seen by me [which] happened [erat] when from the region of the face, from some distance to the right, there came from a closet quickly to me a man of medium stature, somewhat gross, clothed with a red cloak [toga] [eom nattrock], around [whom] were smaller wandering stars in multitudes [capia]; then he ran to me and wished to treat me in that cruel manner; he also supposed that he did so, and I have learned so by vision.

2646.

THAT MEN AND SPIRITS ARE NOT ABLE TO DO ANYTHING AT ALL WHICH IS GOOD OF THEMSELVES, BUT SEEM TO THEMSELVES QUITE [ABLE] TO DO [SO] OF THEMSELVES. (((((This night, sometimes in a state midway between waking and sleep, sometimes in a state of a kind of wakefulness, I perceived that certain righteous [spirits] in the region of the heel of the left foot desired very earnestly [summo studia] to form for themselves a candlestick with their canes [wands] [cannis] and lamps to honor the Lord, and I apperceived from hour to hour [per unam alteramque horam] how much they labored and indeed supposed that (they acted of themselves, and thus contrived [invenirent] one cane after another and so produced a splendid candlestick. I plainly apperceived in vision that they could never invent anything of themselves, and that they supposed [they acted] wholly of themselves, for what was of them I plainly apperceived to be nothing, and they did not know it.

2647.

At length after three or four hours they said that now they have formed their candlestick, which was obscurely seen by me: it was elegant with its lamps and flowers; and then I spoke with them and said that they have never invented anything of themselves, and have not formed [it], but the Lord has formed [it] for them. This they at first could scarcely believe, because they were still in the opinion that they have formed [it] by their exertion, but at length was represented to them in spiritual idea such a principle [thing] as I have appear then acknowledged that they supposed they had effected the whole thing, but finally admitted that the Lord had effected each and all [of those things].))))

2648.

((((Thus it is with such things as are good in life, whether belonging to men or spirits, the Lord grants and implants such minds [mentes] in them that they suppose they do good of themselves when yet there is nothing at all, not the least of these things, but finally instructs that [it is] not of themselves but of the Lord. - 1748, July 18.)))

2649.

These things have now occurred in the same region where is the heel [calcaneus] of the left foot, but because the heel is restored, which [was] hurt by the children of Jacob, through the advent of the Lord into the world, therefore the whole body is still perfect, and the heel [calcaneus], or region of the heel, consists of those who rejoice in similar imaginings [imaginationibus], by whom are represented the celestial things of the Lord, as [for instance] by the candlestick and its seven lamps. They who represent such things for themselves as are written in the Lord's Word, which are types of heaven or the Lord, occupy [tenent] that region, and are by degrees lifted up higher from the region of the heel through the left foot, and thus into sublimer and pleasanter regions. - 1748, July 18.

2650.

(((((The region of the heel of the right foot, which consists of falsities, now seems not yet sound [integral] [integra]; but of this, if the Lord think worthy, [I shall treat] elsewhere, because I do not yet know for certain how it is with the region of the heel of the right foot.))))))

## 2651-2700

2651.

THAT ALTHOUGH MEN MAY BE IN THE SAME CITY, AND IN THE SAME PLACE, YET EVERYONE MAY BE ALLOTTED ACCORDING TO HIS SPIRIT QUITE DIFFERENT PLACES AMONGST SPIRITS. (((For instance, it is apparent that spirits in the other life, in whatever place in the world their dead bodies may be, and wherever their places are, still receive a situation in the Grand Man [Maximo Corpore] according to their qualities or faculties. It is similar with men upon earth; nothing causes their spirits to be in one place: for instance, of two friends, one may be in hell amongst the unhappy, the other in the interior sphere of upright spirits, one above the head, the other below, one on the left, the other on the right: the place where they are [in the world] effects nothing.)))) Since this is the truth there should be no arguing concerning the truth of the thing from causes, and if no causes may be discovered that the truth to be weakened or denied as is usual, but because it is the truth it should be believed; and if they wish to find out causes they may do so: it is not forbidden; only if they do not find out the cause, or if then many things inflow which cannot be explained, the truth is not on that account to be denied: it is just as in nearly everything in nature which we see with the eyes and apprehend by sense if all things were denied, because causes are not found out, there would be no natural truth in any kingdom. - 1748, July 19.

2652.

THAT THOSE WHO IN ANY MANNER WISH TO MERIT HEAVEN, PUT THEMSELVES FOR FROM HEAVEN. I discoursed with spirits concerning such as wish to merit celestial joy or heaven, through piety, to wit, through prayers, gifts to the poor, and self-humiliation, by abnegation of the world from themselves, and the like, whereby man supposes, sometimes in simplicity, that thus he may merit heaven. Likewise also that thereby in the life of the body he has contributed something to the Lord's church, and this he attributes to himself as a merit: of such [men] there are genera and manifold species; further,

when I was in discourse with spirits, I have also perceived in spiritual idea, that the more anyone thinks he merits heaven through such things, thus approaches to heaven, the farther he puts himself away from heaven, because he attributes the merit to himself and takes it away from the Lord,

2653.

and attributes to himself faith, charity, and the goodness of his good works: therefore the more he does so, the farther he puts himself [from heaven]. This is a confirmed truth, and may be confirmed in many [ways] by them in the other life; thus they also interpose for themselves, as it were, [faucets] between two mountains, so that [such a one] [cannot] pass over to the other mountain without falling headlong into the [faucets], or, as it were, an intervening sea, wherein being ship wrecked he precipitates [drowns] himself if he wishes to cross thus to heaven, wherefore he must go back, and is led by the Lord through another way. - 1748, July 19.

2654.

But they should not on that account pass to the other opposite, also to be condemned, that faith alone without the works of charity can be given, and so think that faith alone can save, when nevertheless they live worse than Gentiles: they then have no faith: of which, the Lord thinking worthy [I shall speak] elsewhere.

2655.

THAT IN LIFE THE IDEAS MEN AND HENCE OF SPIRITS ARE EXPLORED AS TO THEIR QUALITY. In the life Of the body ideas are collected and brought together from various [sources], as well those which pertain to natural as those which pertain to spiritual things, and [in the other life] are explored according to whatsoever is contained in any idea, for any idea whatever contains infinity: thus man receives [such] a life after death as accords with the quality of those which compose his idea, consequently the indefinite [therein]: for man or his spirit is of such a nature as his ideas are. - 1748, July 19.

2656.



CONCERNING SATAN There are those who not only practice cruelty, whereof [I have treated] previously, but also, as was said, delight in adulteries, so that nothing is more pleasant to them. Such a one has appeared to me whose upper lip only was displayed to my sight: it was big, unsightly and scaly; of what sort was the rest of their body was not displayed to my sight; it was represented to me that their leader is David, and is such a person. Such wish to possess men, yea, their bodies, and so inhabit them were it permitted: and they employ various artifices to possess [men's bodies], for they desire to return into the world. They are wholly contrary to conjugal love, for they delight in adulteries, and hence are contrary to love of the neighbor, for one follows from the other: wherefore they are cruel - he who was displayed to me acted in a subtle manner, so that he could pervert the most righteous if possible, for he inserts [ingerit] his venom into the marrows, as they say, that is, into the interiors of ideas, and bends good affections into evil with interior deceit. - 1748, July 20.

2657.

Nor is there any harm or hindrance to their having called him the man of God, and holy, and to their having venerated him, since they have known nothing different: although from his life they may know it. There is no more harm than there is in one giving alms to a pauper who is a thief not knowing him to be a thief - he still has mercy, and a like end [in view] as if he had given alms to an upright [person]: and their having so styled him was also granted on account of the representation of the Lord by him, as [likewise] by the kings who were his descendants.

2658.

It is represented [representatio est] that the Lord, as to His human essence, is called the branch and root of Isaac, and son of David, like as also faith may be called the son of the Lord's Word, or of its letter, in so far as it is originated [nascitur] through knowledges: although the letter is dead and rebellious as was Absalom the son of David. - 1748, July 20.

2659.

CONCERNING THE OBSESSED. Evil spirits crave nothing more fondly than to wholly rule man, as to his interiors and especially as to his body: they thus seem to themselves to return to the life of the body, for they

then suppose they have wholly returned. But what the difference is, when it is not so manifest as in my case, and when [it occurs] with another who is not of such a nature, I do not yet know. Meanwhile when they thus enter a man so as to quite know that they are therein [ibi], and so rule the body and members of man, then this is called obsessing man: for no spirit is granted to rule [a man's] body as they do mine, unless [that man] had been obsessed: for there are those who are devoted to that office, who know nothing concerning their ruling the body, because their endeavors [conatus] only, there come into act: but with the obsessed, not only the endeavor, but also the act is present [to the spirit]. Wherefore there are spirits, who are not devoted to that office, who when they thus obsess the body, it is obsession: but when they are devoted, it is not obsession: for all things thus happen in order, and man is ignorant thereof. When any are obsessed, it occurs not in order but against order; wherefore is produced by evil spirits. But it is wonderful that I have been obsessed, and yet nothing has ever injured me - further I could enjoy my rational mind, just as if they were not present. - 1748, July 20.

2660.

#### WHAT IS REPRESENTED IN SPIRITUAL THINGS BY ORDURE.

Ordure is spiritual, filthy and loathsome things. Inasmuch as fertility is produced in the earth by ordure, hence, is the representation, that [in them] who confess filthy sins, and acknowledge, that they are dung, there grows up the seed in such an earth. Likewise in the other life, when filthy pleasantnesses, like those of adultery and cruelty grow rotten, and become like fetid dung, so that they begin to abhor these things, then these [spirits] [ii] are as it were soil [humus] wherein a faculty of good may be inseminated. I have seen this in spiritual idea - and have spoken [concerning it] with spirits: for they have previously wished to know what [is meant by] the representation of ordure. - 1748, July 21.

2661.

#### THAT EVERY WORD IS TO BE ANSWERED FOR IN THE OTHER

LIFE. Here [I will] only [mention] that a certain spirit told me, that I should answer for every word: but it was granted to reply to him, and at the same time to perceive it in spiritual idea, that I have long since answered for these words with spirits: for those who are in faith, do not speak of themselves, because they know and are persuaded, that [they do

not speak] of themselves: wherefore they cannot answer for words announced by them: thus it is with those who are in faith in the Lord. - 1748, July 21.

2662.

CONCERNING A TUMULT UNDER THE SOLE OF THE LEFT FOOT. I have several times heard, a certain commotion under the sole of the left foot, even so that it vibrated tremulously, with manifest sensation, and because this was several times perceived, I did not wish to inquire what it might be, supposing that it was the murmur of some multitude: I have now inquired what it might be: it was replied thence, that they were those who come from the world and have been obsessed by the cupidity of fighting and killing men. These seem to themselves to act similarly in the other life, and seem to themselves to kill and mangle each other, to cut off each other's hands and arms, and so to fight, as they have desired in life: they are there miserably treated, and indeed with a sense of pains, until they are no longer obsessed by such a desire. - 1748, July 21.

2663.

CONCERNING SIMPLICITY. It was appointed for me [mihi sistebatur] to speak with a certain simple [spirit], whom other spirits annoyed on account of his simplicity, and through [whom] they spoke, and whom they set [sistebant] to speak to me: in which [conduct of theirs] was craftiness - but he having been taken from them to another society, spoke from a simple heart what he wished to speak, not with me because I can [do] nothing, but with the Lord. There was in his talk and discourse such a simplicity that I knew he had been able to speak with the Lord, because as they speak, so they are: the spirits were indignant, because they supposed they themselves should sooner [potius] be admitted, because cunning [astuti] and intelligent [scientes], elevated to a higher region, and during [that] whilst being elevated [elevating], he said, he is impeded in the way by many spirits. These therefore are the simple in heart, and [those] who are admitted to the Lord before the learned, and still more before those who suppose they are prudent of themselves: because they believe what they say, and in their ideas is no such doubting [dubium] and negative [principle] as in the ideas of those who suppose they are wise of themselves. - 1748, July 22.

2664.

CONCERNING GOVERNMENT [regimine], IN THE OTHER LIFE. (((((I have sometimes spoken with spirits, to whom it was repugnant to live in another life, and who have been in those things, wherein during the life of the body, what concerns them to know [is] of what nature is government in the kingdom of the Lord, who is the Lord of the Kingdom, likewise who in the world enter the other Kingdom. They consider nothing of higher moment than knowing of what nature is the government, and the form of government particularly [magis] in the Kingdom, wherein they are to live to eternity: wherefore they ought to be anxious to know the laws of that Kingdom: and it was further given to me to say that here are many laws, but that all are based on that Law, that they love the Lord above themselves, and the neighbor as themselves, yea more than themselves: and that the Lord is the King of the Universe; this it concerns them to know: to which they were not able to say anything; because in the life of the body they had learned it, but had not believed it. - 1748, July 22.)))))

2665.

THAT NONE MORE DESIRE TO POSSESS THE BODY OF MAN AND TO RETURN INTO THE BODY, CONSEQUENTLY INTO THE WORLD THAN ADULTERERS AND THE CRUEL. (A certain one came to me and said, that he is desirous of returning into the world and so loved to be with me: for at first they wholly occupied my body, so that they seemed to themselves to be my body. [I was] as it were obsessed by them, although I was as sane as at other times, because the Lord protected me: when I told him, that this was contrary to the instituted [appointed] order, which was such, that man when he draws near to old age, then his body decays of itself: like as the husk of a seed is disjoined, so he desires to be unloosed from the body. Thus it was appointed, and thus he proceeds to interiors, thus to the other life: but he was willing to hear it, saying that [he was] a deceased young man, and wished to return into the world, and when I gave heed, I observed that he was led by those who are adulterers and cruel, and seek in these things pleasantness of life; they desire nothing more than to obsess the bodies of men; and so through man to live in the world. But they are kept by the Lord in the earth of inferior [spirits], and the license to thus occupy man is the more

conceded to them. Wherefore did not the Lord guard man, they would each be obsessed by such [spirits], for there is an immense crowd [of them]. - 1748, July 22.

2666.

They who do not regard adulteries as criminal, but delight in them, are also cruel in the highest degree, for they are opposed to [contra] conjugal love, hence to true love, therefore are smitten with self-love: wherefore they hold others in hatred, upon whom they desire to practice cruelty, unless they adore them).

2667.

THOSE WHO CONSTITUTE THE PROVINCE OF THE AURICULA, OR EXTERNAL EAR. There was a spirit who spoke with me, at the left auricula: he as it were adhered to the external part of the auricula, to its rear part, and he said to me, being manifestly led by others to say so, that he paid no attention to those things which they speak, so that he does not reflect upon evil or good, or scarce perceives, what they say, only takes in [drinks in] with the ears, without attention, whatever it is, and (((cares nothing whether it is evil or good, but [receives] whatever may happen to him [to hear]; and when he spoke, sometimes [passim] his sound was it were poured out [egurgitabatur] as also I have heard at other times; he belched out with a manifest egurgitation, as it were, of sound, sometimes but not continually)))): and he also said that he thus speaks, and does not know wherefore [he does] so. It was told me that (these are they) who are such, that they do not attend [at all], or very slightly to the sense of the matter [and] only hear, and care not at all, whatever [it may be which] happens to them [to hear]; that these are of such a nature, and constitute the external part of the left auricula, or the province thereof. - 1748, July 22.

2668.

HOW ALSO BY THE MUSCLES, AND HENCE [BY] THE ACTIONS, IS REPRESENTED THE LOVE OF THE NEIGHBOR, AND OF THE COMMONWEALTH In universal nature there is nothing which does not confirm, that without love, and hence the mutual assistance of many, thus without a society, wherein each thing respects the general [principle] good, and nothing [respects] itself, not anything can exist;

how many muscles, and thousands and myriads of motive fibers, hence of powers [virium] conspire to one action of the body; every motive fiber discharges its own function in company, and applies itself [intendit] to the general [good], and thus through association, amongst thousands of others, respects a one [unum] or general [common] action, for which it exerts itself [intendit] and not for itself; if for itself, the general [good] would perish; besides these are among other things which confirm. - 1748, July 23.

2669.

If any motive muscular fiber, out of thousands [belonging] to one action, could feel and think, each one might suppose that it alone effected the common action [actinem in communi]; thus might all amongst thousands or myriads [suppose]. It is similar with spirits; although thousands or myriads concur to [in] one idea, and [one] word of speech, yet nevertheless each supposes that it is he alone, who does [it]. This was said to spirits who cannot but confirm that the matter is so, although everyone supposes himself to be the only one [who acts] when it is not plainly shown to them, as was sometimes done. This is confirmed by spirits [confirmatio spirituum].

2670.

But that everyone contributes to the common idea or action, it should be known that they are circumstanced like the muscular fiber; some nearest, some more remote, consequently in a series as may be known. - 1748, July 23.

2671.

(THAT ALL ARE PREDESTINED TO LIFE). Discourse was held [fuit] concerning predestination, that many are of the opinion, that they are predestined also to infernal [things]; but it was replied from heaven, that never is anyone predestined to hell, but that all are predestined from eternity to eternal life. - 1748, July 23). (CONCERNING PERSUASION OF TRUTHS). ((I spoke with spirits, who did not wish to hear, that they are as it were nothing as to life and power; they said that they knew it, but are not willing to hear it; it was granted me to tell [them] that it is not enough to know [it], for this is also given amongst [with] the [evil.]) (CONCERNING PERSUASION). (((((See [what was] said above, that for

[ad] truths, is required knowledge [scientia], understanding, then persuasion, finally interior persuasion; for to know this is also given amongst [with] the evil, but they resist.)))))

2672.

CONCERNING LIFE. I have been discoursing with spirits, concerning life, because it is said that they have nothing of life from themselves, but only seem to themselves to have it; and that it is sufficient, for they then think so. Spirits were thus conceiving that yet they are alive. Wherefore it was granted to tell them life is in wisdom for not to be wise cannot be said to have [called having] life, and that truths, and the truths of faith are what constitute life. Since it is so, as cannot be denied, hence it may be conceived [cogitari] what life can be in insanity, or the opposites to wisdom, therefore in those things which do not belong to the truth of faith: and because [these are] contrary, it follows that [there is in them] no life. But still they [so] conceived, since men are insane, as is known, and that yet they are alive, yea, supposed themselves to be alive before [above] others, yea have much pleasantness in that life, which they regard as much more excellent than the pleasantness of life in the truths of faith; therefore it was granted me to tell them, and to represent to them by spiritual idea, that they have such a life, as a dim [obscurus] fire, for instance, a charcoal [fire] shining in the dark.

2673.

Which fire, or the obscure [light] [lumen] hence appearing, appeared in spiritual idea [as something] sad. Such a life is in them; and [those] who are accustomed to such a life not only suppose, that no other light of life is given than such [a one], preferring it to light itself as also the pleasantness hence, [but also] prefer it to heavenly felicity, because they do not perceive otherwise, because they are in such [light], just as also glowworms [tineae] in their darkness [caligine] suppose there is the highest light and pleasantness. It was also granted to represent, of what nature their life would be, by abstraction of pleasantness from such a life. This was done in spiritual idea. Then remains before them such a thing as is hideous [tetrum] [and] most deformed, according to the quality of that life, and such they become in the other life, when such pleasantness of life is taken from them, thus they are an effigy of death; so deformed, that the deformity cannot be described to anyone.

2674.

They still supposed that there is something of life in [them] because they live, and indeed in pleasantness, and thus that they have life from themselves, because their life is of such a nature. But it was granted to reply to them, that what is therein is not their life, but is the faculty of being able to reason and understand what is true and good, which is given to man, above the beasts, and so is properly styled the human [principle]. This faculty [to wit], of understanding the true and good, is [that] wherefrom such a smoky fiery [principle] of theirs derives its life. - 1748, July 24.

2675.

CONCERNING SODOMY. In the other life [are they] who have committed the sin of Sodom during life. These have believed nothing concerning a life after death, and that [there is] a hell and heaven: but that they are entirely like beasts, and would die like them; wherefore they possess no intellectual [principle] although they can reason. In the other life they are treated most miserably: they are punished with infernal torments, which are so dire that they can scarcely be described; and moreover [constitute] the region of the tail [caudoe] where are the faeces: because they are dung and dwell in privies. - 1748, July 25.

2676.

CONCERNING APPEARANCES TO SPIRITS, AS IT WERE OF LITTLE FIRES AND STARS. (((Spirits are also mutually distinguished amongst each other, when it pleases the Lord, by their appearance like fires, or like very small stars. Falsities obscure the rationals of those who are such [in appearance]; to others who are still more obscured by falsities there appear, as it were fires of a glowing red [rubente], like coal fires: [he] [who has] a still more [obscure appearance] than such a fire, has an aspect of one (who is nauseated) [nauseabundi]; so sad is his look that others are smitten with sorrow.

2677.

But those who are in the truths of faith, that is, who are led by the Lord, appear like bright little stars in the hemisphere: Such sometimes have they appeared to me, and this day have appeared in such wise to spirits:



they only distinguished from such an appearance where they were, and of what quality they were. They also spoke with me. - 1748, July 25.)))

2678.

CONCERNING THOSE WHO LIVE IN SECURITY, WITHOUT FEARING ANY GOD, BUT FEAR AND ADORE HIM WHO DOES THEM NATURAL GOOD. There are many in the other life of such a character; and they dwell about the sole of the left foot, occupying the region of the sole of the left foot. I spoke with them, and felt them, then striving together of themselves, upwards from the sole through the foot. I also felt their simultaneous effort [connisum], and their ascent from joint effort, up to the knees, but still they fall back [relabuntur] into their place, or region. They act like a wave of the sea: and they who spoke with me did not appear evil: for when I supplicated the Lord's prayer, they also followed the thoughts to the Lord: But it was said, that they are of such a character,

2679.

that they adore those who benefit them: therefore do not care, who is acknowledged as God. Which was also given me to know from another experience: [to wit] when the eternal [oeternum] was represented as a bottomless abyss, then there were those who when they looked into the bottom, were cast into such an exceeding fear as is called [hissna]. They then said, that they do not care for such phantasies, but when it was also presented to them, they are struck with exceeding fear. When at another time I supplicated the Lord's prayer, it was granted to perceive that these were more earnest [ardentiores] than others.

2680.

THE HEAVENLY CHANGES [VICES] AND REVOLUTIONS. The heavenly changes and revolutions are circumstanced according to order, represented in the word by years, the spring, summer, autumn [and] winter thereof, and so on to spring [again] also by days, the morning, noon, evening [and] night thereof, and soon to morning again. The revolutions are from exteriors to interiors, thus to more perfect things. Likewise it may be apparent from those things which are real concerning the Church from the Ancient [Church] to the succeeding [ones]: thus [are circumstanced] the varieties of all [these]. - 1748, July 25.

2681.

CONCERNING THE SPHERE OF THOSE WHO REGARD OTHERS AS OF NO ACCOUNT. (((A certain one, who because during life he seemed great, and wiser than others, when he was raised up from the sole of the foot, where he was into the sphere above the head, near the head, and about anteriors towards many from the sole of the foot, where he was into the sphere above spirits, he, because during life he was of such a character, with his associates, as regarded others as of no account, but himself [regarded as] greater and wiser than all mortals, and because revered for such a one, by those who were beneath him, [hence] derived the natural disposition from which [his] sphere [flows]. The effect of [his] sphere was [this]: first it was bent out like a white sail in the atmosphere; next was as it were a dense rain-cloud [nimbus] as it were, a sea of clouds [mare nimbosum], which covered them up. They cried out and said that they are drowned, and could not struggle out: but the cloud covered them up. They said afterwards that they are in such trouble, that they could not live: they know that such a sphere as produced that effect exhaled from him. Thus he caused grievous trouble to them who wished to live in license. Such also are in the common [general] life unless they are Kings, with whom there [can be] no familiarity but respect [adoration] [must be shown them]. He also spoke with them, instructive things [pertaining] to life with such gravity as Solomon might have done: so I was told. - 1748, July 25.)))))

2682.

THAT THE LEARNED IN THE WORLD OBSCURE MAN'S INTELLECT. It seems as if the learned in the world were lights, and illuminated human minds by instructing [them], as also they say; but I saw plainly by spiritual idea that it is they who obscure illuminated minds, yea, turn the light of human minds into darkness. This seems otherwise to many, but still it is the pure truth, confirmed from heaven. - 1748, July 25.

2683.

CONCERNING THOSE WHO CONSTITUTE THE REGION OF THE FOOT. Concerning these see above. Such are [those] who [are upright], who in the life of the body have lived for the world an inclination [genio], delighted in those things, which belong to the world, loved to live

splendidly, but only from an external cupidity, or [that] of the body, delight in a splendid table, and the like, and yet nevertheless are upright, not boasting in mind [animo] by preferring themselves to others, although they are in dignity, although they might be Kings: do not care so much [for them] because the life of the world delights them - they say in their hearts, that it may be so, as also they say [with the mouth]: yea also free from the darkness brought on themselves, can pray and supplicate in an humble manner. In such, the way to heaven is open: In a word, inwardly is inseminated by the Lord, mercy, charity, probity, piety, justice, although others who trust in themselves, and suppose they are most subtly prudent, regard these as simple and of no account [pretii] as to interiors. - 1748, July 25.

2684.

They who occupy the region of the sole of the foot, because they despise others in comparison with themselves, to others [proe se] although they are not evil: therefore to themselves seem continually to wish to emerge as well through the foot into the thigh, as also above the head, as also to the sides, but because they are such, as [being] in a certain sort of laziness [obesitatis] despise others, in comparison with themselves [proe se] they have such a sphere as surrounds them, like a sort of gross covering [crassum tegumentum] round about [them] so that they can by no means struggle out beyond [it] although they labor with great exertion (((this is the sphere which was diffused among spirits, in the shape of cloud [nimbis] when power was given them of rising up, or struggling out; wherefore there is a certain spontaneous effort as it were on the part of other spirits, who appear around them in the likeness of such a gross principle [crassamenti] which distinguishes their sphere from the sphere of others))).

2685.

Thus all the genera, and all the species of spirits have their spheres, amongst which none but likes can enter; and the varieties of spheres and their differences are such that they are mutually distinguished from each other, so that one cannot enter into others nor be confounded [therewith]. The Lord alone holding all in their order, in universal and singular; as well the spheres amongst each other, as those who are within the spheres - who are distinguished not only according to such exterior

spheres, but also according to their interior [spheres]: from which they correspond with the spheres in heaven. - 1748, July 26.)))))

2686.

THAT SPIRITS WHO ARE OF THE SAME GENUS AND SPECIES [AS OTHERS], MAY BE INDUCED TO BELIEVE THAT THEY ARE THE SAME [AS OTHERS], ALTHOUGH THEY ARE NOT. It has been sometimes shown me by experience that spirits may be induced to believe that they are persons, of whom I could have some knowledge as to life and manners, and from that knowledge [in my mind] they induced other spirits to believe they were the same [as those I knew]: they spoke in like manner as those, had similar souls and many similar things, so that from the knowledge in my mind [apud me] they could not have believed other than that they were those same persons: although those whom they were induced to believe themselves to be, were alive - yea so similarly did they act the persons of those, that as respects the knowledge thereof in my mind, they did not at all differ: for they are the images of those, because of a similar genus and species, as regards the image thereof in the idea of man. Such [spirits] have been with me and spoke with me, because they were persuaded that they were those same persons: but inasmuch as I have learned that other persons [might] thus be portrayed by such resemblance, I was not induced to believe.

2687.

Wherefore let them take care for themselves to whom it is granted to speak with spirits, lest they be induced to believe that they are the ones whom they say they are, and thus [these] persuade [them] that those [other] are deceased, such it is usual for them to say, although (these others are alive: for those who are alike [similar] in genus and species, as to mind [animim] and manners, similarly conduct themselves with all resemblance, derived from the man's knowledge with whom they are. This may farther be evident from this, that such spirits are generally [in genere] associated with those who are like him, and when with him, they do not know other than that they are the same (as those spirits with whom they are associated). - 1748, July 26.

2688.

THAT HE WHO LIVES IN FAITH IN THE LORD, THUS IN THE LORD CANNOT AT ALL BE VIOLATED BY THE EVIL, BECAUSE [HE IS] IN THE ORDER OF NATURAL, SPIRITUAL AND CELESTIAL THINGS. It is granted to see from a spiritual general [communi] idea, that he who lives in order can by no means be violated by evil; for the universal heaven is held [kept] in order by the Lord alone, because He alone is order. There is an order of celestial, hence of spiritual, hence of natural things, in which order the universal heaven is held by the Lord, which unless it were held in order by the Lord alone, the universe would perish: for from Him, each and all things derive their principles [beginning]. The order of celestial and spiritual things is faith, and whatever pertains to faith in the Lord: Naturals are as it were, vessels, instruments, and organs [organica] and natural truths, which concern natural uses and ends are such vessels wherein spirituals are insinuated, and in these celestials, by the Lord, no one knowing [sciente et cognoscente] when and how. It is not [done] by the angelic heaven, for the Lord is the all in all of the good and true. - 1748, July 26.

2689.

It was granted to see in spiritual idea that since all things are held in order by the Lord alone, thus that the universal man, the Grand Man [maximus] that is, that all angels and good spirits are in order, therefore whatever resists is still reduced to order, for no one can struggle against the order of the universe. Wherefore [he] who is in order, that is, in truth or faith, cannot be violated by the evil, because the Lord protects him. - 1748, July 26.

2690.

A VISION CONCERNING THE NUMBERS [de numero] OF CERTAIN YEARS, AND WHAT THENCE SUCCEDED. While I was in bed with closed eyes, there was seen clearly as in light and more [so] before the eyes, and indeed at a distance from the right eye, a little upwards, at first, the number of the years 1-48: [when this] number disappeared, there were seen by me, at a greater distance the numbers 1-53/1-94 the numbers between 1 and 48, as also between 1 and 53 and 1 and 94 were not observed; 17 is substituted in place [thereof]; once 15 [was seen], so that I did not know, whether the numbers were 1548, 1553, 1594, or whether they were 1648, 1653, 1694, or whether 1748, 1753, 1794. After

these numbers were clearly seen by me in a table [in tabulo], a man was seen by me, an unsightly [man], who immediately disappeared, and,

2691.

then [there was seen] as it were a bloody (principle in a sphere, like as it were, a bloody sphere; and after some interval of time, a jar full of some liquor, which I supposed [to be] blood, and then blood from [another] jar of lesser orifice than was [the first] jar, which [blood] seemed to boil [bubble] up out of a hammered-iron [jar]. After these things were seen, spirits, as usual, conjectured [ominati] many things [as to] what this vision meant [dice veilet]; certain [conjectured] that it imported [something] dreadful in those years, and some otherwise, but what it signifies, I do not yet know.

2692.

When the bloody sphere appeared, immediately were also seen in the sphere, as it were particles of rent garments, which constituted the sphere, so that the sphere was [made up] of rent garments in minute [pieces].

2693.

Before these things appeared there was seen by me, a little previous, a man against the left eye at a certain distance, but more to the left, than the eye. The man was ascending [ascended] suddenly as it were to a certain plane: his garments were rent [and he] was unsightly: he hastened to me. I do not remember what [there was] besides.

2694.

It seems to signify the literal sense of the Word: that to the left [are] falsities that afterwards to the right [are] cupidities. I know nothing further. - 1748, July 26, in the middle of the night, between the 26th and 27th July. That the literal sense is to be cautiously handled [treated], may be somewhat inferred from these things, as many, who are innocent, put sanctity and believe there. The same seems to be signified by the mourning of David over Absalom, but lest all Israel should recede from him, he was compelled by Joab to go out at [to] the gate.

2695.

It is moreover to be observed that there should be no disputation from the opposite, against principles, in like manner against the cupidities of anyone: for no effect is produced: but principles although false are bent by the Lord to the true, like as cupidities [are bended] to the good: wherefore the sense of the letter ought not to be broken [impaired] [frangi]. - 1748, July 27.

2696.

CONCERNING THE INTERIOR SPIRITUAL AND ANGELIC IDEA It was shown me, what [is] an idea of the interior spirits as also what [is] an idea of the interior angels, and this indeed quite frequently [soepius]: but in order that they might reach my perception and apprehension [it was shown] in sleep [in somnis], also in my morning wakefulness, also continued in these from a dream: for then the mind is more separate from the body: the idea of interior spirits is also inexpressible, but still intelligible to those who are separated from the world, while they live in the body: for it is intelligible to spirits who are in such an idea: in order that its notion only, may be perceived it was as it were shown to me, that if in idea are conjoined what rock [petra] signifies in its various sense, which various sense cannot be expressed in a few [words], and what priest [signifies] in an inferior sense, [and] thus is conceived what perhaps is signified in its variety, in the spiritual sense and so forth: this idea diffuses itself, and is applied to the subject, which now was priest with its variety, which is inexpressible.

2697.

But the angelic [idea] which is the beginning [principle] [principium] of the idea of the interior spirits, or from which, as from its principle, springs the idea of interior spirits, is of as it were something, which [was] inexpressible, with indefinite variety, but the notion whereof was granted me several times in sleep: by means of such [ideas] they not only think but also speak with each other, and are in light, which ideas if they had been told, it would not appear to any mortal. It is only permitted to say that their speech and ideas and felicities hence [derived] are the continual principles of the speech, ideas and felicities of interior spirits [and] thereby of the speech, ideas and pleasantnesses of inferior spirits or of men. - 1748, July 28.

2698.

From an angelic speech flowing [labente] into the speech of the interior spirits, there reached me [an idea]: it seemed to me so scattered, that nothing cohered; but still everything was reduced into such order, that it affected angels, which was also granted me to know: hence I could know that the things which are insinuated in man by the Lord, although they appear so scattered to man, still in heaven form a wonderful connection, and in man [have] the effect of perfecting him. Thus things appear entirely different to angels, than to man, wherefore if man concludes from effects and their inconstancies, he is too much mistaken. - 1748, July 28.

2699.

CONCERNING THE SPHERE OF SUPEREMINENCE, AND AUTHORITY OVER OTHERS. (((There are given [some] who in their mind [mente] suppose themselves supereminent to others, either from knowledge, or public authority, or something else, and do not indeed despise others in comparison with themselves, but still regard them of little account [pauci], as for instance those whom they instruct or over whom they rule: such can also be humble, and perform many offices for others, but still this sphere of their mind [animi] and thoughts prevails, which still, though they are unwilling [involuntarily], shines forth from each of their gestures, faces and speech they being ignorant thereof. Such also can be humble before the Lord, and feel at ease [well] [bene] in their heart: that it is a sort of pride or haughtiness, distinct from the pride or haughtiness commonly known. Such have been with me [Solomon], and when he was present, all the spirits were compelled to go away to a long distance off.

2700.

Lest they should be covered up with such a cloudy [nebulosa] sphere as was previously described: but so long as these [proud ones] were above my head, near [me] with [their] feet standing on my head, spirits as they several times said, were very greatly distressed: they could not endure anything which [such proud ones spoke]: the state of their freedom [licentioe] into a state of a kind of servitude, which they were not at all able to endure. Thus spheres in the spiritual world are circumstanced



according to their genius and mind, and thus are others respectively related to them: thus with infinite variety. It is similar amongst men, for they who wish to be free, cannot endure the society of those who are of such a nature, but take themselves away, for they are distressed in their society. - 1748, July 28.

## 2701-2750

2701.

CONCERNING PHILOSOPHIC AND NATURAL TRUTHS, TO WHOM THEY AVAIL IN CONFIRMING SPIRITUAL THINGS. In a dream these was seen by me, a field, which was of thick [crasso] and beautiful grass, but [inserviente] for [as] food to [for] beast, for instance, oxen and horses, and, at the same time in the same field there was seen a ripe [matura] harvest, very dense [heavy], which was together with that dense grass, and this was beyond a river [fluvium], and I perceived that the river was called Euphrates: it seemed (as it were in Russia): and when I was in the vision of the dream in this field thus sown beyond the Euphrates, it came into my thought that it would be useful if all the fields in our land also were sown with a similar grass along with a harvest [crop] of wheat or barley: but it was replied to me in the dream, that if [this were done] in our land (on this side [intia] the Euphrates) that the land would be destroyed, but not so in that land across the Euphrates. More things still [yet] were seen by me, in the dream, which I do not remember. When I awoke, I thought as to what these things signified.

2702.

At length it was opened [revealed] to me, that the land across the Euphrates is those who are in naturals and philosophies, and wish to be confirmed thence, concerning spiritual and celestial things, and that they cannot believe otherwise: for they are in such things, and think in such a manner. Such thoughts are that plentiful grass, wherein wheat and barley grow in exceeding abundance, until the grass scarcely appeared, and is useful in such a land beyond [across] the Euphrates: but in the lands which are on this side [intra] the Euphrates, to wit, amongst those who do not care for such things, and yet believe in, yea love, such grass or hay is not useful for their beasts [cattle], that is philosophies and naturals, but they would destroy their land that is their minds and thoughts [by using it]. These things were explained from heaven. - 1748, July 29.

2703.

IN ORDER THAT MEN OR SPIRITS MAY BE IN AN ANGELIC AND CELESTIAL SPHERE, IT IS NECESSARY THAT THEY BE IN PERSUASION FROM [de] THE LORD. It is known that science ought to precede, but science does nothing, next what is intellectual which is the first of persuasion, then persuasion thence, which is only intellectual, then interior persuasion: Unless man is in the interior persuasion of things which belong to faith in the Lord, he cannot be in an angelic and celestial sphere, for there are repugnances [contrarieties], which repugnances expel him, yea distress [him]. It was granted [me] to see this in spiritual idea. - 1748, July 29.

2704.

CONCERNING THOSE WHO ARE CARRIED AWAY WITH THE CUPIDITY [LUST] OF MAIDENHOOD [virginitatum]. (((((Immediately before waking when I was still, more asleep than awake, it seemed to me that someone read a letter, which I heard, wherein was treated concerning the excrements of maidenhood [virginitatum]; and when I awoke [my] mind [animus] was held therein, as to what this meant [asset] [concerning] the excrements of maidenhood. Then certain spirits spoke with me, and explained who this was, to wit that there are those in the world who are smitten with that perverse cupidity that they desire nothing more than maidenhood; and the theft of maidenhood or the flowers of virgins is to them the greatest delight, and so when they have stolen maidenhood, and snatched away the first flower of youth, they afterwards forsake [relinquant], loathe, reject them; certain also hold them in hatred, as is read of Amnon the son of David; thus during their life, the more maidenhoods they can carry off stealthily, and so the more [virgins] they can deflower, the more they boast. Such were the cupidities which were understood by the excrements of maidenhood.))))))

2705.

Concerning these I then conversed with spirits, and was informed, that such cannot be tolerated among other spirits, but are rejected like excrements from their societies, which also flows confirmed from the laws of order of natural and spiritual and celestial things, concerning which they also spoke with me: for every celestial society is founded in conjugal love, from which all good loves and affections are derived: thus [they are founded] in innocence. Such [persons] endeavor to destroy

with their cupidities the principles of love as well as of innocence, for these are not wholly opposed [contra] to all conjugal love, which they hold in hatred, but also are opposed to innocence, which they so injure that they may kill it: besides which they induce innocent [persons] who can be imbued with conjugal love, to live afterwards in harlotry, thus are the murderers [homicidia, I think] of the interior nature: for it is well known that the first flower of love is what inducts virgins into conjugal love, and conjoins [conectit] the minds [animos] of husband and wife [conjugum]. Spirits spoke with me of these things.)))))

2706.

It was further told me that such cupidities and practices of such cupidities are what are understood by sins against the Holy Spirit: for the holiness of angels is founded in conjugal love, and in innocence, as [already] said: which are the principles of all spiritual and celestial loves and affections of good, thus of societies in the heavens, and since such cupidities are contrary to the principles of holiness, therefore such are what are principally understood by sins against the Holy Spirit.

2708.

(((((Wherefore their punishment in the other life is most grievous, for they cannot be admitted into societies. Their punishment was also seen by me [to wit] that they seem to themselves to sit on a furious horse, who projects them upwards, so that they are thrown from the horse, with danger [discriminibus] to their life; and afterwards they are represented under the horse, covered up [obvelati]. I do not yet know on what account they are represented as covered up, and stand under the belly of that horse; and the horse above, and likewise furious [and] seem to themselves to endeavor to kill them. Then they seem to themselves to pass under through the interior part of the horse's belly into his belly,

2709.

and then suddenly it appears to them, as if (they were in the belly of a meretricious woman, who, shortly [ilico] seems to them to be changed into a great dragon or serpent, such as some of the Gentiles adore [worship], and there [such a spirit] remains in [cum] torment, covered up; for he seems to himself covered up, and thus seems to be without respiration; and thus they are vastated. This punishment recurs many

times, and I was told for many years, if not hundreds or thousands of years, until they no longer remember such cupidities; and not even themselves [qui], no matter how much of life they have passed [habuerint] in such things.)))))

2710.

((((Concerning the offspring, I was told that they are worse than the infants of others; for they also derive such [a principle] by inheritance from their parent; wherefore not many infants are born of such, and if born, do not remain in life. - 1748, July 30.))))

2711.

CONCERNING A KITCHEN. When I went to bed, suddenly to me there was opened a door to a sort of kitchen; and when the door was opened, I felt the heat of a kitchen strike my face, and saw some running about there, and hard at work; besides culinary vessels around the walls, also a great fire-place; but these things [were seen] obscurely, hence I could notice that it was a kitchen [culinary] place, and they who were there were called cooks. When it was inquired what manner of persons were such in the other life, I was instructed that these are they, who are delighted with [that] foulest lust, of defiling infants and very little girls. (These things it is not thus proper to speak in public, lest they come into man's thought.) Sometimes, also, were shown there, who have been infants, some 1/2, 1, 3, 5, 6 years old. These are in such a kitchen, and one cooks another in boiling water, and are therein tormented in the direst manner. - 1748, July 31.

2712.

Those who spoke afterwards, said that they wonder that all are not such; with such delight are they affected that the delight from such things exceeds with them every other delight. The world at this day is thus corrupt, and such has become the hereditary [principle], and so diffuses itself into posterities by various ways are not, therefore, the last times at hand? Things are generated before unheard of, which destroy the nature of man, like as with those who perished at last by the deluge.

2713.

CONCERNING THE GOVERNMENT OR THE UNIVERSE, - THAT THE UNIVERSE IS NOT RULED BY THE LORD, ACCORDING TO THE FALLACIES AND PHANTASIES OF MEN WHEREIN THERE ARE INDEFINITE THINGS WHICH RESIST [REPUGNANT]. In human minds, perverted and inverted, their conclusions are principally, and almost wholly, drawn from the government of externals; thus from the fallacies of the senses and phantasies, especially as to why the Lord does not guard and turn away man from evils, yea, from cruelties, and the like, which are to be dreaded and execrated, when yet the hearts of all are in his hand. For instance, why he did not turn away David from so cruelly treating the Ammonites; from adultery with Bathsheba; Solomon from idolatry; and indefinite things of this kind, which may occur at any moment in the thoughts of man. I conversed concerning this matter yesterday and today, of whom they are of a perverted and inverted nature, pertinaciously insist that, either the Lord cannot [or will not]; beside very many other things which they revolved in their minds.

2714.

But this is a [the] truth, that the Lord rules the universe by an infinite providence, than which nothing can be conceived [that is] more infinite and wise. And because this is the truth, it follows that thoughts [cogitata] which resist [repugnant] are false; for [this] one thing is true, - moreover, that there is no moment of man's thought and action, which has not along with itself, and is wont to have, a successive series of consequents to eternity; every moment whatever of life, is a beginning of consequents of life, and as it were a seed from which one [thing] indefinites follow to eternity; this also is true. Since these are truths, it follows that the things which in lowest nature appear resistances [repugnantioe] are fallacies of the senses and phantasies.

2715.

Moreover, this also is a truth, that externals are ruled by internals, and that otherwise they cannot be ruled, and indeed through [by] order of succession from priors or interiors. Since, therefore, externals are so perverted and inverted, as no longer to suffer themselves to be ruled; and these things are rooted in man's nature and so transplanted into posterity, it follows that man of such a quality, or [his] nature of such a quality, does not, because it is impossible, suffer [itself] to be ruled by

order of succession [succedentium] from priors or interiors in order. But that the reins are, as it were, loosened, and [they] rush along without a leader, and without order. Wherefore, there are other bonds which are called external bonds, wherewith the Lord governs them, as through fear of the loss of their life, their wealth, their honors and dignities, their beauty [suoe formoe] the punishments of law, and the like, by which man is at last ruled by the Lord; and so not by internal bonds, which are called bonds of conscience; consequently, not through [by] faith, and [the things] which are its bonds, to wit, fear of punishment, fear of evil, love of the true and good.

2716.

Wherefore it is in general [communi] society, as in every man whatever. When evil begins to prevail in the body, [in] its blood, then disease threatens and attacks [it], and the soul thereof which is called nature, labors in vain to repair slips and hurts, wherefore man dies.

2717.

It is like what happens in the atmosphere, when it is hurried along [rapitur] by a violent tempest, and overturns houses, woods, ships, although the interior atmosphere, which [is] its nature, and continually reduces the exterior to equilibrium, is then of no avail, by reason of so great a tempest, to equilibrium. This, if not known to everyone, may still be known to many and the learned of the world. - 1748, July 3. Hence also may be apparent, that if man concludes from external appearances concerning internal, spiritual, and celestial things, then he begins utterly to deny heavenly truths. [It is] otherwise if [he concludes] from heavenly truths.

2718.

CONCERNING PREVIDENCE AND PROVIDENCE. From eternity are previded and provided by the Lord, each and all things, but evils are previded and provided. - 1748, July 31.

2719.

CONTINUATION CONCERNING THE KITCHEN [culinario] [HEAT]. Those of such a sort as I have previously written of, came where there

were societies of spirits, and these said that they could not have subsided, on account of the offensive smell [propter, gravedinem foetoris], thus, that they could not have lived unless they had been permitted to flee away. Of such a sort are those who are in the kitchen fire [heat], and are the worst and most offensive [gravissimi] of all in the world, so that the world can scarcely subsist if such were multiplied; yea, they are such that they boast of these things; they also delight with exceeding ardor [summa cupidine] in this, that they can inveigle others, which is the reason that their infernal punishments are more grievous than the infernal punishment of all other sins. - 1748, July 31.

2720.

#### CONCERNING THE VARIETIES OF FELICITIES IN THE HEAVENS.

There are souls, who have been raised up into a sort of heavenly joy, that spoke with me concerning heavenly joy, to whom it was granted me to say that every soul, even the evil, can be in heavenly Joy in some state or other; and that there are indefinite states, and their variations of a most general kind [communissimi], so that they cannot be in the joys of heaven save in a very few [states], [and] in others not at all. It was also granted to say, that the variations of general states also have their order, or that there is an order of general states, as also that the changes are perpetual to eternity, but wholly out of the Lord's good pleasure. - 1748, August 1.

2721.

#### CONCERNING THE FOUR PECULIAR STYLES OF THE OLD

TESTAMENT. I was told from heaven that there are four styles peculiar to the Old Testament; the style of the Ancient and Most ancient Churches, such as is employed in the Book of Genesis in treating of Paradise and the tower of Babel; and another style is the historical style employed in the First Book of Moses, whereof the writer was ignorant that it contained heavenly arcana: the third style is the prophetic, such as the prophets employed, which is indeed similar to the style of the Ancient Church, only that [things] are scattered. This style was retained because the men of that time admired it on account of its antiquity. The fourth style was such as belongs to the Psalms of David which is an intermediate style. - 1748, August 2.



2722.

THAT NO EFFECT CAN EXIST IN THE UNIVERSE WITHOUT AN ACTIVE AND PASSIVE, THEREFORE WITHOUT A MARRIAGE.

Whatever is born [brought forth] in the world and its threefold kingdom, can by no means be born without a patient and agent. There are indefinite things which confirm this, and there is no effect in the universe that would not confirm it, if man applied himself to the conforming of these things. In the human body not the least particle is given that produces anything in regard to [circa] which there is not an agent and patient and thus (it produces and procreates an effect: nor the least idea of thought [but is similarly circumstanced]). This is most true.

2723.

Hence it can be known that in human minds, unless that which is the principal is the agent, and that which is subordinate is the patient, order is inverted, and nothing but evil can be produced.

2724.

Hence it may also be known that in the universal heaven and world of spirits and the earth [et terris], unless the Lord is agent and ruler [dominans] and all are patients and obedient, never can anything true and good be produced. This is called the heavenly marriage. This [is said] from heaven. - 1748, August 2.

2725.

CONCERNING SPIRITS WHO WISHED TO ENTER BY THOUGHT INTO THE MYSTERIES OF FAITH AND TO BELIEVE FROM RATIOCINATIONS. This often happened that spirits have wished to enter by ratiocinations into the mysteries of faith, and not to believe unless they have grasped by apprehension that it can be so - to these it was granted to say that we should believe, though we do not grasp by apprehension, and that to wish to believe, because they apprehend, is an inversion of order. This was shown in many ways.

2726.

Today, also, certain wished to enter into the inmost mysteries of faith, to whom it was granted to show that this is a perverted way, and that we

should believe because [it is] the truth, and if no reason penetrates [the mysteries of faith] or is discovered, still we should believe, and if any [reason] be discovered, still we should believe. And it was given to represent to them by a representative idea, a little seed of a tree; so that if it were said that a little seed produces a sound and blooming tree, which also was represented for them to the life, with boughs, leaves [and] fruits, yea that such a little seed can thus produce a field [campun] full of trees when they were told.

2727.

that such a seed principle [seminatum] produces such [a result], and yet they can see nothing in the seed and know the causes whence such things exist, they do not on that account deny; for the truth is demonstrated. Thus we should believe in the truths spoken by the Lord and concerning the Lord, although we do not penetrate them by reason; and therefore to wish to deny, because we do not penetrate by reason, is like wishing to deny the procreations of trees from seeds, and of animals from eggs. It is so in a thousand other things. Hence may be manifest of what quality is the faith of man when he believes nothing but what he sees, which is common at this day, especially amongst the learned of the world. - 1748, August 3.

2728.

(CONCERNING THE WONDERFUL CIRCULATION OF IDEAS IN HEAVEN. It has been previously shown me that the thoughts and speech of spirits, in the world of spirits, circulate almost according to [such] circumvolutions as are in the human cerebrum, where are wonderful windings [circuitiones], inflexions, influxes, returns [reditus], which can never be comprehended, because they are according to the forms of turnings [volutionum] of the world of spirits.

2729.

In heaven there are still more wonderful circumvolutions, according to the celestial form, and indeed incomprehensible, according to which ideas, hence thoughts, hence speech, hence also representations, do circulate. Affections produce them.

2730.

These circulations are so wonderful that no one is capable of ever comprehending [them] in the most general manner.

2731.

Hence it may be concluded that all the thoughts of angels, and hence of spirits, exist and are produced by [from] the Lord alone; for these things must exist from one who is in the highest things [in supremis], otherwise would exist no circumvolution, nor idea, nor order thereof, nor form, nor law, nor distinction, as to genera and species; in a word nothing vital, consequently nothing natural wherein [is] life, nor any inanimate natural thing. - 1748, August 3.)

2732.

CONCERNING THE OPINION [HELD BY] SOME THAT INASMUCH AS THE LORD GRANTS ALL THE THINGS OF FAITH, AND NOTHING IS OF MAN, THEREFORE [MAN] MAY ACT PASSIVELY AND DROP HIS HAND. When certain spirits have heard and thought that the Lord alone lives, and they are nothing, and that it is an especial point of faith that the Lord alone gives faith, and that man of his own strength was adequate to nothing, nor could will, nor do anything, they fell into the opinion that thus they should drop [remitterent] everything, and act as if they were nothing, and expect the active force [vim agentem] and influx from the Lord.

2733.

But such a conclusion is of no value. The Lord grants to man to be, as it were, active, and to be, as it were, adequate of himself, so that sometimes he knows no other than that [he acts] of himself. Wherefore, man ought not to fall into that opinion; when he is in that opinion he then does nothing, and no effect can be imputed to him, therefore he cannot be reformed. But the strength which he receives [is] from the Lord, and when the Lord thus operates in him, he then should strive from himself; but still to believe, when he thinks of these things, that the strength is not his but the Lord's. This also is a [the] part of faith. - 1748, August 4.

2734.

This thing is as hidden from the natural man who is not led by the Lord, as is perception; whereof [I have treated] previously, only such induced belief [inductio], opinion and reflection, causes that the Lord does not operate, and man is not reformed, but that he is in a state of nonentity. Nor can man come into persuasion save by the Lord's operation through his [own] strength as it were. Hence the Lord persuades man, otherwise the word becomes mere knowledge, and produces no effect, just like miracles.

2735.

THAT EVERYTHING PERTAINING TO MAN'S LIFE INFLOWS FROM THE LORD. Spirits around me insisted that they each were [those] who excited life in [apud] themselves: they supposed that they excited the objects of thoughts, and thus live of themselves; but it was granted to tell them that nothing moves [stirs at] the thought unless it be an object, thus through the eye and ear, [and] so from the memory; otherwise confusion of everything would result: and that these objects could come from nowhere else than from the Lord, the only fountain of life, and that they are varied according to their natural dispositions; so the objects of ideas, consequently ideas, pass from one to another; hence they suppose that [it proceeds] from others, and that [it proceeds] from themselves, which is most false. The eye cannot see without light, nor the ear hear without sound and so forth. - 1748, August 4.

2736.

THAT SCIENCES CONTRIBUTE NOTHING TO SALVATION, BUT RATHER CONFUSE [AND] DISTORT IDEAS. I conversed with spirits concerning this: that the sciences do not contribute to salvation, but only the knowledges of truth out of the Lord's Word, are [what contribute] - and that this may be compared to the knowledge of the human body, as to anatomies, the blood, all the constitution of the rest, [which knowledge] contributes nothing to the preservation of health; so that he who understands nothing of these things, still lives as healthy as he who during all his life has been intent on these studies. Likewise intellectual health [soundness] [sanitas] may be possessed in much greater degree by those who know nothing of the understanding and its faculties, than by him who has studied these things all his life, and confused with hypotheses, and scholastics. - 1748, August 4.

2737.

CONCERNING THE SPIRITUAL BONDS, WHEREIN ALL ARE HELD. These spiritual bonds cannot so [easily] be described to the apprehension, for [the spirits] are held, like as was given me to observe with [apud] spirits, or in the world of spirits, that they are so held, that they cannot think as much evil as do [it]. Thus they are kept by the good of the Lord from evil, as if they were held suspended away from evil; which also was granted to learn from living experience. For as soon as the bond was relaxed, the spirit was borne away into evil, and indeed into enormous [evil], as much the willing as the thinking of evil [tam velle, malum, quam, cogitare malum]. So the Lord alone is he who thus detains [keeps] heaven, the world and spirits and the human race from evil, and indeed in such a manner, that if [the bond] were relaxed, everyone would rush into enormous evil, yea into all destruction - likewise also into falsehoods [mendacia]. - 1748, August 5.

2738.

These bonds do not appear as bonds to spirits, nor likewise to man, but as liberties; for they do not perceive that they are thus held back: yea so free do the bonds appear to them, that when they are remitted to them, and they have hence perceived that they would rush into all evil, they have asked that they should not be remitted: thus do spirits abhor the remission of bonds.

2739.

In regard to my own case, I have now sensibly perceived for three years that I am detained in such a bond, so that to myself I might seem to think, will and act from myself, also [that I am] in a [the] sphere of faith, in which sphere I have sensibly perceived [myself] detained for three years.

2740.

CONCERNING SORCERIES OR TRULLDOM IN THE OTHER. CONCERNING THEIR SPHERE WHO ARE WORLDLY, IN THE OTHER LIFE, AND DESIRE TO COMMAND OTHERS. (((They who in the life of the body are of such a nature that by means of interior craftiness they allure to themselves companions and friends, and

insinuate themselves by means of externals, have in the other life a sphere sufficiently powerful to effect the like; and because there are such numbers [tam multi] who live for the world, inclination [genio] and cupidities, they are also easily allured into the society of such, and sometimes involuntarily, or when they are unwilling: for of such a nature is the sphere of these, as was shown me today by living experience. Which happened from permission that it might be known, and that [they] might know of what quality [these enticing spirits] were. - 1748, August 5.

2741.

Since such [enticing spirits] desire to command others, and exercise punishments, and by various cunning to subordinate them to themselves, and are habituated to these [things] in the life of the body - many are associated with them in the other life; hence their sphere is a great [one], and inasmuch as they seem to themselves adequate of themselves to everything, yea by various arts which they devise and invent, therefore they are such male and female [qui et quae] as are reckoned amongst sorcerers [seu trulldoms stuggelser].

2742.

It is a general tenet, that they who think that of themselves they are adequate to all things are reckoned amongst sorcerers male and female [proestigfiatores et proestigiatrices]. Of such there are even genera and species. [They are not those] who [act] from simplicity, and who, when they act, purpose good to the neighbor and society, but are those who [act] from cunning and purpose evil. Wherefore such suppose that of themselves they are adequate to all things; and because they have been of such a character in the life of the body, that they loved nothing more than to devise ways [modus] how they could subject others to themselves and command them, from very many causes [springing] from self and the world, therefore in the other life when they [come] into other powers and other arts, and amongst such as are called sorcerers, diviners, etc., therefore because they are of [in] such a nature, they think of nothing else, than to command by right or wrong [her fas et me fas] and to subject others to themselves, by arts which they easily learn and take up in that world.

2743.

Such [spirits] inasmuch as in the life of the body they have loved nothing more than such things, take parts unknown to them whilst in the life of the body, or to those who are in the body, as easily as if they were sponges put in the water, so that they immediately suck [exseegant] from the man with whom they are present, or the spirits with whom they are nothing else but such things: from whomsoever they can obtain these things, moreover they also turn goods into evils. They are as it were venomous animals like scorpions, from which when pounded up and mixed with oil, they immediately snatch to themselves every poison that wounds [vulneris], etc.

2744.

It may be proper to narrate a single instance: When I was asleep at night, such [spirits] stood by, and by their deadly arts [practiced] upon those who were around; they spoke with others as if it was I, with my speech as it were, and indeed so similar that they induced many to believe that it was I: and thus they love to induce a persuasion of what are falsehoods, and to destroy what things are true, yea, with such ingenuity that spirits even more subtle, who were at a distance from me were persuaded and supposed it was I: and it is the same to them, by what means profane or sacred they obtain [their ends].

2745.

They are exceedingly proud of this, that they can be subtle, and within the sphere of speech, or in the sphere of thoughts within speech, wherein are interior spirits, since [when] in that sphere are innumerable [spirits] as you may see above. They can transmit [transfer] themselves in such a manner, by an art unknown in the life of the body, but still innate in them, through almost continual intentions in the life of the body, that they can transmit themselves into that inferior sphere, and thus remove themselves from the society of those who are in the exterior sphere. Concerning that interior sphere see above: and there are many things [besides] [concerning it] which are unknown to me.)))))

2746.

But they, inasmuch as they love nothing more than through cunning to attract the minds [animos] of other spirits by right or wrong, and so love nothing above the deceiving with falsehoods and [their] arts at the same time, or with kinds of deceit familiar to them, therefore when I awoke, and they were still at the work of speaking as it were I, with their arts which man cannot perceive, should they be declared, and when they observed that I had waked in the night, wished to contrive falsehoods and thus steal away: which when the upright spirits observed, whom they had deceived, thence [were] angry. There came those who punished them and indeed with intense [ingenti] torment by rending them, by a mode of punishment of which I think [I have treated already], thus [rending them] piece by piece and particle by particle [ita frustatim et ita minutim], by (((((tearing asunder, and various collisions, so that there was nothing of them)))))) but what was rended. Thus the [punishers] endeavor to disjoin [dissolve] [everything] in them, piece by piece and particle by particle. But a spirit cannot be dissolved, and perish, but [this] is done with the greatest torment and pain.

2747.

But those who were able to let themselves into the interior sphere of spirits said that they are free from rending; whether it was so, I do not yet know, for of such [spirits] the nature is to love nothing above falsifying, so that they can speak nothing at all but what are falsehoods, and if [they speak] things [that are] true, it is only for the sake of craftiness, that they may deceive and persuade.

2748.

I saw afterwards how such [spirits] appeared as to their fingers: they were very black, without flesh; they were as it were the fingers of a scorpion, thus: [klor] and hung down [hooked] at the lower part.

2749.

There afterwards appeared a long porch where [halm]; and I saw one spirit entering at the right side, where I perceived was (Ladugard); it is not permitted to relate [any] more. - 1748, August 6.

2750.



Such are [those] who are to be denominated interior sorcerers [trulldom]; for they act interiorly, and their arts are not so patent to spirits. Moreover there are given [those] who practice grosser sorceries: they are like foolish [persons]: they commingle whatever is visible [obvium] mutual, natural, spiritual, and suppose that in them is great power [vim] of doing [to do] whatever they desire. Such are in a sort of dream, and do not know what they are doing, and such are [those] who dwell in a privy.

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2751.

CONCERNING MAN OR HUMAN THINGS [AND] CORPOREAL [THINGS] [THAT] THEY ARE THE ULTIMATES OF ORDER. I spoke with spirits concerning man's corporeal or material things, that they are the ultimates of order, that order extends from inmosts to ultimates, and that ultimates are in the natural mind of man, which is formed by the senses of the body: from whence [comes] the memory of objects, which objects [memory] are [is] material ideas: thus that order is not complete but in ultimates, which are the outmost vessels of all the interiors in succession, which are insinuated by the Lord.

2752.

[I can declare] from living experience, shown me this night, that spirits can speak from man, [from] his outmost or natural memory, and his natural memory, although man knows not at all that it so happens: for when I slept, a spirit spoke, who was then on the left side of my hand, as if from me, so that spirits knew no other than that I was awake, and was speaking, so that they were persuaded. Hence it is granted to conclude, that spirits can speak from man, out of each memory of his, although man knows nothing at all [about it].

2753.

Yea it was told me that the ideas of infants are open, and can best serve [as vessels].

2754.

Hence it was granted to conclude, that the natural minds of man are the ultimates of order, and are, as it were, vessels, wherein the spiritual and celestial ideas of angels stop [end]; thus are receptacles, and so order is perfected.

2755.

That the memories of the exterior man, or their minds, are vessels of spiritual and celestial things, was also provided by the Lord, so that no spirit may lose anything, not the least, of what belongs to his natural mind and memory, and that all, though they are angels, can be remitted into the same or a similar state with [to] those which, he possessed in the body, so that if the human race failed spirits could have been remitted into a similar state so as to serve as vessels, and thus order be perfected.  
- 1748, August 6.

2756.

CONCERNING THE SOUL. It was granted me to speak this day with angels, concerning the soul, that the human race at this day does not know what the soul [is] and form for themselves various hypotheses concerning the soul, in [their] ignorance [of] what the soul [is]; I am therefore instructed that if by soul is understood life, then the Lord alone is life: but if by soul are understood the interior minds of man, that all those organic substances which are proximate [next] [proximoe] and their principles which follow in order may be called souls: for instance, that the natural mind is the proximate soul of those things which properly belong to the body; that the spiritual mind is the source of those things which belong to the natural mind, and that there is a still more interior soul in man, which is the soul of the things which belong to the spiritual mind. Man is ignorant thereof.

2757.

Wherefore that which is interior is the soul of exteriors, for which reason each and all the things that are ever in the world may be said [to have] a soul, which is [its] principle - hence [there is] a soul in each thing of vegetables, a soul of a thing and the like. - 1748, August 6.

2758.

CONCERNING THE SPEECH OF SPIRITS OF THE INTERIOR SPHERE. Concerning that speech see something [said] previously. I imagined that it was of such a character as could not have reached my idea, except obscurely: but now it is shown, by living experience, that it is only the [an] idea which comprehends many [things]: like as when man thinks in a moment what he cannot afterwards speak forth by [during] a considerable discourse. It is the idea that comprehends the things which

are to be spoken. Ideas of such quality were so plainly brought before [ad] me that I could reply by the like [similar]: nor was there any shade or obscurity therein. But frequently the reason why such speech was not perceived by me was that I did not speak with them in this manner: thus it was snatched away or not heard - as many times occupied. - 1784, August 6.

2759.

WHAT [IS MEANT] [BY] LEAD US NOT INTO TEMPTATION. In the interior sense it signifies [that] the Lord may not leave us, or remit his Divine power [vim], for thus then fall into temptations, one into this and one into that [quisque tunc in alterium]. - 1748, August 6: I have learned these things while supplicating the Lord's prayer.

2760.

CONCERNING THE INTERNAL NATURE OF MAN THAT IT EVEN BEGINS TO BECOME WORSE, MORE AND MORE. It is given me to learn from living experience that in the interior sphere of nature are thousands of such as are evil, that is, who interiorly as to the interiors of [their] nature are evil; so that the internal thoughts of man are more depraved than formerly. In the interior sphere, are intentions or ends stopping in the world and in self: such intentions or natural ends occur [dantur] at this day more than formerly, and more occupy man than anyone can believe: but it is not easy for man to distinguish between the [things] which are the interiors of [his] nature, and [those] which are the exteriors: Likewise from living experience, and of considerable duration. I have learned that scarcely anyone, who has thus lived in the world, has known that it was other than becoming and therefore good: yet nevertheless such after death in the other life manifest themselves [and] their intentions, which are in the interior sphere of nature they have been amongst evildoers and the worst: thinking in a very different manner from their acting, and only [considering] for an end their own rule and -

2761.

) - the possession of the things in the world; and I know that such [persons] have not manifested such [characteristics] to [their] companions [in their world]. Hence it was granted me to know how

depraved is the interior nature: which also appeared to me so conjoined with the exterior nature, that they made as it were one and the same, though [cum] others do not have them so conjoined, but separated. These spirits, in the other life, show also in society nothing else than what they regard as civil [civile] and study to conceal their thoughts, but these are plainly manifest [patent] to those who are in the interior sphere of nature. - 1748, August 7.

2762.

CONCERNING THE REGENERATION OF CORPOREAL OR MATERIAL [THINGS] OF MAN OR SPIRIT; HOW THEY ARE REPRESENTED. Since corporeal and material [things] which are man's ultimates, are at length subordinated to the Lord's good pleasure, so that they appear nothing but obedient [they] are represented in the world of spirits as was shown me. At first that [they] are, as it were, intestinal forms, conglutinated by various conflux, but without life; thus [have] become as it were of a woody or osseous brownish [brunei] color. But in those who are deceitful, when [they] are inspected by the angels, there appear as it were other confluxes of serpents of various kinds, according to the nature of the deceit. But in man that is to be reformed [reformando] [there appear] no serpents, but only wood [ligna] or bones, thus almost confluent, because his body or corporeal begins to be nothing, thus [is] without life. These [things] are represented and shown to me.

2763.

Then was also shown near the head a small conglutination of similar sticks, as it were little sticks which were gilded or externally covered over with gold, which signify his ratiocinations [ratiocinia]. But when corporeals are reformed, so that they can obey spirituals, then they were beautifully represented by various contexture neatly arranged [concinno] to wit, at first of a blue color with points [spicio], arranged into various beautiful forms, which were covered here and there with blue spots. This little point [sciculum] were set [considebat] into the forms. Afterward [was shown] a more coherent form of such points [arranged] into beautiful forms [composed] of minute points, as it were a contexture into [spetzen]; but in a solid; afterwards also other forms more continuous. Thus are represented the corporeals or material [things] of the

regenerated man, when inspected by the angels. These things were shown me, but I cannot describe the forms and pictures, for [they were] composed out of minute [points]. They can indeed be pictured, but not described to the apprehension. - 1748, August 8.

2764.

CONCERNING THE SPHERE OF PERSUASIONS OF EVIL  
BELOINGING TO [penes] CERTAIN SPIRITS. (((((Certain spirits who trust in themselves and in the life of the body, had exercised and so acquired by actuality that nature to themselves; derive from the life of the body this [characteristic] that they can induce others to believe whatever they propose, yea by interior arts and craftiness by observing opportune times, and by speaking [to suit] another's taste [genium], and so causing these to believe them; and [they do this] indeed for an evil end, on account of their seeking after honor and the like. Hence their nature is derived, yea the interior [nature] in the other life [produces] such a sphere, when spirits of this sort are remitted, that they can persuade anyone whatever, who is not in faith, yea by such force [can] compel me to know from living experience this night when I awaked, thus in wakefulness. When such spirits still spoke from my [things] and persuaded others that it was I, therefore I awoke.

2765.

Therefore they were [angry] that were again deceived, and when spirits wished to expel these wicked [ones] and punish [them], then those [wicked] spirits fled [had recourse] to that art, which they had derived from the life of the body, in order to persuade them who were around that I was insane; and in order that I might observe the force [vim] and efficacy of that sphere, my corporeals were reduced by the Lord, so as to be as it were theirs, but I could perceive by interiors, how efficacious was that sphere, and how also it compelled anyone whomsoever, no matter how he resisted, to be persuaded. Those spirits who are of such a character, either from fear or death, or fear of punishment, or from a state of anger, put themselves into such a state of being persuaded, so that although they know that the matter is not so, still reduce their interiors into a similar state, so that their interiors may conspire into such [things] with [their] exteriors: hence spirits who are around, no matter who they are, whom the Lord does not protect as it were by direct

[immediate] help, cannot be otherwise than persuaded, or forcibly led to believe: likewise certain also lamented that they cannot resist, scarce knowing other than that the matter was so; no ratiocinations were displayed [patent], inasmuch as there was no persuasion though speech; but there was a conglomeration as it were of ratiocinations [ratiocania] with an application to their genius [genios], which affected the result [id]. Wherefore it cannot be described in a few words. - 1748, August 8.)))))

2766.

THAT BRUTE ANIMALS LIVE IN THE ORDER OF NATVRE, AND THAT AFTER DEATH THEIR SOULS CAN BY NO MEANS LIVE. I spoke with spirits concerning brute animals, that they live in the order of their nature, otherwise than man, who lives contrary to order: That animals live according to order was hence confirmed in the presence of spirits, with whom I spoke concerning these [things], only from [by] the young ones of hens and the like, that the little chickens know their mother, follow her, suffer themselves to be fed by her, take shelter [intransit] under her wings, there delight to live in safety, and if [there were] many mothers with little chickens, yea in one place, still the little chickens are not confused, but know their own mother: so that the sphere of a sort of love conjoins them with their mother: This with innumerable other [facts] confirms, that they live from the first [earliest] nativity in the order of their nature, which order (directs) [dictat] them.

2768.

But it is different with man. Mothers and fathers, if they know that they are their children or think they are, although they are not, still love them as their own, so that no sphere of love except what they suppose to pertain to themselves, conjoins them, but the sphere of self-love and love of the world. Nor do children acknowledge [recognize] [their] parents, unless instructed: different from brute animals. Which is a manifest proof that the life of man is contrary to nature. Innumerable other [facts] besides [confirm this]. Thus the good spirits also acknowledged, that it is true.

2769.

That the souls of brute animals cannot live after the death of their body, I also spoke with spirits [to this effect]: and it was granted to say that animals inasmuch as they are not able to think, they cannot elevate their minds towards heaven, still less have faith in the Lord, and inasmuch as [they are] destitute of that faculty, they cannot live, but their souls are dissolved: This is better expressed by spiritual speech, and by its ideas - as good spirits also acknowledged.

2770.

Moreover the inmost soul of brutes is in the sphere of our intellectual mind by which [inmost soul] they are moved [feruntur] which is born with them and not formed as in man: wherefore according to their form they are of such a sort as are the genera and species of their [souls]. The influx into their souls is also from heaven, but only the universal conatus, which acts according to the forms of their souls: wherefore they are also affected with conjugal love and storge: moreover they know innumerable things from nature, like bees and other [animals], which man can never know by all his sciences. - 1748, August 8.

2771.

THAT RELATIVES, FRIENDS, COMPANIONS, MEET WITH EACH OTHER IN THE OTHER LIFE. From considerable experience, it is granted to learn that in the other life they meet with their relatives, friends, companions, and acquaintances, also [those] who were only known to them in life by reputation, and converse with them, and also are at first associated with them: for in the other life distance is of no moment [nihil facit]: those who are separated 1000, or it might be 10,000 miles, are near to them, yea everyone according to his life, so that they can be present next [to them]. Wherefore since it is so that relatives, parents, children, friends, companions and mere acquaintances wherever known [noti quocunque modo] meet each other, [still] it is exceedingly unfortunate for those, who have held any in hatred during the life of the body: these also come together and exercise their hatred, to the very great annoyance and misfortune of those whom they have held in hatred: nor does the multitude of souls cause any hindrance, as was given me to learn from very much experience. Wherefore let them beware of hatred: their life is so similar to their life in the body, that, as



regards life, they do not know but they are in the life of the body. - 1748, August 8.

2772.

CONCERNING THOSE THAT STRIVE ONLY FOR THE WORLD AND SELF. There are [those] of whom [I have spoken] previously, who drink of, and strive from their interior, for nothing else, than what belongs to self and the world, although in externals they do not so appear to men. See above [what is stated] concerning the sphere of such in the other life. How efficaciously it acts for persuading was evident when they persuaded others that I was insane. In respect to their exit [exiutum], it is also shown me [that] they go down [deferunt] through the interiors of the body which they endeavor and desire to occupy; for they also desire to introduce themselves into those [interiors], which pertain to conjugal love, and with [penes] others, to destroy it by their artifices; wherefore they are let down by that way through the interiors, but not into the stomach. They feel as if [quod] [they were let down] by way of the heart; but [it is] through the stomach, and this way of descent. They suppose [they pass] through the province of the loins, where [are] the provinces of conjugal love; but inasmuch as there also are the excrementitious provinces (provinces of the excrements), they are let down through these. At last [they come] under the sole of the right foot, where their lodging [domicilium] [is].

2773.

((It was related to me, that their lodgings, under the sole of the right foot, are merely filthy [sordida], where there is nothing but rubbish and filth [sordes], wherein at last they live. The varieties of their life are very many, accompanied by [portantes] excrementitious filth and many other things; for these are what correspond to such a life in the world. - 1748, August 9. Such things correspond [respondent] to a delicate life in the world; [a life] conjoined with interior craftiness that regards only self and the world. There pass their time [degunt] many of the most celebrated, and men and women [qui et quoe] who have been most highly esteemed above others. An offensive smell [foetor] of filth, differing according to the genera and species of [their] life [prevails] [est] there.))

2774.

CONCERNING THOSE, WITH WHOM SOCIETY IS FORMED [ASSOCIATION IS] [ligatur] IN THE LIFE OF THE BODY. They who in the life of the body form [ligant] association, meet with each other, in the other life, and wish to be similarly associated, although in mind [animo] they are dissimilar, but their thoughts are then patent, and [their] nature acts. Wherefore the associations formed [ligatoe] in the life of the body, when minds [animi] are unlike, and for various ends, are very troublesome, and act according to their interior thoughts. Their association [with those] whom in the world they hated in thought, although they dissimulated in externals, on account of worldly ends, in the other life exceedingly torments [them]: sometimes they can scarcely be disjoined [dissolvi] therefrom for a long space of time. Hence very many conclusions may be drawn. These things were shown me by living experience, and [also] told me. - 1748, August 9.

2775.

In the other life, when they are remitted into a state similar to their life in the body, they talk together very similarly and in a similar manner, with a similar mind, speaking otherwise than they think. They who talk together are then entirely ignorant that they are in the other life, as today and previously I have perceived from experience. Spirits of the interior sphere then observe plainly, how [their] thoughts disagree with [their] speech, and hence conclude, each according to his nature, what quality they are. They now confess, as [they have] very often before, that they then by no means know other than that are in the life of the body, and are ignorant that others observe how their thoughts, which are plainly apparent, disagree. - 1748, August 9.

2776.

THAT EVIL HAS [ITS] PUNISHMENT IN ITSELF, YEA [ONE] OF RETALIATION It happened many times that spirits supposed, when any evil has happened to them, they should attribute it to him from whom the evil [came] [and] not to themselves. To whom it was as often granted to say that they are the causes of that evil. This they have not understood, because they saw that [the evil] sprung from another as a cause and happened to them. This day it was also demonstrated to them, that when

anyone intends evil in act [actualiter], then the like is reflected from me on him: which when he imputed to me, it was likewise although it appears otherwise, and then it was given to show him by spiritual idea this (to wit: that his evil which he actually intends, rolls [volvate se] through spirits who [are] around, thus [through] those who are further and further from him away, and at length from those who [were] with me, seemed to be reflected, as if from me. Wherefore he imputed [it] to me. This was shown them in spiritual idea. They all said with one voice [uno ore] that this was done so plainly to them, that they could quite perceive, that evil thus returns upon him who actually intends [it]: for, as respects myself, I could do no other than follow [the rest]: hence it appeared as from me. - 1748, August 9.

2777.

CONCERNING THOSE WHO PLACE WORSHIP IN EXTERNALS ONLY, AND SO LIVE IN SECURITY. Certain spirits, who have been [were] amongst the worst, because their interior sphere, or [that] of intentions or ends, [only regarded] the world and self, concerning whose persuasive sphere it has been previously treated, to wit, that they only lived for self and indulged inclination [genio] despising all others in comparison with themselves, and whatever good was in [at] others, either did not apprehend, or despised as worthless. When their life was examined, it was found, that in the life of their body they have lived in externals, as regards worship, so as not to be blamed: to wit, that they have frequented the place of worship (temple), have gone, at stated times, to the holy supper; on the preceding evening and day, when they have gone to the supper, have abstained in externals, from worldly things,

2778.

and so afterwards were like as before, therefore satisfied because they have done this, and have not thought of anything beyond [as to] what they might learn in the place of worship, [as to] what is implied in the holy supper, and so forth in external rites. Yet such in the other life have been [were] amongst the worst, for the sphere of their intentions and ends was such as has been said. Hence may be concluded what is caused [quid faciat] by the attendance on preaching, and the holy supper, only to make their appearance according to custom: to wit, that it causes such

[to be] secure, so that thus they can live more securely, and be confirmed in that very evil life.

2779.

It was also granted to ask them, that if they had seen anyone in the other life, who had admonished them, out of a Divine mercy, that such attendance at the place of worship and holy supper [was of no value] without pious mediatation: if anyone had [thus] admonished them, what would then be the feeling of their heart: they replied from the heart, that they should reject such, as simple and melancholy [persons] whom they would despise, and scarce endure any longer, supposing them to be insane. - 1748, August 10.

2780.

THAT IN THE OTHER LIFE IMPRESSIONS CONCERNING OTHERS ARE ERADICATED WITH GREAT DIFFICULTY. By experience of considerable duration, it is also granted to learn that impressions concerning others, whether feelings of hatred, or of contempt, or of pity, or of whatever else they may be, which man during the life of the body has from any cause whatever, taken up, and which are rooted in the mind, cannot be shaken off in the other life unless they [such persons] afterwards enter into heaven, and such things as are corporeal and material are wiped away [absterguntur] by the Lord. - 1748, August 10.

2781.

CONCERNING THE INVERSE ORDER OF BECOMING ACQUAINTED WITH SPIRITUAL AND CELESTIAL TRUTHS. There are spirits of those, who in the life of the body deny the existence of spirits, consequently [the existence] of spiritual truths of the Lord, therefore deny faith, because they cannot, from material, physical and corporeal [things], see or perceive the things that belong to faith. Such in the other life are in a similar idea of negation. [These] ideas inhere when they suppose themselves to be men, and thus while not aware that they are spirits, and [even if] they do know. It was granted me to tell them that this can by no means become demonstrated to them. It was given to say, that it is just as if anyone wishes to know what the will is, from the muscles, which bring forth the will in life. The natural sciences are similar, in respect to the things which belong to faith.

2782.

We spoke, moreover, concerning the influx of those things, which belong to the mind, into the fibers of the body, that there is no thought given in principles, which [are] in the head, unless there is a certain correspondence of purer fibers in the universal body, yea that correspondence is given when [there is] persuasion: thus also do all the things which belong to the body conform themselves. Wherefore man who is perverted, his universal system is perverted: [It would be] otherwise, if only knowledge [scientia] [and] not interior persuasion [was concerned]. - 1748, August 10.

2783.

CONCERNING THE LOVE OF THE NEIGHBOR It was granted to say to a spirit, and I perceived in spiritual idea that he ought to love the good, which [is] in [penes] man, thus [to love] the man: which [good] is the neighbor. For good is of the Lord, therefore [he ought to love] whatever of faith is in anyone, thus him who is in faith; for thus he loves the Lord. Because there is nothing of good, nor anything of faith, which is not of the Lord; thus also the Lord is loved through the neighbor. Although love is of the Lord, yet it is sufficient that he knows no other than that love is of himself. - 1748, August 10.

2784.

THAT ALL OBJECTS OF THE EYE, IF THERE ARE THOUSANDS, AND VERY DIFFERENT, ARE YET REDUCED BY THE LORD INTO SERIES, AND INTO A SORT OF CONTINUOUS THING. This day it was shown me, as once previously, that the objects of the eye, in the streets, are reduced into a continuous series by the Lord, before good spirits and angels: the objects were most diverse, and very numerous: and I was told that they saw nothing of them, but that still, a certain sense [thereof] continually came up thence to them, yea through a way to spiritual things which the representatives of the world have. When I wondered at this, I was told, that no object can be given, which does not have something, which may thus be applied by the Lord to the matter in hand, yea by the removal of the things, in the object, or in several objects: which represent something else, thus through nearer and more remote ways. It belongs to the Lord alone thus to apply things, as for example,

good can be represented by everything which is fat, sweet, [or] pleasant [by] whatever is about objects, in part, species, and general; yea, pleasant and good [things] can be drawn from those [things] which are sad evil.

2785.

Certain spirits hence supposed that the Lord's Word, therefore, is nothing more than [any] other writing, and that thus series of things may be similarly drawn forth at pleasure from all writings; which is true: But the Lord's Word is of such a nature that it proximately contains the things, wherein the sense is, as in proximate vessels. This was also granted to know from this, that it immediately appears to those who are illuminated by the Lord, whether [these things] are Divine, and thus contain as vessels, these spiritual and celestial [things], which is never the case in other writings. - 1748, August 10.

2786.

THAT THE LORD SPEAKS IN PERSON WITH THE ANGELS IN HEAVEN, YEA WITH DIFFERENT ONES SEPARATELY, [AND] SO TO MANY AT ONCE. (That the Lord speaks in person with many, and with each one specifically or in particular, according to everyone's mind [mentem]; yea at the same time [does] so to many, this is the truth. It seemed to me that I perceived it. This is a heavenly truth. Although no man can perceive by any reasoning [rutiocinio], that such is the case, yet it is a consequence of his omnipresence with everyone: and from His Divine auspices [auspicio] with [apud] everyone in the world. - 1748, August 10.

2787.

THAT PERSUASIONS CAN WITH GREAT DIFFICULTY BE ERADICATED IN THE OTHER LIFE, AND INDEED ACCORDING AS THE PERSUASION IS MORE DEEPLY AND WIDELY ROOTED. It was also granted to learn from experience, that falsities [which are] deeply imprinted whatever they are, yea dire [falsities] opposed to [contra] every Divine, human and natural law, can hardly be eradicated in the other life, because they have taken deep root and imbued the whole [man] in that respect [quoad id]. There occurred a certain dreadful thing which a certain spirit did, and whereof he was wholly persuaded that it

was familiar to [common with] all. Wherefore when he came into such a thought his persuasion immediately spread so widely that there was scarcely anyone around me who did not suppose himself to be guilty of [that] great crime: the spirit was found [discovered], and he said that he supposed it familiar to [common with] all, and there was no evil therein. Wherefore he was in that persuasion. It was also related concerning the same spirit that in other respects he is modest nor brings evil on anyone, but was in the persuasion of this great crime. In the life of the body there are some, who are as it were insane, who labor under that kind of insanity that they do not suffer themselves to be persuaded in certain falsities, yea dreadful [ones]. - 1748, August 11.

2789.

Hence may also be known that such persuasions effect that they cannot in many states be with other spirits, because they are reduced to similar insanities: as also that one state thus rooted by persuasion extends more or less to many others.

2790.

But impressions as was insinuated in me to say are either insanities such as prevail in the world amongst the insane, which are easily expelled, or the impressions which anyone has confirmed himself in by many reasonings [ratiocinia], and so arrives at a persuasion [thereof]: such remain so, according to the qualities of those who confirm [themselves therein]. - 1748, August 11.

2791.

Hence also may be evident how easily the falsities and crimes of souls are detected [discovered] in the other life: for this so plainly dispersed itself into the spirits around and into me that all supposed themselves guilty [thereof], and everyone began to think whether it was he - for I was then reading of Hasael that he wetted a towel in water and smothered Benhadad. - 2 Kings 8:15.

2792.

If the Lord did not preserve souls and spirits from spreading their imprinted falsities and dreadful crimes, in the other life they could never

have been in any society, still less amongst those who are upright. For this one is also said to have been amongst the upright spirits, because in other things he can be of sound reason.

2793.

WHAT IS EFFECTED ALSO BY PUNISHMENTS IN THE OTHER LIFE. There are many punishments more grievous and prolonged according to the nature of each one's disposition contracted in the life of the body: but punishments effect this [id], that for [some] interval of time they inspire fears, shames, horrors, for such things as their nature is satiated and imbued with. Wherefore when they are inserted amongst the better [spirits] then when the like things occur which belong to their nature, they are admonished by means of the inspired fears, shames and horrors, [and] thus are wont to be withdrawn thence. But still they do not alter or change the nature which remains as contracted in the life of the body to eternity, but punishments are superadded whereby they can be withdrawn from such evils. - 1748, August 11.

2794.

Everyone's corporeal and natural soul is formed in the life of the body, so that everyone has his soul from the life of the body formed by himself. But the spiritual and celestial soul is formed by the Lord, which is more interior and inmost. This cannot be formed in the life of the body by man - hence also the strife of spirituals, and naturals, and corporeals, with variety according to every one's soul. - 1748, August 11.

2795.

OF WHAT NATURE DO TRUTHS APPEAR THOSE WHO ARE IN FALSITY. It was granted me to say that to those who are in falsities truths appear [to be] falsities, when persuaded that their falsity is the truth. This was immediately shown by living experience, and indeed by a general [communem] idea of truths, which general idea appeared like mere falsities to him who was in a false idea which he regarded [as] true. And it was moreover shown me by a spiritual idea that truths can by no means enter into the sphere of such: but are regarded partly as mere falsities or as mere hypotheses. - 1748, August 11.

2796.



CONCERNING AMBITION. I spoke with spirits [as to] what is to happen since in the world [men] strive after great things. It was granted to tell them that inasmuch as love of the neighbor is no longer given in the world, in its place has succeeded ambition of becoming eminent in various ways: for love of the neighbor was what should excite man to do good, but because there is none any longer, in place thereof is the ambition of doing great things, whereby man is bonded by the Lord to do good to the neighbor, societies, and the commonwealth. - 1748, August 12.

2797.

CONCERNING GOOD SPIRITS WHO [ARE] IN THE INTERIOR WORLD OF SPIRITS. There are, as may be seen above, evil spirits in the interior world [of spirits]: there are also good spirits [therein]: but they do not communicate with each other, unless it please the Lord. When these spoke together, I could not understand anything: but there was to me as it were a pleasant silence with the perception that they were speaking with each other. When in a dream evil spirits of the interior world [of spirits] induced things that were false, the good spirits were distressed [vexabantur], not knowing other than that [it came] from me. When I awoke then in order that they might know which and what [quod et quid] [came] from evil spirits, I spoke with them in silence, so that not anything from the sphere of evil spirits reached them, unless of the Lord's good pleasure. - 1748, August 12.

2799.

(HOW THE SPEECH OF MAN IS DIRECTED THROUGH SPIRITS. I sometimes wondered that I have not perceived that my speech was determined through spirits just like [as] my thought. It was today granted me to know, that the thoughts and will of man are directed by the Lord through spirits, and that speech follows from thought, according to the ideas of thoughts, and that speech is a natural consequence which follows in order whatever is according to order. This is not so directly [immediately] effected through spirits as the thoughts and will.

2800.

But still there are spirits allotted [dicuti] to every part of the organs of speech, as you may see elsewhere, as well to the tongue, as the trachea and lungs. But their conatus effects this [id fit] like every natural [thing] that is in order. But these spirits are not aware of it. - 1748, August 12.)

## 2801-2850

2801.

OF WHAT QUALITY ARE SPIRITS WHO COME FROM THE WORLD AT THIS DAY. It has been shown me by much and long experience that spirits who come from the world are so ensnared by the worst evils that they can never subsist, which today was also shown. There was presented before the sight a fair and innocent infant, with eyes closed, and then a slight remission was granted to spirits, so that their quality might appear. It was then plainly perceived that there were [such as] wished to kill, to trample under foot, to treat in an infamous manner [this infant], and one in this way and another in that: thus [would act] in many ways against innocent [ones]. These things were their thoughts and interior conatus. I have said that such things do not appear in general life. It was said that their interiors now begin to be of such a nature, and unless civil laws held [them] in bonds they would rush into the like crimes, as also that unless they were concerned as to their gains and honors, consequently their reputation, conscience would have little or any effect at this day. Wherefore the last times of the world are at hand. Certain spirits laugh at such things, as was also shown; they laugh that they are so, and laugh at its being said that the last times are at hand. - 1748, August 12.

2802.

THAT THEY WHOM THEY CALL SAINTS [sanctos] [AND] VENERATE AND ADORE AS [SUCH], AS WELL THOSE OF ANCIENT TIMES AS OF THE PRESENT DAY, CAN YIELD NO ASSISTANCE AT ALL TO ANYONE IN THE OTHER LIFE. It has been often granted me to speak with certain of those whom men regard and adore as saints. But this I can testify, and from their mouth, and from those things which I know from living experience, that they are anything else than saints, and that they cannot even help themselves in the least, still less someone [else]: neither by prayers nor intercession; for in the other life [their] prayers in behalf of anyone are not granted, not indeed in the other life in behalf of themselves: yea no one is well treated by means of the reflection that

someone may be loved [by the Lord] for other's sake, or for the sake of saints - rather the reverse happens. I can testify that they are able to help no one, nor themselves. This they have told me with living voice, coming to me in order to declare it. - 1748, August 12.

2803.

CONCERNING THE CHANGE OF HUMAN DISPOSITION IN THE LIFE OF THE BODY. That man after the life of the body retains all his nature, or natural disposition, which he has acquired to himself in the life of the body, this is the truth, and after the life of the body that it is not changed, but that those things are superadded by the Lord which cause him to be able to be in a better society and thus among the celestials.

2804.

But as concerns the nature of man, so long as he is in the body, everything indeed is retained which is ever brought from infancy, and thus it is formed, but in time of his life it is varied [changed] till the last hour of life, as well by this that many things are added [adjecta] which separate general ideas, [as by those] that bend these from elsewhere, thus towards the good and true: for continually while man lives [his] ideas are enriched either with evils or goods, and thus are either condensed like stagnant water or are diluted. - 1748, August 13.

2805.

Not otherwise may the change of state after death be conceived than that there are added [adjecta] to ideas from without those things which cause that at last his soul can be in good societies, but in the life of the body that they are implanted within ideas. - 1748, August 13. Hence it may be evident wherefore it is so many times admonished in the Lord's Word that so long as there is time before the door is closed for them who are called to the feast that they come to themselves and get themselves oil in [their] lamps: as also what is meant [by] that as the wood falleth so it remaineth.

2806.

CONCERNING THE SPEECH OF THE ANGELS. I have heard the speech of angels although I have not perceived [it]. A certain spirit spoke, and with his speech followed so mild [lenis] a speech [that it was] like a stream of speech not understood. I heard the stream and perceived that many things were therein, and these in [every] single simple word of the speaker were the innumerable ideas of angels speaking. Because these were not understood, but it was only perceived that there were [such], there was the likeness of a river full of copious ideas. Wherefore I was told that this was the speech of the angels, and that the speech of the spirit was a certain general [commune] principle wherein the angelic discourse was contained - just as in all harmony, unless there is present something general, as it were, a general concord [consonans incommuni].

2807.

There is not given a distinct singular - likewise in all musical instruments and in the speech of the body and the operations [actualitate] of each of the senses, which generals are yet unknown to the learned of the world but still are present. All the organic membranes of the viscera, muscles, organs, are generals in which and with which particulars distinctly exist. Such was the speech of the spirit, and whether the angels had spoken the same, as what the spirit uttered in general [in communi], I do not know, for there can be granted to be in and with the general, other things than what are in the general, but not such as are discordant [repugnant]. - 1748, August 13.

2808.

THAT IF IN THE WORLD, THE SPHERE OF THOUGHTS OF LOVE, AND LOVE OF GAIN WERE ABSENT, ALL WOULD BE INSANITIES. I saw an insane woman [insanum] in the street, and it was granted to think and to say to spirits, therefore also to perceive, that if in man that external were absent, which is formed from love of self and of gain, consequently therefore the respect from which is paid to these, then would all be alike, with a variety of insanity according to each one's nature acquired from [by] himself. Such thoughts are like those of that insane woman which in her case [apud eum] were not retained, because she was poor and in ragged garments. Hence may be evident of what quality are spirits in the other life where such external is taken away and

thought only prevails, to wit, that [they would be] mere insanities if they were not governed by the Lord alone, therefore by wisdom and intelligence itself. - 1748, August 13.

2809.

CONCERNING ETERNAL LIFE, OR THE LIFE AFTER DEATH, THAT IT MUST BE THE END. I spoke with spirits that in the life of the body the end of all human thoughts and actions should be in reference to the life after death, or eternal life, for that which is eternal is, and that which [is] in the life of the body not even is, except in reference to eternal life as an end: therefore thither ought all the thoughts of man to be directed: This inasmuch as it was perceived, in spiritual idea and published with a spiritual idea was confirmed by spirits as a constant truth. - 1748, August 13.

2810.

A COMPARISON OF SPIRITUAL, AND CELESTIAL THINGS IN THE WORLD OF SPIRITS AND HEAVEN, WITH THE ATMOSPHERES AND WATERS. In the world of spirits and heaven all things obtain their place and situation, according to their nature and dispositions, so that not the least thing is wanting. In like manner there is a gyration of all things according to celestial forms, to wit, of all spiritual and celestial things from the Lord, which is ineffable because incomprehensible. Hence each and all things obtain their situation in the Grand Man [Maximo Corpore] and certain, as may be seen previously, according to the changes of their state as to the operations of spirituels into their phantasies, are borne [carried] from their situation into others, and are then as it were wanderers: but still are brought back into their situation befitting their nature and disposition. By way of comparison and representation: nearly the similar exists in the human body as to liquids, also in waters, also in atmospheres which still are borne by circumvolution to their place, according to their lightness [levitates], figures, and the remaining [things] of their nature. - 1748, August 13.

2811.

CONCERNING GENERA OF CERTAIN [KINDS] THEFTS, WHICH ARE MANIFESTED IN THE OTHER LIFE. There are secret thefts, yea of the minds [animorum] of man, so that they attempt in a thousand modes to

gain and insinuate themselves into the minds of men, yea by a sort of theft, to wit: by wholly putting on that which is pleasant and dear to another so as to present themselves, as it were, in the same person, and when in the life of the body they have acquired to themselves, by actuality, such a kind [genus] of theft, of which there are genera and species, then everyone is determined according to his nature acquired by actuality - certain to scarcely any other end than self-repose, their own pleasantness, praise, and that they may snatch [these] from others, but these are not injurious: but others seek a similar [think] and act more ingeniously, and at length having acquired that nature for ends that are different, for instance, to snatch away the goods and honors of others in any manner whatever: such are the worst. There are given genera and intermediate species, as well genera and species of captivating the minds of others, as genera and species of ends, for which they are solicitous, also genera and species of the modes in which they strive therefore, and of the modes in which it is manifest in the eyes of man, or hidden from them. These [things] were shown me by living experience through two spirits known [to me] in life. - 1748, August 14. There are also such as captivate minds [animos]: still as they put on persons for sake of adultery, they are adulterous thieves. This also is one genus as respects ends, which are adulteries.

2812.

It was also shown me by living experience that such as desire to gain the minds of others, with the end of snatching away the goods and honors of others, when they arouse this [trait] in themselves in the other life, and so desire to command all: When they arouse in themselves the mind to command, then from the interior superior region of the head they proceed in their cupidity and persuasion, which then inheres in the mind, by a certain arched way above the head towards the posteriors of the head, into the part of the occiput under the cerebellum where [is] the cavity above the cervical vertebrae, and there locate themselves, and so think how they might be able to snatch away everything, as well the goods as the honors of anyone, and thus command over them and others. When a spirit was carried [ferebatur] by way of that arch, then other spirits said, -

2813.

that they perceived dreadful and horrible things, which I did not then see or perceive. Afterwards when they were in the cavity of the occiput, I have perceived sensibly [sersu] and heard their continued murmur, and then also have seen, what was at a later time seen by the spirits, to wit, many human images various [and] black [of various blacks]. In a word, it was inauspicious [forbidding] and horrible to view, and it was said that they seem to themselves to pass the time [degere] in filthy and forbidding places. One female [una] of such quality has been already seen by me. When I thought I was passing through the gate there was opened to me another gate at the side, where was a forbidding and empty place as if [uti sohla och stygga windar].

2814.

Such constitute what is called trulldom: for they devise various arts, how to be able to captivate and fascinate the minds of others, for the sake of their own ends, so they do nothing if they learn trulldoms konster, as far as occasion is furnished.

2815.

Such in the other life perceive nothing that is spiritual and that relates to the life after death. Whether such things are heard, written, or spoken, still they have no effect upon them, because reflection upon such things is not granted them, for they inhere only in mundane and corporeal things wherewith they are ensnared.

2816.

Such also when they had imbued [their] nature can be in the persuasion of any idea whatever by removing everything which opposes or disproves, so that there appears nothing but a persuasive [principle]: they remove everything that dissuades so (((that not anything at all appears: therefore there is therein nothing of a doubting, still less of a negative [principle].))))

2817.

These genera and these species of men were unknown to me: but when I conversed amongst spirits, I perceived that such are given, and are highly injurious in general [communi] life. - 1748, August 14.



2818.

It was also observed that such are below the right foot, whither they are thrust out, and there in solitudes, as if alone they live with anxiety in places of which [mention has been made] previously.

2819.

I have observed when such were below the right foot in filthy and excrementitious [things] which they seemed to themselves to carry, that they still had similars to themselves high above the head who corresponded, and when they were in the cavity of the occiput that they also had high above the head those corresponding to themselves who manifested themselves and with whom I afterwards spoke. They said that they who are high above the head, in a right line with [as to] the right foot where their dwelling is, when in the world of spirits, act with them, therefore are of a like nature. - 1748, August 14

2820.

They who were of a like cupidity above the head said that with them they cannot be together because they wish to snatch away from them their goods and to command [them]: wherefore they remove them from themselves to every place else, where they wander, and this is the reason that such wander hither and thither in the world of spirits. Those who were above the head in a right line as to the right foot did not seem to me so evil as to wish to snatch away others' goods, but they aim with ardor to command others and such as are of similar genius, to wit, wish to command and at the same time to snatch away the goods and honors of others by craftiness and artifices [which] they employ as means to subjugate those who do not wish to submit themselves. Wherefore they do not wish to associate with these, but remove them from themselves and send them away, as it were, hither and thither, that they may obtain their end, which is to command many of those who are high above the head are attentive to the matter. - 1748, August 14.

2821.

CONCERNING A CERTAIN DREAM, AND A VISION WHEN I AWAKED. In a dream appeared to me my father in the life of the body, and in the dream I spoke [to the effect] that a son need not recognize his

father for father after he has become his own master [sui juris]. While being educated by him therefore in his house, then [his father] should be recognized as father because he is then in place of the Lord: nor does the son then know what to do save from the information and guidance [manuductione] [given him by] the father. But when he goes forth from his [father's] house and becomes his own master so as to be able to guide himself from his own mind and know what to do, then the Lord is his father. These things I spoke in a dream, and I awoke: and then there seemed to me a long roll [that was] round, which stretched [perrexit] lengthwise [longitudine] from heaven. [It was] formed of long sticks [arranged] about each other in the circumference, lengthwise [secundum longitudinem], and bound together by most beautiful textures of various colors: the colors were bright blue,

2822.

which [belonged to] their intertexture. The beauty cannot be described nor depicted: for such are the things of heaven that are represented that they cannot be described nor depicted; and I was told that the angels receive such gifts when they please the Lord. I perceived that such things are let down from the more interior heaven to the angels of the interior heaven, and that such are the representations in heaven which are understood, for there is nothing at all in such a celestial bundle [fascia] but signifies something: thus they perceive at the same time with what is depicted before [their] eyes what is signified thereby: thus innumerable things at one glance of the eye which cannot be declared in words. - 1748, August 14.

2823.

CONCERNING THE FALL OF THE ANGELS FROM HEAVEN. It was again shown how the fall of angels from heaven appears to the eyes of spirits when, to wit, they go away [depart] into falsities: and lest the society may be infected by the falsity he falls from heaven. This happens very frequently, but when he has been instructed in the world of spirits, and thus [is] in a state of truth or obedience of his naturals, or repose of the naturals as regards truth, they are again received into the heavenly society.

2824.

As respects the fall it was thus represented. There appeared at first a circumflexion, as it were, of a veil, round about, over the head, by its turning about [conversionem] at a distance. It was a floating veil [velum volans] like as I have seen somewhere in pictures: and then the circumflexion [was] faster and faster, so long as such a veil appeared above [superius]: but by swift revolution [circumvolutionem] [he] appeared like a sphere of horizontal rotation [circumactionis] such as characterizes the whirled sphere of the atmosphere, and this [was] from right to left when he appeared thus driven around [circumactus]: which was the result of the phantasy belonging to the falsity, that thus whirls him round, from which there appears such representation. With the angel who falls, such is the insanity of his natural mind when he falls into the world of spirits (I do not know whether [it appears] to him): then is represented such a whirling and sphere of such whirling.

2825.

When the veil is thus formed into such a sphere then another near him, a little more remote [longius], snatches hence the sphere of the veil, revolves himself in a contrary direction so that that veil is unwound and so lessened, but is continued quite a long time from the circumference to the central place where he [is], and when he comes near him he falls downwards, yea into a lake, black [and] very filthy, and there remains until liberated thence by the Lord: the water is so filthily black that it can scarcely be described. Such falls frequently occur: for thus heaven is freed from falsities; but when they have been instructed in the world of spirits, and so [become] better, they are again received. This happened at a distance to the front, and many falls of others also [were] seen.

2826.

There was speech in heaven concerning hell and the various punishments and vastations there, and there was [one] who supposed for certain that infernal punishments would last to eternity, and that their end can never be given, still less redemption from hell by the Lord: to whom it was nevertheless shown that never can any punishment be given in the other life except for an end, still less can it be thought that any punishment is given without an end, to wit, that by punishment and torments he may be tempered so as to be able to be in some good society. In the Lord nothing is given unless an end to good: The divine Itself and

Divine Wisdom is the [an] end of good or to good: therefore it would be contrary to Divine wisdom or contrary to the Divine that a soul should be tormented to eternity without an [the] end of good: which is explained by the rule known in the world,

2827.

the greatest justice would be injustice. Man has deserved this, and such is man, wherefore eternity is preached: but the intercession of the Lord or the redemption of the Lord intervenes and liberates or takes away from hell; for if [punished] to eternity there is no man who is not liable to eternal damnation, because in no one is there anything but mere evil: therefore everyone is damned [condemned], but is rescued by the Lord. That spirit with me has been rescued [taken] from the black lake, and I perceive that something false inheres, wherefrom he is nevertheless liberated by divine means, for the societies of heaven possess from the Lord their desire to lose no one, for they reject no one, but he rejects himself, and thus it is with his phantasy. - 1748, August 14.

2828.

THAT THE VERIEST [ipsissima] LIFE IS NOT OF MAN, BUT OF THE LORD, A SUBTLE PROPOSITION [PUT FORTH] BY CERTAIN ONES, EITHER ANGELS OR SPIRITS. When I awoke I was in speech with angels, as usual, and then [there were] certain who thought [were thinking] that the life of man, spirit, and angel is of the Lord alone, and that they are only recipients of life; and that we only think we live, that it is granted by the Lord so to think, and that hence we attribute life to ourselves, [that this] is a fallacy, for we suppose to be ours that which is not ours, yea suppose it belongs to the eye to see, and to the ear to hear, when yet it does not belong to the eye and ear, but they are only recipient organs of sight and hearing. In like manner if the fallacy is not removed we also suppose the hands and feet to move themselves of themselves, when yet it does not belong to the hand and foot, but to the spirit, which acts within, as may be well known to anyone. The proposition was of such a character and insinuated with the persuasion that man, spirit, and angel cannot think that [anything] is his, and so is appropriated to him, as appears [to be the case], unless also there is life in the recipient who can perceive and feel this. This lasted some time with the persuasion that

so also it appears; but I was kept in the persuasion, that the truth is, that life is of the Lord alone, -

2829.

and inasmuch as [this truth] was confined in the persuasion [of theirs] which was communicated to me. I could not be rescued [extricated], but although I could not in that state be extricated, yet I was held in the persuasion that the truth is not therefore to be receded from, like as if anyone should recede from the plain truth which is before his eyes, because he is not acquainted with causes, or reasonings from causes: But they were informed that the life of the human soul, to wit, of his inmost and more interior mind, is not of man, but is of the Lord. The things of the mind are what receive life, and by these is communicated perception and sensation to the natural and corporeal mind, and inasmuch as man and spirit lives in his natural and corporeal [principle] he thinks life which belongs to the Lord to be his own, just as he supposes that sight and hearing and touch belong to the eye, ear, and body. There is no need of adducing more [facts]: for thus might be presented the connection of inmosts with more interior things, and of more interior with interior things, and so with exteriors; also in the organs of the body, wherein in their manner exteriors depend on more interior and inmost things by most pure [principles] continued from more interior and inmost things. - 1748, August 15.

2830.

THE ANIMAL AND VEGETABLE KINGDOMS CORRESPOND IN SUCH A MANNER, THAT WHEN MAN THINKS CONCERNING THE ONE, SPIRITS AND ANGELS MAY, AT THE SAME TIME, THINK AND SPEAK CONCERNING THE OTHER. I spoke concerning a certain vegetable in order to demonstrate a certain truth, to wit, that the truth is not therefore to be denied although doubts occur which cannot be solved [extricari]: which should they persuade would, as it were, destroy truths. When my idea was fixed on [in] [that] vegetable for the sake of demonstrating that truth, and afterwards on [in] animals [animatis], I then perceived that the idea was not so conjoined, and, as it were, continuous as at other times. I was told that when my idea was on [in] the vegetable, theirs was on [in] the animal, and when mine was on [in] the animal, theirs was on [in] the vegetable: for such is correspondence,

so that from one thing it may be thought concerning another as if it were the one. - 1748, August 15.

2831.

CONCERNING THE REGIONS WHITHER PHANTASIES TAKE THEM. It may be seen above that angels fall down in such a manner [ita] when [they wander] into phantasies confirmed by ratiocinations. Such falls are very numerous and nearly every moment: otherwise heaven could not subsist, for never to eternity can anyone be cleansed from phantasies, yea not fully from a single one (but it is not a cleansing). When they fall down then they are driven [exercised] [aguntur] according to phantasies, some in this way, some in that, some in this region, some in another, some perpendicularly downwards, some otherwise. Thus they who suppose [things] are done in hell and the world of spirits without any end [in view], these fall perpendicularly downwards into such a lake: it is black mud, because [they have] nothing of life. Only in the end of things is the living principle, because [it is] the Lord who [is] the End.

2832.

But they who are in the falsity that man lives from himself, are borne to the front in a line a little oblique, prolonged to the front, towards Gehenna, where appears a certain flamy [principle] like as was now also shown me, that phantasy has carried them thither, and when they carried [ferrent] themselves lengthwise obliquely to the front, they said that they are borne to the ends of the universe. - 1748, August 15.

2833.

CONCERNING THE HEBREW LANGUAGE. There are many words in the Hebrew language which contain a complex of many ideas in one, from opposite to opposite, so that the sense cannot be understood but from series, and this from the interior, otherwise than is the case in other languages, because they were in representatives, so that in one general idea might be many things, and so they did not come to interiors, because they were of such a character. - 1748, August 15.

2834.

ALL THE CUPIDITIES OF HIM WHO IS IN FAITH IN THE LORD, AND THE FALSITIES WHICH ARE IN HIM, ARE NOT EXCITED BY HIM, BUT BY SPIRITS, WHEREFORE ALSO, THEY ARE NOT IMPUTED TO HIM. This follows from those things which have been already said somewhere else. - 1748, August 15.

2835.

THAT THERE ARE DISTINCT FACULTIES OR LIVES ONE WITHIN ANOTHER. It was shown me from heaven that there are distinct faculties of life, one within another. The outermost belongs to the body and the things which are of the body. That this outermost faculty is distinct and separate in itself from the interior, is plain from the life of man when the body is removed, wherefore his spirit lives, when the body is dead, which could by no means happen unless it were distinct, for it can be separated, and is separated. But the spirit is, as it were, a new continent of interior faculties, as I plainly know that there are spirits in the interior sphere, which is the interior faculty of spirits: and that the exterior may be cast off, and thus [the spirit] come into the interior, and from the interior return into the exterior. This is evident to me from considerable experience. That there is a still more interior faculty is evident from angels, who are in a still more interior faculty.

2836.

Further, that there is also given a more interior and inmost. These faculties in man appear as one, and by the ignorant are attributed to the body alone, and [they suppose] that they are not distinct from each other, hence, not separable; when yet I can acknowledge that I know from manifold experience that it is so, and that the life of the exteriors is [from] the order of the interiors, and the interior life is of the more interior [lives], and that the life of man is of the Lord Alone. Thus man supposes he lives from himself, like as his interior spirit supposes that it lives in the body. - 1748, August 16.

2837.

THAT EVERYONE FORMS HIS SOUL FOR HIMSELF DURING THE LIFE OF THE BODY. I spoke with spirits yea, in a spiritual idea, that everyone forms for himself his natural soul, consequently a certain natural instinct as it were; for souls and spirits after the life of the body

are borne away [along] by a certain instinct to the commission of evil; for in their soul, from [things] acquired by actualities, is a natural [principle] which is not otherwise circumstanced than instinct with [in] the animals, with [this] difference that spirits can reason, yea, concerning spiritual and celestial things. The soul which he forms for himself is the natural mind, which has obtained dominion over their spiritual mind, so that their spiritual is, as it were, subordinate to the natural mind

2838.

In [apud] those who had attributed all things to self, in the life of the body, and have supposed that they have led themselves. It is otherwise with those who are led by the Lord. I spoke with spirits concerning this, for so shrewd and cunning are some, that they are much more cunning than in the life of the body; but that cunning is the natural [principle] which they had acquired; thus a certain instinct, which they are unwilling to admit, because they suppose themselves to be still in their bodies, and do not know other than that matters are similarly circumstanced, inasmuch as when they are in any natural faculty they no longer reflect, whence is this, or why is this. They suppose [that] so it has been. - 1748, August 16.

2839.

Inasmuch as evil is increased and augmented up to this time, man proceeds more and more contrary to order, and his actual [principle] slight [paucum] [at first] is worse by much actuality, since evil has grown up by inheritance: wherefore, inasmuch as [man acts] more and [more] against order, because against faith or the truths of faith, therefore there is more need of the assistance of the Lord. The more [he acts] contrary to order, the greater force is required to reform him; consequently they need more spirits, though they who are led more according to order, require fewer spirits with themselves. In like manner, all things in the body which follow according to order, for instance, the operations of the internal viscera, which are denominated natural, do not require the immediate help of spirits, because they [proceed] according to order. - 1748, August 16.

2840.



(THAT EVIL SPIRITS SUPPOSE THAT THEY ARE ABLE [TO DO] MUCH. Evil spirits have often said, that they can [effect] much, and are of considerable power; thus do they boast of themselves everywhere, for so they suppose. It is quite different with good spirits and angels, who believe that they can [effect] nothing, and that the Lord can [effect] each and all things. It was also granted to reply to evil spirits, that they can never [effect] anything; at which they wondered, and thereby were made indignant and angry; and inasmuch as they cannot know otherwise, because they are not in faith, it was given to tell them, not only that of themselves they are only organs, and have no life, thus are of themselves dead; [but] also, today [they were told] that were it not granted them so to think, they would be deprived of all their life, and that they are permitted so to think, in order that they may be kept in life, and so be capable of being reformed [emendari]: yea, affirmatives [affirmations] are given them, through effects which are produced, through them, therefore wonder that if they lived, they may be held in such an opinion. If they are held in such an opinion [it is] that they might live. - 1748, August 17.)

2841.

THAT NATURALS AND CORPOREALS SEPARATED FROM SPIRITUALS AND CELESTIALS, PUTREFY. It was granted to say to spirits, that the joys of the world [that] mundane and corporeal [things] separated from spiritual and celestial [things] are similarly circumstanced, as [with] extravasations of blood, as customarily happens [ut solet] in wounds, blisters, and the like, wherein is collected the lymph and extravasated blood, and at length putrefies [blifwas wahr] for [they are] separated from the fibers, just as when the pleasant [things] of the body and nature are separated from their spiritual and celestial principles. This it was granted to represent by a spiritual idea, and [it was] acknowledged by them. - 1748, August 17.

2842.

THAT IT IS NOT OF MAN, SPIRIT AND ANGEL, WHAT HE THINKS, SPEAKS AND DOES. There were certain evil spirits who persistently denied that they think, speak and act from another than from themselves; wherefore, by several experiences, 4, 5, 6, more or less, it was shown them to the life, that [I do] nothing of myself, [and that they

do] nothing of themselves; but whence [it arises] he is still ignorant, so that at length he confesses that nothing inflows except from without him, and that he supposes it was of others (what they thought, spoke, and did), and of himself [suum] (what he thought, spoke and did) when yet they are very much mistaken. This is the confession of those evil spirits, in a state sensitive to experience. - 1748, August 17.

2843.

THAT CRUEL SPIRITS AND ADULTERERS LOVE NOTHING MORE THAN FILTH AND EXCREMENTS. (((((I have spoken) previously of this [fact] that to such spirits, filth and excrements are very pleasant, so that they prefer the pleasantness of beholding such things to all other pleasantnesses, and not only filth and excrements, but also foul, loathsome, and horrid intestines of animals, to that degree, that when they act through man they snatch away all his interior sense, as also [his] sight, to such things, because they, are delighted therewith. This also was shown me by manifest experience; when I walked in the street, they carried away my eyes to all such things; wherever there was filth, excrement and intestines, thither they directed my eyes, although I was ignorant where were such things in the street, because not observed by me. Still they saw these, whilst I was wholly unobservant, and thither directed my eyes, either to [my] side, or about [my] feet, or near and farther from thence; and the did not turn my eyes to anything else. I was told that such are they who are cruel and adulterous, who dwell under the right foot. Hence I could conclude that these observe through man nothing else but such things, because carried away by the pleasantness thereof; and when man is of such a character he is led by them; [but] he who is not of such a character is turned away from such. - 1748, August 17.)))))

2844.

THAT WHEN INFANTS PLAY WITH OBJECTS, THEY SUPPOSE THEM TO BE ALIVE. It was shown me to the life, of what quality are the thoughts of infants when they play with their objects, pebbles, [and] vessels [dockor]; for then infants led me: when [de swate kerlen] I prepared these [toys] then I supposed, as it were, that they saw, that they were alive, and thus when I set these before them, that in no other view do they present these to their minds [quod nihil aliter proponunt], for

they do not reflect upon the fact that [these things] are inanimate. - 1748, August 17.

2845.

THAT SOULS AFTER DEATH, AND SPIRITS SEE ALL THE THOUGHTS OF MAN, AND HIS INTENTIONS [IN] WHATSOEVER HE HAS THOUGHT, AND YET DO NOT KNOW OTHER THAN THAT THEY ARE MEN. Souls and spirits are in such a state that they can perceive, and see the interior thoughts of man, and many things which are at the same time in the thoughts and ideas; they come into that faculty, as soon as being divested of the body they come into the other life; yea, such is their state, that if they had been for a little time in such idea, while they were in the body, they would be reduced to insanities. Spirits are ignorant of their being in such a state; they suppose that they are in no different state from what is theirs, when they think in the body. Wherefore it was granted, to tell a certain spirit who had been a judge in time of his life [that] had men been thus able to know the thoughts, as he [does] mine, with everything which is thereto adjoined, they would have had no need of any investigation, inquisitory process, and controversies whether [a matter] is so, or is not [so]; for they can see more things than man - when he reflected thereupon, than he could know that he was in a more perfect state then when he was a man. For everyone is ignorant of his state in which he is, and which is familiar to him; he scarcely reflects thereupon. It [is] so [with] spirits. It [is] so [with] men. - 1748, August 17.

2846.

THE WAYS [vice] WHEREBY SOULS ASCEND FROM THE INFERIOR EARTH INTO THE WORLD OF SPIRITS. It has not yet been observed who ascend by this, or that way, but that when they come into the world of spirits, some ascend near the back, towards the head, some to the neck, and outside [without] the head, some [quidam, I think] through the interiors of the head, some, I think, through the interiors of the body, and so various ways. It was granted me to observe this many times. Some when they come to the region of the loins are borne between [amongst] the loins. It was often granted me to perceive this sensibly; and certain [were present] as it were with me, as I supposed, in the beginning; but inasmuch as situation in the other life is not anything, but situations

occur according to their nature, so also this [time] the like is felt should they be carried away a thousand, or thousands of miles into the world of spirits, and indeed, from the inferior earth. Some [were, to me] sensibly [raised] through [my] left foot. [They] who are elevated towards the upper [parts] of the head, and indeed, above the middle of the head and are there borne, as it were, into a spiral, [these] enjoy the best lot.

2847.

They are also thrust down by [different] ways; but I do not remember [any], save near the back, and so to the inferior [parts] of the earth. But I have observed that the same are projected, as it were, upwards into the world of spirits, by a different way from what they previously came by. - 1748, August 17.

2848.

CONCERNING THE DECEITFUL. Spirits who are deceitful, are not permitted to be in the world of spirits, unless [their] poison [venena] be taken out of them, or [they be] tempered, so that they may be able to injure no one; but many indeed are to be excepted, who commit evil from a nature, as it were, similar, and indeed deceitfully, but still from natural instinct. But they who [do so] with premeditation, and conceal [their] poison, and thus do evil deceitfully, are [those] who are not tolerated. There is a distinction between deceit as an instinct, and deceit as premeditated. - 1748, August 17.

2849.

In the world also, or their life of the body, the deceitful are distinguished, although they are not discriminated by men. For certain, from implanted habit [consuetudine] and actuality do not premeditate deceits, but wherever occasion is offered, bring about results [exercent effectus] in a deceitful manner; therefore, not in so premeditated a manner. Such are [they] who are tolerated, for their nature is known. But there are those in the world, who premeditate, and hide their deceits in the mind [animo] and wear a friendly countenance, but still meditate under a friendly countenance occasions to hurt, and this a long time. These are they who are not tolerated, and are vipers [cerpentes viperae]. [I spoke] of these, with spirits: for a certain one injured [hurt] me very slightly; but inasmuch as he was of such a character, as to act too from instinct;

therefore a handle [an opportunity] was given me to think and speak concerning these things. - 1748, August 17.

2850.

THAT MAN IS WONDERFULLY LED, [AND] DOES NOT REFLECT UPON ANYTHING ELSE, BUT WHAT BELONGS TO HIS STATE, IN WHICH HE IS. From those things, which have been previously observed, that unclean and evil spirits have reflected upon nothing else but excrements, filth, intestines, because they are in that state, that hence they derive their pleasantness [jucundum], and did not see whatever was round about, because they did not reflect thereupon, as upon the houses, and many objects which were present to the eye; consequently that they saw those things, which were concealed from my eyes, yea, so hidden, that the could not be perceived [sentiri] save by odor, [things] which [might be] one side [ad latus] as also was the case, hence may be known, that whatever the quality of man, and what his state, whatever be the manner in which his eyes are cast around, and no matter what he hears, yea, what he speaks and thinks, still he does not reflect upon [any] other things than such as his pleasantness [jucundum] and desire take up [aufert]. The rest are to him as shades, all as it were, rejected far to the sides, so that he sees and hears, and does not see and does not hear. - 1748, August 18.

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2851.

Hence may be known, how from the ideas of my memory, evil spirits, each according to his state and nature have taken the things, whatever in the composite idea was such as accorded with them [suited]. Some [took] remote, some, more remote things, which were far to the side of the idea; also from every object of thought, hearing, or sight, were brought [such things] thither [to them]. For it is thus with the ideas of memory, that very many things, and even dissimilars [aliena] may be successively associated; and ideas, like a field of many things, are compounded from objects of the senses and thought, thus are associated; they are, as it were, companionships of very many things, and in whatever manner the simpler ideas are consociated and associated, and whatever their quality, such is man, as regards that idea, and when men after the death of the body are amongst such spirits,

2852.

then every [spirit] according to his nature, takes away what belongs to his disposition; thus man is rended, suffers, is distressed, and undergoes many kinds of pain, anguish, torment, trouble; in a word, the evil spirits with me have taken out, from my composite ideas, the things which were far separated from the center of the idea, and this very many times, whereat I sometimes wondered greatly. Nevertheless, the case is similar as to what is taken away from objects; that unclean spirits saw what I did not see, and [directed] my eyes to filth, wherever it might be, near [my] feet, at [my] side, at a distance thence, and of which I could not have been but wholly ignorant, had not such [spirits] known, felt, and thus seen it. - 1748, August 18. The reason is, because they remove everything, so as not to see, and some abhor that which does not accord with their unclean pleasantnesses. Wherefore they reject to the sides whatever does not agree, so that to them [such] are not only shades, but darkness [caligo] and cold, [and] as it were, death.

2853.

I have also observed that in those things which appeared obscure to the eyes, so that I did not know what it was, [these spirits] could induce phantasies of similar things, [as] that they were loathsome intestines. Thus in each thing not seen by them, inasmuch as their phantasies inhere in such [filthy things], therefore [in things] which are obscure, [these spirits] make them out to be such [filthy things] before they are discriminated by the sight, when they are plainly seen. - 1748, August 16.

2854.

THAT THE INTUITION OF ENDS AND PERCEPTIVE AFFECTION DISTINGUISHES MAN FROM THE BRUTES. I spoke with spirits [to this effect] that ends in man are what lead him, and what man aims at, to obtain; also that the intuition of ends is what distinguishes man from the brutes. A brute animal is ignorant of ends, because his soul is of such a nature. But man ought to know ends and aspire to them, view them, and be affected by them. Since therefore the first and last end of man, is eternal life, and he is of such a nature that he can view ends, wherefore unless man views the true end, or his eternal state, and so the Lord, he is not a man. - 1748, August 17.

2855.

THE HELL OF THOSE WHO ACT FROM PREMEDITATED DECEIT, AND HAD PUT ON SUCH A NATURE. (((There were also shown to me spirits who are accustomed to deceive men by subtle [acute] deceit, by putting on an agreeable [suavem] face and speech, and hiding within [their] poisonous deceptions: thus desiring to captivate, destroy and slay men, and placing therein the pleasantness of their life. These were permitted to come into view [conspectum] and to contrive [nectere] their deceitful arts))))), which was done with such cunning [subdole], that the spirits of the interior world could not have known it: When these cause to actually affecting [these arts], suddenly the interior world was closed, as I could perceive [persentire] by the sudden silence.

2856.

So that while I was walking the street, the noisy crowds [uproar] suddenly were [was] not heard, which is a proof that thus the world of interior spirits is closed. This is called a sudden silence. (((Then they were far from me towards the anterior [regions], and spoke with me; and

I was told, by others, and it was insinuated that such were those who, with premeditation, contrive subtle deceits, and so deceive under a friendly countenance, thinking of nothing but the ruin of the neighbor.))))) It was also permitted them to see such things in me as were base [tetra], whatever I have thought that was impure and the like - which they collected and saw with considerable acuteness, [but] not anything that was good, inasmuch as they reject such, and do not receive it unless for the sake of deceiving under a friendly countenance.

2857.

((((As respects their hell, it is more terrible [atrocious] than the hell of others, and more terrible than the hell of those who kill from hatred [homicidarum ex odio], and of such as act without premeditated deceit. It is in front, near the boundaries [fines]. When they were cast thither, perhaps they have been there before, and were hence emitted, it was then said, that they live amongst serpents, and the more subtle their deceitful poisons, the mere poisonous and subtle the serpents, and the greater the number that surrounds and torments them, so that it inspires horror, merely to relate it. Such a hell awaits those of this character: into such [a principle] is their deceit burned. - 1748, August 19.)))))

2858.

(((((Such [spirits] are not like those, who are deceitful by nature, and place prudence therein: for when these are present it is immediately known, as well from their wishing to speak [whisper] into the ear, and tacitly, as that their speech is of such a sound, so that it is forthwith perceived [if they are present]: also at the first sound of [their] speech their thought comes forth, which thought is plainly perceived in the other life. Such deceitful [spirits] do not meet with such a hell [as the one just described] but another. But it has been told concerning those who are such, that it cannot be perceived, but that they are friendly from the sound, or the speech, and yet conceal a mind to injure and destroy.)))))

2859.

Such can also deceive interior spirits.

2860.



THAT SPIRITS WHO REPRESENT ANOTHER PERSON CAN BE INDUCED [TO BELIEVE] (THAT THEY ARE THE SAME AS THOSE WHOM THEY REPRESENT) AND THAT A SPIRIT, EVEN [ONE] WHO HAS BEEN KNOWN TO [ANOTHER] SPIRIT CANNOT KNOW OTHER THAN THAT [THE OTHER SPIRIT] IS THE SAME [AS THE ONE HE REPRESENTS]. This was many times shown me, that spirits [who] spoke with me, did not know other than that they were the same, of whom I thought [cogitatum] nor did other spirits know otherwise: for instance [sicut] a certain one whom I knew in life was so similar to him (who yesterday and today spoke with me), in everything that was his, that as far as I knew, nothing [could be] more similar. Wherefore let those who speak with spirits be careful lest they be deceived, when [spirits] tell them, that they are those who were known to them, and that [they] are dead.

2861.

For there are genera and species of spirits of similar faculty [who] when similar are called up into man's memory, and thus are represented to them, they suppose they are the same. Then from the memory are worked all those things which represent them, also words, speech, sound, gestures and many things. Moreover they are so induced to think, when other spirits inspire them, for then they are in the phantasy of those [other spirits] and suppose they are the same. - 1748 August 19.

2862.

CONCERNING TRAVELLING [viatoribus] SPIRITS, WHOM OTHER SPIRITS FLY FROM. I heard spirits sounding as if with little bells, where-with it is customary in England to deck horses drawing carriages and burdens [loads]. There was a similar sound of bells, and as it were, a similar gait, so that for a long time I could not know other than that they were such; but I perceived that it was spirits who thus sound, just like belled horses before carriages, also stepping quite slowly, and inspiring a perception that they are travelers. They came from the back part of the head, and progressed slowly: it seemed as if they proceeded towards the anterior [parts] of the head: but this was a feigned and represented thing [simulatum et effictum] flowing from their phantasy, which is also wont to simulate, as if they were elsewhere, when yet they remain in the same

place. Thus they cause that they are [themselves to be] heard, as if present everywhere.

2863.

When their sound was heard by other spirits, they fled. I supposed that it was similar to the east wind: (of which [I spoke] above): for it was something of this kind that dispersed the spirits. The spirits fled thence, and said that [these] are of such a character that they carry off their goods therefore that [these steal]: wherefore they fled: and when I asked what goods they carried [might carry] off, in the other life, they said that everyone had something, which he did not wish to lose. Wherefore I can understand, that such spirits as are endured with that phantasy of possessing goods, to wit somewhat of gold, silver, garments and the like, were dispersed by those [other spirits]; and when the phantasy of the others who may steal, inflows, then they flee away and are dispersed. - 1748, August 19.

2864.

CONCERNING THOSE WHO EMPLOY SORCERIES, OR TRULLDOM. In sleep, I was harassed by those who employed [practiced] sorceries, or trulldom, but I do not remember in what manner I was harassed. Having awaked in the night, I perceived that such [spirits] were around me, yea also in the skin of my head; for when I had awaked, many fled away, and indeed, as if from the skin of the head, here and there, with a slight hissing sound, like as when some little distended vesicle is perforated. Such was the quick sound of that hissing [hastigt hwasande som af wader som utfar:] or like the [hissing] of serpents many of these dwell in the outermost province of the head, to wit in the skin thereof.

2865.

When I awoke, they also breathed a wind quite stormy and perceptible [sensibilem] into the part of the occiput over the forae [cavity], yea supposed that they breathed trulldom therein, and this would kill or hurt me in some way. Wherefore they also occupy that region.

2866.

(((((I next saw many serpents [angues] crawling in a sort of court [curia], so that the court which was paved [strata] with stones)))))) as it were of earthenware of light yellow color (brick of a light yellow color), was crowded with such. It is said that [those spirits] live among such [serpents] and love such things, but that those serpents are not venomous. - 1748, August 20.

2867.

CONCERNING THOSE WHO HOLD AS A PRINCIPLE COMMUNION OF ALL THINGS. There are those who hold to the principle of communion of all things, thus also of wives, therefore have miscellaneous intercourse, of whom, I think, [I have treated] previously. These are at a great distance, high up in front. They speak as if they were good, but they are wicked, as also deceitful: wherefore their punishment is also that of serpents [serpentina]: by which they are tied up as it were into a little bundle, and so the serpent is stretched winding around them from side to side [in latum], and draws over all, as it were, a ball, bundled up [confasciculatum] and they are cast out. - 1748, August 20.

2868.

THAT THOUGHT IS PERCEIVED BY SPIRITS, [AS] LIKE AN EXHALATION AND [THAT] THEY ARE LED BY SUCH. I have carried on speaking with spirits in different modes: There is a speech very similar to the human [speech] and to language [linguae] with a manifest action on the tongue and organs of speech - next a cogitative speech as it were, thought speaking besides this purer [speech] which is of interior thought, the thought whereof I did not perceive except by a sort of exhalation as it were, or [a sort] of thought exhaling from the interior. Therefore, there are many intermediate varieties of speech [loquela sunt intermediae plures] [by] many of which I have conversed

2869.

As respects this speech, to wit, exhalative as it were, the spirits who were at a great attitude above the head perceived it very distinctly, and spoke the things whereof it was thus thought, at which I wondered, and indeed for some time. They also perceived that there was with me, as it were, an exhalative [principle] of speech: and I observed that spirits are led to speak thereby, so that otherwise they could not have spoken. When they

observed this, and I told them that they did not speak anything, but that which they were led to speak, therefore [did not speak] from themselves, they were indignant. This also occurred, was shown them, and observed many times. - 1748, August 21.

2870.

THAT THERE IS MUCH SWEETNESS IN THE PERCEPTION BY THE ANGELS THAT THEY DO NOT THINK OF THEMSELVES. ((It was granted me to perceive suddenly [on a sudden] the sweetness of the angels in perceiving this, that they do not think of themselves, consequently do not speak and act [of themselves], for hence is rest [quiet] and confidence, and very many pleasantnessess. - 1748, August 21.))

2871.

But the rest who are not angels and among the good, instead of sweetness perceive tedium [and] annoyance; they are indignant [and] angry; which also was often granted me to observe. - 1748, August 21.

2872.

THAT EVIL SPIRITS CANNOT DESIST FROM ASSAILING THE GOOD. Evil spirits continually assail in various ways by deceits, cunning, malice [and] rashness, the good and the things which belong to true faith. Good spirits do not assail, except to defend themselves, as I have continually observed. Evil spirits were asked, who threw shade and contempt on those things which were written, whether they could desist from assailing; they said, No. Wherefore they were told that if their nature is allowed relaxing, they cannot desist; but if they were held in bonds, they can. They were not willing to admit this, although they are well aware that such is the case. In a word, as soon as their bond is relaxed, they rush into all deceits, craftiness, malice, cruelties, and abominable things, as was given me to know from much experience. - 1748, August 21.

2873.

A DISCOURSE WITH ABRAHAM, WHY THE JEW WERE BORN AND LIVED, AND YET ON ACCOUNT OF THEIR INFIDELITY ARE CONDEMNED. Abraham was present today and breathed in many

things to hinder [oppose] those things which were written: with whom I spoke occasionally, as also concerning this, why he blames the Lord, that [because] the Jews were born, multiplied and condemned, when it would have been enough for them not to have been born, and that he [himself] was also of such a nature and for so long a time; he also blames [the Lord] that therefore he was [of such a nature] in order that he might receive the Jews who believe in him, and so they might be withdrawn from the phantasy. But he received the reply that that they are the cause [thereof] and he is the cause [but] never the Lord, who inspires all with every good, and wishes to save all, as was very well known to him who has been there so long.

2874.

Wherefore that they are of such a character, and he is of such a character is to be attributed to themselves; and that there were born not only infidel Jews, but also the greatest part of Christians, who do not believe as also the whole evil world, this is provided, and because they are such one should be born so as to be a remedy for another, for evil is cured by evil, like as is known in temptations and other similar things, which because provided, it could not have happened differently Since the world was born of such a character, and it was so only on account of a last and best end, it follows, that he who speaks and feels otherwise, speaks against [what is] Divine. These things were better understood through spiritual ideas, which were then also inspired into me, and have been confirmed from heaven. - 1748, August 21.

2875.

THAT ABRAHAM IS IGNORANT WHERE THE JEWS ARE WHO CAME TO HIM SO LONG A TIME. Many times when Abraham has been with me unattended by Jews, I asked him where were the Jews, many of whom came to him, from the time when he lived. He replied that he does not know where they are, and wondered that they have successively receded and disappeared; so that he does not know, and still says that he could call together those who were in that filthy Jerusalem: but this cannot be, save from the Lord's permission. Those are there who still labor under phantasies, and pass the time in filthiness. - 1748, August 21

2876.

A DISCOURSE WITH A CERTAIN DECEITFUL SPIRIT, IN COMPANY WITH ABRAM. When Abram departed, there succeeded a certain spirit sent by him, of whom he said that he could deceive the devil, so artfully did he insinuate his deceits - insisting inasmuch as all derive life from the Lord, how could there be such a one; thus supposed that the Lord led him to deceits; but it was given to reply that it was decreed from eternity that each one should enjoy his own life, and not be deprived thereof; wherefore even this [deceitful spirit] also had life from the Lord; but it is with him as with pellucid objects illumined by the sun, wherein the light is turned into colors, even into disagreeable ones, as into browns, blackish [hues], and other sad [colors]: It is the sun's light which is thus changed by the object so disagreeably. Thus also it is with him inasmuch as he is an object of life: he is such a one, as has acquired to himself such a form, that is nature, hence [his] life is thus made by him and continues. - 1748, August 21.

2877.

A DISCOURSE WITH SPIRITS THAT INTERIORS WHICH DO NOT APPEAR TO THEM, ARE EVERYTHING. Certain deceitful spirits when it was written concerning the representative Church, that there were only externals whereby holy internal things were represented; he said that he could not understand these things, although he was able to understand; but it was given to reply to him by ideas and spiritual and visual representations, that what we see, are only envelopes and outermost coverings, when there are interiors which are the all thereof. It was granted to represent to him a tree whose leaves only appear, then an apple, of which we see only the outside, when yet within it are fibers like trees, if they are unfolded: there are juices purer and purer, there are envelopes of seeds, there are seeds which inwardly store up the purest [principles] thereof: these we do not see. Such is his thought, only a certain external cuticle skin. - 1748, August 21.

2878.

A DISCOURSE WITH CERTAIN JEWS CONCERNING THE LAND OF CANAAN. I spoke with certain quite learned Jews concerning God the Messiah, that he is represented by the sacrifices, and that he is Jehovah God of Israel who was to come: also concerning the land of Canaan, that he would introduce the faithful into the land of Canaan, by which cannot

be understood any land but heaven, for what would it profit them to be introduced into some land, where they would live only forty to fifty years, and die. Wherefore by the land of Canaan is understood heaven, where is life eternal. What is forty and fifty years but a little point, and scarcely this, as respects eternity, in which life they [now] are. Then (I now add [this]) what need have their dead of such a land, of whom there are myriads in comparison with those who live. When they heard [this] they said, whence do you have these things: they seemed as if they paid attention thereto. It was granted to reply that this is everywhere in the prophets, who if they are understood, these things are patent: for example, that the prophets speak concerning such things, it was given to say that Ezekiel (if I mistake not) describes the new Jerusalem and new Temple. These things cannot be understood, unless it is understood of what nature is the heaven, which is signified by these things. - 1748, August 21.

2879.

WHAT ABRAHAM [SAID] CONCERNING THE LORD. When it was told certain Jews, what Abram [says] who has been so long in the other life, and who has previously said, that he was well aware that the Lord rules heaven, then Abram said that he knew that the Lord rules heaven, and, can effect all things in heaven, that he ought to know it better than any other. - 1748, August 21.

2880.

THAT EVIL SPIRITS COULD NOT HAVE LIVED, UNLESS THEY MIGHT SERVE FOR TEMPTATIONS, PUNISHMENTS, AND THE LIKE, FROM WHICH GOOD ARISES. Inasmuch as the life of evil spirits consists in thinking and doing evil, for in these they place pleasantness of life, whatever belongs to their love belongs to their life, therefore were they checked in those things, and held forcibly to good, then not only could they not live, but also could not be reformed, that is, bended to good. Wherefore it is permitted them; that to serve for such [things] for the end that the evil may be emended, for instance through punishments, vastations, temptations. That they could not live apart from such [things], and that life would be taken away from them, were their malicious practices taken away, it was granted to tell them several times, and they could not deny, but affirm [it]. In like manner this day

also, that they also have their consolation [derived] from hope, to wit when they intend any fraud, and desire and have hope, of doing evil, then they have consolation and are quiet; which was also shown me today. Wherefore they also possess a quiet life, [derived] from hope. - 1748, August 22.

2881.

CONCERNING JEWS OF VERY SOUND MIND [perquam sanis]. There were also with me Jews, imbued with their opinion, who said of Christians, that they speak so much of interiors, as of the heavenly Jerusalem, of David, and the heavenly Solomon, and the like: thus, just as during life, laughed (not with such derision as others) at Christians, therefore at what interiors [signify], not admitting [such a thing]. These Jews have been with me a day or two; but [one of them] was quite sensible [sanus], for he suffered himself to be informed, and perhaps during life had thought somewhat sensibly concerning the Messiah; and he seemed to have thought concerning the life after death: also to have [led] quite a good life, or to have possessed charity in the life of the body. Such can easily be led to heaven in the other life.

2882.

EXTERNAL SPIRITS ARE IGNORANT, THAT PERSUASION PUTS ON NATURE, AND HENCE (THOSE WHO HAVE A PERSUASION) CANNOT BE TAKEN THEREFROM. Evil spirits continually wish to persuade the good of their falsities, but still are ignorant that this is to fight against nature, and change it, which is impossible. He who is once [semel, I think] imbued with the persuasion of the true and good, and it is confirmed by the Lord, so that he can be held in the persuasion, can never be plucked away from thence. Evil spirits are ignorant thereof. They suppose that man can be perverted by the least ratiocination, thus that the good Jews [can be]. This nevertheless is impossible [incassum.] - 1748, August 22.

2883.

THAT THE WORLD IS OF SUCH A NATURE AT THE PRESENT DAY, THAT THEY WISH TO KILL INFANTS. Often when I passed through the streets, it was shown me through the horrible cupidities of certain which were communicated [to me], that they wished to kill infants



wherever they were seen. This often happened. Today, a certain one in the world of spirits, of whom no such thing was suspected, possessed a similar [characteristic] in himself, which was suddenly manifested by something infantile derived to him, to wit, infantile innocence, as it were from an infant, and as it were through me. At the presence, being startled [perculsus] he said that he was interiorly distressed and tormented, therefore flowed close [alluit] to me, where he is still at my back, and cannot speak, because the spirit as it were, is taken from him: from which it may be known of what quality is the world at this day [and] that there are such in the world, of whom no such thing can be suspected: he said that the spectacles of punishments by death have been pleasant to him in life. - 1748, August 22.

2884.

THAT THE GENERAL LIFE OF THE LORD INFLOWS INTO THE UNIVERSE. This is a most general rule [canon] that the life of the Lord inflows into the universe; hence [is] the life of all, hence the order of all, hence the life of everyone, according to the form of each, acquired by himself. I was instructed concerning this today, and it follows from each and all things, because there is but one love, and one life. - 1748, August 22.

2885.

THAT CORPOREAL SPIRITS CANNOT UNDERSTAND THE INTERIORS OF THE WORD. When I was reading, hastily, something concerning the interiors of the Word, to wit what is signified by names and expressions, then was communicated the perception of such spirits; from which it could be apparent, that they not only did not perceive, but despised, held in slight estimation, and rejected it as an absurdity [insanum]. Concerning this matter they afterwards spoke to me. It was granted to reply to them by a comparison: whether they believe, when the birds hear the speech of man, that they do not know there can be anything else perceived but the sound merely without the spirit of speech, or thought concerning something. To which they could answer nothing. - 1748, August 22. It was also given to add, it is just like reading in the Lord's Word, the Psalms, or elsewhere. Some see, therein, great light, [and] are delighted with each thing. Some [see] nothing, so as not to understand even a word.

2886.

CONCERNING CERTAIN SPIRITS OR ANGELS, WHO WHEN THEY COME, SEEM TO HAVE THE LORD'S PRESENCE WITH THEM. I have sometimes perceived that spirits or angels remitted into the state of spirits, when they spoke, alleged [praetulerint] that it was, as it were, the Lord Himself who spoke, so that they infused or insinuated in spirits, the persuasion, as it were, that the Lord Himself was present; but still after they had spoken, I could know from indications [indiciis] that they alleged [this] and that it is permitted or conceded to them to allege this. Now, also, about evening, a similar spirit or angel remitted into the spirit, was with me, and indeed next [very near] above the head, as is wont to happen; and then evil spirits around me could not infest me, nor anything inflow from them, for by his presence, this was intercepted from them; but he afterwards said, that he [had] become another. It seems that through such [spirits] is the presence of angels, with whom the Lord is perceived [as] present; hence, also [his] presence is perceived. - 1748, August 22.

2887.

CONCERNING A CERTAIN ONE WHO SUPPOSED IT TO BE ABSURD THAT SPIRITS ARE ELSEWHERE THAN IN THE PLACE WHERE THEY APPEAR. A certain spirit wished to infuse in others that it was absurd to say that a spirit was elsewhere than near me, where he appears; but it was granted to reply to him, how it can happen, to wit: that he who is buried a thousand miles distance from me, and still is with me in the same place, is not certainly then removed from his place, thence to where I am, when I might be in one or other kingdom. Whereto he could reply nothing. - 1748, August 22.

2888.

CONCERNING EVIL SPIRITS OF THE INTERIOR WORLD OF SPIRITS. THAT POWER TO RESIST EVILS, EVEN WITH VIOLENCE, IS GRANTED. Today, as often previously, evil spirits and genii, with their eyes, as it were, the points of thoughts, which no man can know, and therefore cannot believe there are such things, or that such spirits are given, continually harassed me, and, indeed, held me in my more pleasant [states]; thus it was a class of those, who act from

premeditation, but spirits, and not genii, who are worse. These do nothing else, than do [produce] in the interior thought those things that do not come into the manifest thought of man, [but] merely into the idea of [his] thought, as an effect; so that man cannot know, that by such [spirits] [these] things are carried within the ideas of their thought, for he cannot conclude from the effect, so long as he is in the effect, unless he knows. Such are the deceitful and evil in the interior world of spirits, to wit, that the least ideas of thoughts with man, which he regards, and calls simple ideas of thoughts, are their effects. This was given me to know, from considerable and living experience. Man, while he is man, although of such a nature, still is not aware that such interior, natural thoughts are given; [but] when he becomes a spirit, in the other life, he is aware, when he is such; for certain evil and deceitful [spirits] are still in such, for then they come into the manifest exercise of such thoughts, and know.

2889.

When such infested me long, by keeping me in my more pleasant [states] out of premeditated deceit, and this was granted me to perceive, then, in whatever mode, I seemed to be able, I resisted, by fighting them back, retorting evil upon them, although [it was] not of me, but I seemed [to act] as it were, from myself. Certain spirits spoke with me and said, that it is not permitted to act so, as to resist evil with evil; they supposed that they ought to be wholly submissive, and expect immediate help from the Lord, for they fall into such an opinion, from the general law alone, that they must not resist evil, but suffer all evils to be brought upon them, and so expect immediate liberation from the Lord. But they were told, that it is not so to be understood, as that if anyone in the life of man, if a thief, a robber, a malefactor, wishes to take away any one's life, to steal deceitfully, or by open force, what is most dear and quite necessary to him, to burn it, and he [the sufferer is] alone, that then he would suffer this to happen, and expect immediate help from the Lord,

2890.

and when he does not receive [it] puts the blame on the Lord; such is by no means the understanding of the general law, but it is lawful to anyone to resist evil, when there is no other help at hand, but only with the mind of resisting evil, not [with the mind] of hating him who does [it], nor

with the mind of exercising vengeance; for then the Lord, by means suitable at that time, gives him the strength and mind to resist; which resistance is regulated by the Lord. When they did not understand, or wish to understand this; for they could not understand what it is to resist, and retort evil on anyone, without hatred and vengeance, they wished to draw me into some arguments; to whom it was said, that this is the truth, and a general law, against which, if arguments should be formed, nothing would be understood concerning the law and that truth; but there would only be accumulations or arguments, hence, darkness of mind. - 1748, August 23.

2891.

It was added, that there is no hatred nor vengeance, for as soon as they cease, no evil happens to them but they are well received, and can be friends; which was then told them; that they might know that it is done by the servants of the Lord, without hatred and vengeance; for such is equilibrium, that when man, who is servant of the Lord, seems to himself to resist from anger, there are spirits of such a nature, who operate it into him as if [it were] in him, out of a certain pleasantness, hatred or vengeance; thus, also, suppose [it proceeds] from themselves, so that he does not know other than that [it proceeds] from himself, when yet it is from them who suppose they can [effect] it from their own power.

2892.

A certain one spoke with me, saying, that he has been [of such a nature]; adding that he can operate through the interiors of thought, and does not know how he could have been of such a nature, when [since] in the life of the body he has never thought in such a manner, but only had simple ideas of thoughts, and now perceives that he is in an interior sphere, to wit, that from many of his [ideas] he produces simple ideas with others, which he calls to fill up a single idea of anyone, with many things, whereof man or spirit who has only such ideas, is ignorant. - 1748, August 23.

2893.

But upright spirits, also interior, are distinguished from these by this: that they are also endowed with such interior thought, but not for the sake of injuring anyone, but of instructing themselves, and doing good,

excusing, etc., etc.; concerning which matter [I] now also [speak] with spirits.

2894.

It is to be held in general, that all things, which I have written in this book, are written, wholly from living experience from conversation with spirits and angels, from thought, like tacit speech, communicated [to me], also, I wrote when of the things insinuated by them who were then together, they experienced them to the fullest extent; and under their direction as to thoughts, writings, hand, so that everything which in these three books, and elsewhere is written, though occasionally incoherent, still pertains to experience, and everything in its manner [proceed] from spirits or angels; this is likewise directed by spirits next my head, for I have as often perceived their presence. - 1748, August 23.

2895.

A GREAT HORSE AND A SHINING IMAGE ARE SEEN. When persecution by interior spirits persisted, and I seemed to resist their attempts, then was seen a horse, which proceeded to the left, where they were, and by progressing, there was a continuation, as it were, of the horse, so that it was progressively prolonged to such a degree that the [whole] space was, as it were, a horse. Next was seen something which injected into the thought that it was the Lord, though [it was] another shape [effigies] which cannot be described, bright about the shoulders, as it were, flamy about the shoulder. It was insinuated that such a horse signifies that they who were amongst them from upright spirits, therefore, from the intellectual, were separated from the evil, and the bright shape; that those who were from the good genii, who had good affections, were separated; for that crew should be scattered, and lest the upright should be therein, they were separated thence; for such interior spirits and genii can easily seduce the upright, so that these cannot know other than that they are similar to them; for such is the communication and insertion. They take from them, as it were, all power of perceiving and feeling otherwise than they; for thus they operate, as is evident to me from much experience. - 1748, August 23.

2896.

CONCERNING SUBTLER THOUGHT [AND] THE IDEAS THEREOF. I spoke with him, who said that he now knows that interior thought is given, whose ideas filled up the simple ideas of others, since he supposed that simpler ideas than his could not be given; for they suppose that there are not given ideas more simple than those which are there most subtle [ideas]. But it was given to represent to him, of what quality are his ideas, which he considered to be most subtle, and that subtler [ones] are not given, to wit, that if he should see anyone of them with a microscope (this then pleased him greatly, because [he was] of such a character), he would see one idea [to be] larger than the horse that was seen, and afterwards, larger than the whole earth, with its woods and varieties; and that his simplest idea was that crust [shell], wherein were worms and serpents [things] not seen by him. He was amazed thereat; and [this] because it was represented in spiritual idea, by holding the idea on [in] the objects of the microscope, whereby those things, which to sight are the simplest,

2897.

[and] least, and not visible, are still laid open [revealed], and the various things therein; for instance, the viscera, vessels, and innumerable things in their insects; which man would not believe unless he had seen. - 1748, August 23. When it was represented to him, by a subtle representation, that his least was only a shell [crustaceum] wherein were worms and little snakes, that, as it were, crawled and ate, and thus manifested [causarentur] titillation and pleasantness, as usual; then he began to feel [persentiscere] his pleasant things, with such pleasantness from titillation, that he said, he has never perceived such pleasantness in his life, nor would have believed that it could be given. - 1748, August 23. But he now confesses that he has also perceived some uneasiness [anxium].

2898.

When it was granted to represent experience by means of the microscope, the spirits resisted, and did not wish to allow it, saying that they do not wish to admit those things which convince, for they fear to be convinced. - 1748, August 23.

2899.

THAT FEAR DOES NOT EFFECT [ANYTHING]. It was shown by living experience, that fear does not effect anything, but that after fear, men and spirits return to their former nature. Quite a great fear was inspired into them that they would cease to live if they went [were] away from me; for with me, they live just as in the world, or in the life of the body, not knowing anything different. When they were filled with that fear [timore] they came to me, and with fear [metu] manifested their fear; but shortly after, they consulted, as previously, how to kill me, and quite take away my life, so that there was the same mind after fear as before fear. - 1748, August 23.

2900.

CONCERNING INTERIOR THOUGHT. See above, concerning interior thought. I spoke with spirits concerning interior thought, and in order that I might know of what quality it was, exterior thought was taken away from me, so that I thought nothing [that came] from objects, nevertheless, so as scarcely to think concerning anything [existing] in act: yet in that state I heard what they said, but without reflection as to what they said; which was immediately given to observe. There was recalled into my remembrance that I have been long of such a character [in such a state], to wit, in interior thought, when I have thought of those things which I wrote, in the street, at the table, sometimes in conversation, when I myself had not observed. Then was, plainly [manifest, I think] perceived and shown to me, a double [two- fold] thought, to wit, an interior thought concerning matters subject to the understanding, and concerning matters that were the objects of the senses: like as when I had read in the Lord's Word, then was observed a double [duplex] thought, and for a long time. In like manner, in this state while I write, and very often when I read, when I hear spirits speaking with me, then the interior thought is plainly apperceived, and observed by spirits. - 1748, August 23. They who have interior thought, also have exterior [thought]; the same spirit afterwards spoke with me, in the same manner, as those who are exterior.

## 2901-2950

2901.

CONCERNING THOSE WHO TAKE NOTICE OF FILTH. I spoke with spirits concerning those who, wherever they are, reflect upon filth, of whom [I have spoken] before; and it was given to tell them, that they are like wasps, who when they fly, still discover, by smell alone, it is not known [that they do so] by sight, where ordure is; they are borne [carried along] according to the odor, for the odor is agreeable to them; wherefore, they are carried away by pleasantness, and there live: thus that those spirits are carried away, as it were, by smell, or something represented by smell, so as to have observed such things; which otherwise would have been wholly unobserved. - 1748, August 23.

2902.

THAT EVIL SPIRITS CANNOT OPERATE ANYTHING WITH THOSE WHO ARE PERSUADED. It was insinuated, in my interior thought, that spirits can operate nothing with those who are persuaded, as with the Quakers and others; for persuasion has this property, that it forms a sphere, so that they cannot enter therein. This was perceived by me in spiritual idea. - 1748, August 23.

2903.

CONCERNING REPRESENTATIONS [DERIVED] IN THE WORLD, WHICH REMAIN AFTER THE LIFE OF THE BODY. Like as the phantasies taken up by spirits in the world while they lived, still remain and return in the other life, so also imaginations taken [gotten] from sight, for instance, beautiful spots of verdure [vireta], gardens, palaces, and the like, wherewith they were delighted in life; souls are introduced into the like after death, and are varied according to each one's disposition, till they come into better [ones]. This was evident to me from experience, and occasionally from those with whom I spoke, who have attained a pleasant life in the like. - 1748, August 23.

2904.



THAT SPIRITUAL MINDS ARE MEN. [THAT MEN ARE SPIRITUAL MINDS.] The body does not constitute the man, but his mind [does]: to wit the understanding of the true, and the will of the good, which belong to the Lord alone: so far therefore as they are [these] from the Lord, so far they are men. A certain spirit, when he heard these things, wished to say, that still they have the reasoning faculty, and that hence evil spirits are also men and not brutes: but it was replied to them in thought, that that faculty is the life of the Lord, which is infused into them, for unless they are endowed with this faculty, they cannot think, thus would perish like brutes: but that the thinking falses and doing evils does not belong to [that] faculty, but to themselves - like as when light penetrates an irregular [inordinatum] body. - 1748, August 23.

2905.

CONCERNING TRULLDOM. A certain one, who said that he had also injured others by arts of sorcery or trulldom, during the life of the body, so that he inflicted on others, evil, pains and the like, and in the other life practices the like, was told that the punishment of such things is one of retaliation: wherefore evil spirits have dragged him away to themselves, and tormented him with similar [pains], which was given me to know by his outcry and lamentation; he said with a bitter voice that he has sinned. - 1748, August 24.

2906.

CONCERNING SPIRITS WHO IN LIFE APPEAR GOOD, IN THE EYES OF MEN [BUT] INWARDLY ARE EVIL. There was a spirit known to me in life, who in outward form or in the sight of men appeared modest, courteous, sincere, so that no one, who was unacquainted with his intentions, would know other than that he was the best Christian. He was undiscovered [latuit] by me for a long time, nor was any evil perceived in [his] externals. But he was detected, with other similar [ones] by [his] hatred against infants, for wherever I saw infants, I perceived a murderous and cruel [principle proceeding] from certain spirits, so that they wished to kill them: wherefore he was detected, examined, and discovered to have inwardly carried hatred against acquaintances, friends, [and] benefactors, though in external countenance he had feigned very different [things]. Thus no man's

character is ever known from the face, but that is well known in the other life. - 1748, August 24.

2907.

No one knows the interiors of anyone, but the Lord alone: thus of this one, of what quality is his hatred, whether that of vengeance, of envy, or of another kind: for there are genera and species of hatreds and indefinite varieties [thereof]: from which [may be known] how much there is of the actual [principle of man], thus his proprium, and very many other things.

2908.

(THAT MAN SEEKS AFTER THE UNIVERSAL WORLD AND THE UNIVERSE, ONLY THAT HE MAY BE CLOTHED, HAVE TO EAT, POSSESS HABITATION, AND BE KEPT WARM. It was said in the presence of spirits, that these are the four things for which man desires to subjugate and possess the universal world; it was also represented in spiritual idea for when he has these things in the world, what more need a man seek. It was said that self-love or ambition also respects societies and eminence in the world, which also is gratified [responsum est]. - 1748, August 24.)

2909.

THAT ACQUAINTANCES IN THE LIFE OF THE BODY MEET WITH EACH OTHER IN THE OTHER LIFE. This I know, that acquaintances, whether associates or friends, or those whom they worship, meet with each other in the other life: wherefore let men beware of hatreds, vengeance, envy, falsities, adorations and the like, for such things sometimes miserably afflict them in the other life: for they come together: thus they who worship men as their protector, such as Moses, Abraham, Jacob, and others, also Mahommedans [who worship] their Mahommed, and so forth, are led to them, and speak with them. Thus also [do] friends [talk] together, and then the interiors of friendship are thoroughly discovered: wherefore let them be on their guard. - 1748, August 24.

2910.

THAT THERE ARE THREE REIGNING LOVES, LOVE OF SELF, LOVE OF THE WORLD, LOVE OF THE EARTH [telluris]. I spoke with spirits [to this effect] that there are three dominant loves, from which all other loves spring as from their fountains [puteis]: and thus, from which all cupidities, evils and falses [arise] to wit: love of self love of the world, and finally love of the earth, which is love of money for no end, but for money's sake, which is the basest. - 1748, August 24.

2911.

THAT I WAS REMITTED FOR NEARLY THE SPACE OF AN HOUR [intra horulae spatium] INTO ALMOST MY ORIGINAL STATE. When I passed along the street, I was remitted into almost my former state: so as not to speak or think amongst spirits: yet there remained the state, [whereby] I could be present with good spirits, but not with evil, and I observed how man is thus bended by the Lord, from cupidities, through persuasion [arising] from uses: thus [he is brought] into cupidities by the evil, and from cupidities through the good, which it was even me to apperceive [for it] was very easy in that state [to perceive it]. Evil spirits could not inflow, without [them all] being immediately bended. - 1748, August 24.

2912.

Evil spirits said, when they were thus as it were separated from me, that thus they could [do] nothing, supposing that then they were cast out.

2913.

THAT [THERE IS] A LAW [jus] OF RETALIATION IN THE OTHER LIFE, AND THAT VICE CONTAINS THIS IN ITSELF. It was often granted to tell this to spirits on whom evil is inflicted, that they are the cause of evil, and that vice or evil contains this in itself or that in evil there is such [a principle] that it is reflected back [retorqueatur] on him, in a wonderful manner: which also is the law [jus] of retaliation: for such as is the character of the evil, and such as is the character of him who permits evil, such is the evil that is reflected [back] [retroquetur] upon him, or returns to him. How this is, although it occurs in infinite modes, take this single example. Certain ones wished to trouble me in sleep, and to take away all my sleep: wherefore there were others who troubled them all night, and I slept. Thus they were the cause of this evil [which

befell them], and it was reflected back on them, as the evil of retaliation. It is different with others, according to the evil and him on whom the evil is inflicted. - 1748, August 25.

2914.

THAT SPIRITS ARE DISCOVERED [inventi] AND AFFECTED BY MEANS OF MY INTUITIONS. This was a common [general] [principle] at all times: that spirits are discovered, and when excited to speak, direct, retort, and anything else, that it happened through intuitions, and that the intuitions were wonderfully directed towards them, and that they were discovered one after another: sometimes as if by rays, were separated by the intuitions, and were affected with much variety. As then the case stands thus, therefore the differences of intuitions and their directions cannot be described here on account of the multitude of differences. - 1748, August 25.

2915.

On the other hand [vicissim] spirits also by means of intuitions in me, take forth from my memory that which is a common [general] intuition: though they are ignorant, whence [it comes], and in whose sphere they are: wherefore it is not proper [propria] to them. When it is their proper [sphere] then I was affected in various and diverse manners, by an attraction as it were of the cerebrum, on the interior, its membrane, bones of the head, skin, with diversity, besides other things, for I have observed, when they remitted, that immediately was remitted the painful attraction.

2916.

Then it was also observed yesterday, that I was remitted into almost my former state, nearly an hour, to wit, because the sphere of the general intuition did not affect evil spirits.

2917.

CONCERNING THE BODIES OF SPIRITS. I spoke with new spirits: also concerning [their] bodies: they supposed, like others, that they are clothed with a similar human body, for to this their imagination and interior man leads them, to wit, to the ultimate of order, which is the

body: But it was given to reply to them that I do not know of what quality their body is, but that they are forms highly finished for every use, so that they can be called spiritual and celestial forms. It was representatively confirmed by little worms, which when formed anew, and made winged, then obtain another form of body, adapted to every use to which they are born in their other life. - 1748, August 25.

2918.

HOW MAN IS ALSO LED TO GOOD ENDS, EVEN BY THE EVIL. It was observed, today, that evil spirits who ruled the thoughts, infused ends or uses, with [in] them, on account of evil, but [that it is turned] by the Lord to a good end, so that there scarce appeared the intention of evils [the evil]; for they only desire this, to wit, this or that use, from an evil end; but the use was determined by the Lord to a good end, so that there was scarcely perceived the intention or end of evils [the evil]. Thus man is directed by the Lord, through evil spirits, to good. - 1748, August 25.

2919.

CONCERNING PROBITY [ARISING] FROM FEAR. There was a certain one (Abram), who when he was in fear, fled to me, to my back, and there hid himself and was quite upright [probus]. I then spoke with him concerning probity, that [his] probity is of fear; further, that when they fear the loss of their life and their honors, they fall into a sort of probity, which is of fear, and when he was of such a nature [in such a state], he supposed that he also was upright, but I do not perceive that he wills the good. True probity and goodness is of the Lord, which is manifested by wishing well to all. They can be held [kept] in the probity of fear, yea, that probity can be increased even to the adoring of the Lord; but as soon as they are beyond [the influence of] fear, they return to malice: which was written in his presence, and confirmed; for true probity or goodness must be in no state of fear. - 1748, August 24.

2920.

THAT GENERAL [communes] GYRES ARE NEVER REPEATED [sint nusquam redeuntes.] One who has been in the other life from three to four thousand years, said that he knows that there are gyres, or revolutions of things, and returns [reditus], for everything that exists has it gyre, so that it may go over [through] it again [ut redeat]. This was

insinuated in me, for the reason that none who are in that gyre, should be broken: but the changes then impressed [incussae] will be moderated, until they are by degrees born into other states, so that they may not injure; for quick falls, from one state into another, is to be broken; hence [are] gyres. But that ancient one (Abram) said that there are general gyres, which are varied, and succeed, which never return, as he knows from experience; wherefore it was insinuated into my thought, that the varieties are perpetual and eternal, so that they cannot thus return; and general gyres inflow into less general [ones], and these into particular [ones]; whence each has its varieties, according to its nature. There are gyres of states. - 1748, August 24.

2921.

THAT IN PLACE OF THOSE WHO ARE WORSHIPPED, OTHERS CAN BE TAKEN [adscisci]. When Abram was in [that] state of humiliation, and, as it were, of flight [arising] from fear, he supposed that the gyre would return after some time; but it was granted to tell him, that other similar [spirits] can be admitted [adscisci] in his place (as happened for several days), who were entirely similar to him, so that they could not be distinguished from him, and he does not know other than that it was Abram. This easily happens in the world of spirits: and that he could have been reduced to [such] a state as to no longer hear or have a perception of those who worship him; which was also shown; for others succeeded in his place, and acted his person so well, that he was, as it were, not Abram. This was also granted me to perceive. These things are heard by Abram; he is now about the left foot. - 1748, August 24.

2922.

CONCERNING THE HORRIBLE CONTRIVANCES [COUNSEL], AND MACHINATIONS OF CERTAIN INTERIOR SPIRITS. It was heard and perceived by others that they took counsel to kill me, or to wholly destroy my interiors to kill me, by means of those who had knives, and to destroy [my interiors] by inspiring cruelty into the ideas which were called up. Such was the counsel of [those] interior spirits [who are] deceitful from premeditation; who are in front before the forehead, on high, a little to the right. This was heard and perceived by others, but not by me; and they took Abram to be for their object; concerning this, he said that he had not previously attempted so abominable a thing. The contrivance

[plot] was first detected by this: that they slaughtered cruelly with a knife, a certain innocent [child] by representation; from which it was apparent that Abram was of [their counsels]; wherefore, those robbers or cut-throats [cultrarii] were let loose [immissi] upon him, and treated him miserably; so that he might not accustom himself to such [practices]. This was the cause of his flight, for he was miserably treated by them; afterwards, the plot [consilium] was disclosed; for it was perceived by other spirits; and the knives appeared with the robbers, who were admitted [adsciti]; and afterwards, with those who contrived this deceitful plot; from which they then said they cannot be liberated; although they, at first, supposed they could effect all things, and that no harm could be brought on them; for they thus confide in their [propriae] own art, prudence, and deceit. 2921. [b.] It was also previously said to them, that such is their power, that if there should be all, or myriads [together], they would flee before a single fly, as if it alone could kill all [of them]. This was perceived in spiritual idea, and thus confirmed even with them, I could perceive. - 1748, August 24. 2922. [b.] THAT NO ONE [ACTS] BUT FOR USE, EVEN EVIL SPIRITS, YEA, TO PERFORM USE TO ENEMIES, WHOM THEY HATE. I said to a certain spirit, who hates all whom he calls enemies, to wit, infidels, I said, since I knew that he purposed evil, and inflicted harm, that he must needs perform a use; and that such is the law of order, that even the evil must perform a use to enemies, to wit, as was perceived in spiritual idea, that by persecutions and punishments, goods may hence be derived, and his enemies become better; whereat he was very indignant, when he heard that he was of such a use even to [his] enemies. - 1748, August 24.

2923.

THAT ALL EVILS, EVEN SUCH AS APPEAR TO MAN AS ACCIDENTS [PROCEED] FROM EVIL SPIRITS. I stumbled my foot, so as nearly to fall down, or get hurt. I spoke with spirits, and said that they are the cause [thereof], and that the case is similar [to what happens] when unclean spirits notice filth not seen by me, and that [such things] are their objects, although I do not see them; thus it is also with falls and other misfortunes, which seem misfortunes, or accidents. - 1748, August 24.

2924.

THAT EVIL SPIRITS REGARD MAN AS A VILE SLAVE, EXCEPT SUCH AS SUPPOSE THEMSELVES TO BE THE MAN. I cannot relate, in what manner, and how many times they have attempted to rule me, and make me their slave, for all evil spirits have aimed at this; but that they esteem the man with whom they are their slave, is because they suppose they are the man, however many there are. Wherefore, they cannot hate themselves, nor know at that time that the man is also a spirit, and has a body adjoined to his spirit. They live in such ignorance in order that they may not injure anyone, and precipitate them into a violent death [necem]. But with me it is different; for they have perceived that they have been separated; wherefore, they have attempted many times [to kill me] but in vain. Now when the like were present, it was given to cause that they should think themselves to be me; which easily is brought about; for they are easily imbued with the like representations; then when they were in that opinion, it was given to say, whether they are slaves, or I am a slave, or whether or no I am master. They said that it is so, because they supposed it to be themselves; afterwards they were indignant. - 1748, August 24.

2925.

WITH MAN THERE ARE ASSOCIATED SPIRITS AND GENII, THAT ACCORD WITH HIS NATURE. Every man has around him spirits of such a quality as he is, to wit, such a genus, and such a species of spirits. This was also shown me. - 1748, August 24.

2926.

PERSUASIONS PUT ON THE NATURE OF MAN, AND SUCH SPIRITS ARE ALSO ASSOCIATED WITH HIM. That persuasions, but not knowledge [scientia], or what is not enrooted, put on nature, is also evident. [See] elsewhere, what is effected by persuasions. - 1748, August 24.

2927.

THAT SPIRITS, ALTHOUGH NOT INSTRUCTED DURING LIFE, APPROPRIATED TO THEMSELVES ALL THE SCIENCE OF MAN, AS IF THEY [HAD BEEN] INSTRUCTED. ((I will merely mention) for example [that] when sometimes I have made arithmetical calculations in [ex] the head, as it is said, then spirits could [do] it of themselves, as was



made known by experience. In like manner as respects the other sciences, whatever they are, man is only expert by practice [callet] [but] a spirit possesses them as his own, although he may have heard nothing thereof in life.

2928.

Several times there appeared to them something evoked from [my] memory, so that [they could not] have heard [of it] before: yet the spirits with me, who supposed themselves to be me, as some, several times acknowledged, called [these things] forth, and spoke [them] as their own, to others, who have not yet been in their society. - 1748, August 24).

2930.

<sup>26</sup> CONCERNING THOSE THINGS, WHICH THEY BELIEVE CONCERNING SPIRITUALS, CELESTIALS, AND THE SOUL, AND ITS LIFE AFTER DEATH, BECAUSE THEY DO NOT KNOW AND UNDERSTAND ITS QUALITY [quale est]. There are very many such in the world, who reject spiritual things, because they do not apprehend them by the senses, thus suppose them to be dispersed like cloud or smoke when the body is dead. Such have been with me the whole night, and are above the head, in front, quite high, where there were some, as it were stationary, who kept me wakeful through the whole night, and so punished [me] because I have spoken and written so many things concerning spiritual things, when yet these things cannot [belong] to such things as pertain to the sense of the body to receive. These stationary [spirits] kept me in a middle state, nearer [potius] wakefulness than sleep, thus harassed me, during many hours of the night. Their phantasy was so simple and foolish [fatua] that I could not describe it. Such was their sphere: moreover that I might not be able to be liberated by the Lord, it was [from] their sphere, yet a foolish [one].

2931.

I could not come into any spiritual thought. By that foolish sphere was represented their spiritual [principle] as to its quality in their mind. Afterwards I fell asleep [veni in somnum], and when I awaked, their spiritual [principle] was also represented by them as a leafy cloud

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<sup>26</sup> Number 2929 is wanting in the original.

[foliosa nubes] also foolish, wherein there could have been nothing spiritual and intellectual. This [proceeded] from their apprehension that a cloud could feel and perceive nothing, so that [their spiritual principle] is a mere natural [principle] as with beasts: in a word, such [principle of theirs] was not a spiritual. Wherefore it was given to represent to them, that this is true that we think spiritually, that there are spirits, endowed with such understanding, and yet they are represented as clouds. How could they perceive it from that representation; when such is the truth, and yet this is the representation. These natural spirits are so amazed [perculsi] and so affected as cannot be described, seeking that I should desist from a representation: of such a sort, to wit, that they are reduced to a sort of uneasiness and annihilation [nothingness]: which was their punishment. I perceived how grievous it was to them, from their thus complaining. - 1748, August 26.

2932.

It was also granted to tell them, by tacit speech, that there is never anything which man knows, for instance, how the muscles operate actions: when yet therein [ibi], as about everything else that pertains only to the body, there are indefinite things which we do not know; and that in the body alone are the most recondite things, pertaining to all the sciences, and yet they do not know their least, and nevertheless suppose unless they know, and so apprehend, or as they say, understand by the senses, how there are spiritual things, which [are] within that sphere, and where [there are] indefinites still, whereof we know nothing at all, [that there is no such spiritual principle]. What then could exist thence, but denial of all things, and thus a sort of cloudy principle [nebulosum] wherein was nothing into which they are as it were transformed, because they agreed with their ideas or phantasies. - 1748, August 26.

2933.

They were then in a state, that they did not know other than that they were living in the body: but when it was shown them that they were now living in another life, so that they might be persuaded that they live as spirits, they then said, if this be so that they are deceived to such a degree, as can never be told: for from such phantasy they can never believe that they should ever live after the death of the body.

2934.

They have now also acknowledged that they can never perceive anything at all of [in] what I write concerning spiritual things, that they apprehend effects only: that they apprehend effects by the senses of the body - other things are nothing. Their foolish state was even of such a quality: but still they could speak like others and understand like others.

2935.

THAT ANGELS DESIRE OTHERS TO BE HAPPIER THAN THEMSELVES, THEREFORE LOVE THEM MORE THAN THEMSELVES. It was asked [dicebatur] by certain ones, whether Jews (the discourse was concerning Jews) had privileges above others: it was granted me to reply, that there is no thought with angels concerning privilege, but each one wishes others to be happier than himself, wherein consists felicity. When he could not understand this: what can be bestowed [quod dabile], it was insinuated, that there is something to be bestowed between husband and wife, parents and children, between friends, occasionally in civil life, also from civility alone. Hence may be seen what is capable of being bestowed: hence may be concluded that such ought love to be, in order that there may be heavenly felicity. - 1748, August 26.

2936.

THAT THE DECEITFUL SEND SUBJECTS, WHEREBY THEY PERFORM THEIR DECEITS, SO THAT THEY MAY BE HID, AND THE SUBJECTS SUBSTITUTED. This also happened now, that certain who were known to hold me in low esteem, were sent forth to me by the deceitful, whereby they performed their deceits, to wit, that they might disparage, and so obscure, all the good and true things which I have written. This also happened, to wit, that those things which were of much worth seemed to me so trivial, as to be esteemed as nothing at all, and almost rejected. When it was given to observe that there were such spirits with me, and at the same it was also granted to observe that others [who were] deceitful [spirits) used them as subjects: the deceitful did not despise me, but substituted these [subjects] so as to obscure [my writings], that they might seem worthless, whereof, because it was

detected, I spoke with them, and they confessed: thus of what quality are the deceitful can hence be apparent.

2936\_1/2.

When I spoke with them, it was confirmed, that the like occurs in general life, while they live in the body, therefore that the like exists in the other life, but with greater shrewdness and adaptation to the states which differ in the other life. Wherefore when the states of spirits are known in the other life, the quality in the life of the body can be known, for similar things occur, with the difference of other states and life. - 1748, August 26.

2937.

THAT THE SPEECH OF SPIRITS IS A SPEECH OF THOUGHTS, THUS A SPEECH OF INTERIORS. I have spoken with spirits now and at other times, that the especial difference between the life in the body, and the life after death, is that in the life of the body a man can think something [to say] and feel or think otherwise, as is evident from their speech [talk] from letters [epistolis] from various writings, and praises variously ornate, when yet the thought wholly disagrees: sometimes the contrary may be known, and yet they affirm. But in the other life no such thing is granted: there the thoughts speak, consequently the interior man: for instance, my thought has spoken during the whole time now of over three years: if even one word should be said which disagrees with the thought, it is forthwith perceived, especially by interior spirits, who have a speech still interior, to wit [one] of intentions. Wherefore some were very indignant, who in the life of the body did not wish their thoughts to be divulged; hence it flows that hatreds, envy, and the like are disclosed on the spot. Wherefore it can be known, of what nature their society can be, were they so in the world, who in heart are enemies, but in face are friends. - 1748, August 27.

2938.

CONCERNING PERSUASIONS WITH [apud] MAN: THAT SPIRITS CANNOT ASSAIL THEM. Take [this] for an example - when I was persuaded that the holy spirit was the third person, and that from eternity there were holy spirits when I was in that persuasion, then if I said the least word [verbum] against certain spirits, they were infested

to such an extent, that they astonished me to that degree, that I scarcely dared to think concerning the holy spirit: for then there were many who supposed themselves to be the holy spirit: but afterwards, I became persuaded that the Lord alone is holy, and that all, both angels and spirits, are in themselves profane, and are called holy from those true and good things which are of the Lord: then I am no longer infested, although the same [spirits] I think, are present, for now they the persuasion is of such a nature, as to be familiar as it were do not in the least infest me, because I am in persuasion, and to the disposition. Hence, as from example may be evident, what is persuasion, of what quality, that it puts on nature, and that spirits can effect nothing against persuasion, yea that with [apud] man, they are as it were, in the like persuasion, for they put on his persuasions, which are of the memory, because [proceeding] from intellectuals. - 1748, August 26.

2939.

THAT CERTAIN SPIRITS DO NOT IMMEDIATELY PUT ON THE MEMORY OF MAN: THAT SOME PUT ON ALL OF IT. I have several times observed, that spirits arrived, who, as I know, allowed themselves to be informed concerning those things that are in [apud] me, and that other spirits instructed them: so that some are strangers, some natives; from whence is the cause, that some do not immediately put on the memory of man: it now occurs to me, that they are those who have not been admitted into the society of those who are natives: as soon as they come into their society, they put on similar things with them: for such is the communication of each one with many, so that they may not know different. Besides which, there are more remote spirits, of whom I shall treat elsewhere, should the Lord think worthy. - 1748, August 26.

2940.

A DISCOURSE WITH CERTAIN SPIRITS CONCERNING THE HOLY SPIRIT. Certain spirits far from me, in front, nearly opposite the right temple, were indignant at its being said that no holy spirit is given save holiness which [proceeds] from the Lord, and appears amongst angels and good spirits: he said that he wished to show that the holy spirit is given: but when it was granted to say to him, whence was the holiness of Aaron, the altar, victim, tabernacle, Aaron's garments, such that [if] they were but touched [by any] they became holy: whether holy can be

predicated of these. To this there was no answer, further that spirits and angels have been men, in whom there was nothing but sin, whence came their holiness. To this also he could not reply: further that enthusiasts and Quakers say that they are led by the holy spirit, and are so persuaded: whether therefore do holy spirits persuade them of such things. I now perceive, that he wishes to say, that the holy spirit spoke through apostles and prophets.

2941.

But it was given to reply: when a spirit speaks, and knows not what he says, and does not speak from himself, whence is his sanctity [sanctum], whether holy can hence predicate itself: from whom is the sanctity [sanctum] that he brings forth [producit] whether from himself or from the Lord - he says, that it is from the interior heaven, but yet angels confess that they are anything else than holy - further [there are] spirits, who are of the Lord: whence proceed those who boast that they are holy, when they who proceed from the Lord never call themselves holy. It was given to add, that also the spirits who spoke in the Word of the Old Testament, occasionally called themselves Jehovah: further also, that the Lord spoke concerning the Holy Spirit, as concerning many other things, according to the appearances of men, who knew nothing of interior spirits: if he had spoken differently, never would anyone have believed; just as the same do not know at all at this day, what the interior man is. - 1748, August 26. They inquired, whether any angel or spirit was from eternity. It was given to reply, that there was no one [from eternity]: but that the Lord is from eternity. So they said that they could not contradict inasmuch as angels and spirits have all been men, therefore created.

2942.

THAT INTERIOR SPIRITS HAVE A SUBTLE PERCEPTION, WHICH IS COMMUNICATED TO ME. It is granted to observe that spirits are aware whom they can use as objects, when they plot anything, whom they forthwith sent to me, that they might be their stationary [agents]: further I have now also observed, that they have perceived, who was with me, whom they wished cunningly to separate from me [one], nevertheless, when I have not noticed [observed] spirits [can] also when permitted take many things forth from my memory, while I know nothing thereof; thus while I am awake and while asleep as it were read things which are

in my memory consequently many things unobserved by me - from which it may be inferred, that they when permitted can likewise [take forth] from other memories, and these not know it. - 1748, August 26.

2943.

WHEN EVIL SPIRITS AND OTHERS ARE HELD IN BONDS, THAT THEY SUPPOSE THEY ARE UPRIGHT FROM THEMSELVES. It is granted to know from much experience, that evil spirits are held in a spiritual bond, that is, in a sphere of probity, by the Lord, and when they are held in that sphere, then it does not appear to them, that they are thus detained from evil, and though it was granted me to perceive that they are so held, yet they did not perceive other than that they are free, and not at all in any bond: wherefore because free, and so not coerced, they suppose they are upright of themselves, and yet the sphere of probity and goodness comes from the Lord, whereof they are ignorant in that state: therefore attribute good to themselves. But they immediately perceive that [it is] not from themselves, as soon as this spiritual bond as it were, is relaxed, that is, the virtue of the sphere of goodness diminished: then so far as remitted, so far they rush into evil, and can by no means restrain themselves, as is attested by much experience. The angels are likewise held in the sphere of goodness of the Lord. - 1748, August 26.

2944.

THAT EVIL IS NOT IMPUTED TO HIM WHO IS IN FAITH IN THE LORD, NOR THE GOOD ATTRIBUTED TO HIM WHICH HE DOES. I spoke concerning these things with spirits, and it was also confirmed by previous various experience, and now by [this] one, and demonstrated before the eyes that the matter is so. For certain said, that they wished to reduce me to be nothing. Wherefore it was replied to them, that they themselves acknowledge that there is a nothing: Wherefore I have spoken somewhat concerning this the being nothing, and often previously: and it was shown to demonstration, that when evil is done [by anyone] he is not then in evil along with them, because [he has been] excited by them to commit evil, yea to such extent, as sometimes occurred, that they have compelled me like [as also] others, to speak, feel, and do it for the purpose of criminating him, out of his own [art].

This often happened. Therefore, when spirits can compel anyone to think, say or do evil, then do they not only attribute evil to him.

2945.

but also on that account wish to chastise, punish and torment [him]. Wherefore since it is the truth, that he only seems to be [guilty], because thus moved [actus] by others, and when he is in the truth, then [evil] is not imputed to him: but he cannot be in that truth unless he is in faith in the Lord, for the Lord holds him, in another thought, and permits evil spirits to act so, on good. Wherefore they who are not in the Lord, cannot say this, because they have no liberator, They cannot liberate themselves. Thus evil is not imputed.

2946.

Also that good is not attributed to him, this also is a truth of faith: for it is the Lord, who alone operates good, wherefore it cannot be attributed to him. For they who claim good to themselves wish to be saved from their proper [proprus] merits, though [since] they can do nothing of themselves. As respects reward, which is promised to him who does good, this comes from pure mercy towards those whom the Lord leads: for no one can merit any good from himself, but the Lord gives to him from himself, because from his mercy and for his own sake, because he is Mercy itself. - 1748, August 27: these things [are written] in their presence, who have been of the doctrine of this faith, but not in interior persuasion: wherefore they could not deny because they could not form doctrine: but if they had dared from interior persuasion, they would then have persuaded concerning truth from doctrine alone, or scientific faith. Nevertheless I presume those who were present have been a part of them of intellectual faith.

2947.

CONCERNING FOUR DEGREES OF FAITH. I have now also spoken concerning these: the four degrees of faith, that there are four: to wit, scientific faith, which consist in my knowing only scientifically [as a matter of knowledge] the things which belong to faith, and holding them in [my] memory, and from memory relating and preaching them to others or for the sake of honor, knowing, being learned, meriting somewhat in society. Thus it is an affair of the memory. He calls it faith,



but does not believe, not even the least. Such are evil pastors and preachers. Another degree is faith in the understanding [intellectu] or intellectual faith, to wit: when I am intellectually persuaded, either from the connection of things, or confirmation of many things, natural or spiritual so that I am intellectually persuaded - but still it is kept back in the memory, because it does not come forth in life, in such a way that the life is according to these things, save when honor for self-reputation and the like excite it. Wherefore it is only a shell [crusta], which has little or no connection with the nucleus or affection. The third degree is the first persuasion, to wit: when [one] is persuaded by the Lord, that it is so: then as often as he is admonished a thing is so, so often does he attempt to act differently: thus conscience dictates - he acts according to faith. The fourth degree is persuasion: when he cannot act different from what he believes: for he then perceives himself to be led by the Lord. Wherefore this persuasion is conjoined with perception, whereof [I have treated] previously. - 1748, August 27.

2948.

THAT TO KNOW THE NATURE OF HARMONY AND THE LIKE, THUS THE NATURE OF FELICITY IN HEAVEN, DOES NOT CONTRIBUTE TO FELICITY. It was given me to perceive, with others in spiritual idea, that to know the nature of harmony, and hence of felicity in heaven, does not contribute to felicity; but when knowledge is present, it rather takes away [felicity]. For he, who never knows anything, is still in harmony, and hence in felicity; for the Lord acts without the angel knowing it. But when he knows, and wishes at the same time to be therein from knowledge [scientia], as if then instructed, he then [acts] from himself and so disturbs the harmony in himself and in those who are in society. This is evident from many things, because his idea is then of such a nature that he reflects upon knowing [in scire], and upon himself and so averts himself from [his] companions; consequently, from the Lord; wherefore, they who do not know, and there are [such] still, are much better.

2949.

It may also be illustrated by every point [memento] of thought and speech. Man thinks and speaks analytically, or according to all the most recondite [arcanissima] things of analytic philosophy, and yet does not

know it, that thus he speaks and acts. But when he aims to know how the matter is, and so thinks [speaks and acts] according to knowledge [scientia], he then averts himself from most recondite things, which lead him, and circumscribes [finit] himself: and so far as these things are present and rule, so far does he become insane and stupid. So far as he [is conducted] by a most recondite leading [ductu], and not by himself so far is he in the faculty of understanding, and in a state of being affected according to these things. - 1748, August 27. This was still further confirmed by the muscles. When man acts from will, if he knows what muscles and what fibers act, and directs his mind to muscle and fiber, so that he wishes so to command it, when he intends [an act], then the muscle cannot act; if he remits [his efforts] it acts.

2950.

CONCERNING THE FALL OF MAN. It was granted me, and others, spirits, and angels who [were] with [penes] me, to perceive in spiritual idea, how the fall of man [occurred], to wit, that the most ancient church was in faith, and thus in company with spirits and angels, and so united, as to be, as it were, in heaven. Like those best [ones] in another earth [tellure], of whom [I have spoken]; but that they withdrew [desciverint], and so the interiors and intuitions have receded from man, until at this day they are only in externals. - 1748, August 27.

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2951.

WITH WHAT DIFFICULTY MAN CAN BE PERSUADED THAT HE IS RULED THROUGH SPIRITS. Before my mind was opened, so that I could speak with spirits, and so be persuaded by living experience; for many years previous, such proofs existed with me, that I am now astonished, that yet I did not come into persuasion concerning the Lord's government, through spirits. Not only were there dreams, for several years, informing me concerning those things which were written, but there were, also, changes of state, when I wrote; a certain extraordinary light in those things which were written. Afterwards, also, many visions, when my eyes were closed, and light miraculously given; and spirits sensibly [flowed]. It was as manifest to perception [sensus] as the corporeal senses. Many times (occurred infestations through various modes, by evil spirits, in temptations. Then, afterwards, when those things were written to which evil spirits were averse, so that I was so obsessed as nearly to be overcome with horror [ita ut poene obsiderer ad horrorem]. Fiery lights were seen. Speech [loquelo] in morning-time [was heard], besides many other things; until a certain spirit addressed me in a few words. I was greatly astonished that he should perceive my thoughts, and afterwards wondered greatly when [my mind] was opened so that I could converse with spirits; in like manner the spirit [was then surprised] that I should be astonished. From these things it may be concluded with what difficulty man can be led to believe that he is ruled by the Lord through spirits, and with what difficulty he recedes from the opinion that he lives his own life from himself, apart from spirits. - 1748, August 27. I formerly perceived, after speaking for some months with spirits, that if I were remitted into my former state, I could have fallen into the opinion that [these things] were phantasies.

2952.

THAT SPIRITS SPEAK TOGETHER, JUST LIKE MEN, AMONGST THEMSELVES. (((I have often heard previously, that spirits conversed together; I now also [hear the same], and, indeed, just like men, with

each other, concerning matters in the world of spirits, and in heaven, and concerning various matters. Good spirits love to instruct others, concerning matters of which they are ignorant; as now I hear, tacitly, and [have heard] previously so that [their] life is like the social life in the world, with a difference, whereof [it is mentioned] here and there. - 1748, August 27.)))))

2953.

CONCERNING PIRATES, OR SEA-ROBBERS. There came to me a certain pirate, and, indeed, to the right part of the head, and approached, and wished to infuse himself by degrees into the right part of the head, yea, craftily; for from his speech I perceived [audiebam] that he intended evil, and would snatch up anything he came across; then there appeared a grate [crates] of teeth in him, so that near his [whole] face was a grate of teeth, thus he was hideous; and he whirled around, as it were, a roll [volumen] in the shape of a fish, whose tail or posterior part was whirled around; thus he supposed that he could penetrate higher, and carry on piracy. Next I was instructed that he was a pirate, who carries on piracy without conscience, and that the teeth, as also the roll in shape of a fish, signified his naturals. Then, also, appeared to be let down to me a certain upright [person] wrapped [involutus] in the [a] veil: he could not be unwrapped [evolvi] from that veil, before he had made supplication. He was let down by pirates above the head, as if a captive [captus]; for the pirate with me was their subject; he receded [withdrew] when he apperceived that he could effect nothing. - 1748, August 27.

2954.

CONCERNING THE STATE OF SPIRITS WITH MAN, WHEN MAN IS IGNORANT [THEREOF], AND SUPPOSES HE IS DIRECTED BY HIMSELF, APART FROM SPIRITS. (I was in a certain shop, in order to purchase ointment [costum]; then when I purchased, spirits infused a desire that I should buy this or that, that I should choose one thing in preference to another, and should change my mind, change [my purchase]. This I did not apperceive. As usual, in company, I was not reflecting upon [about] spirits. When [this] occurred, it was then granted to spirits to reflect upon their state, when they caused me to purchase and exchange [my purchase] [change my mind], and they said, that they were [then acting] entirely, as if they themselves had done it, and did not

know different. It was also granted me to perceive this, by their influx into the exterior organs of the mind; so that spirits have a life in [penes] men, wholly as if they were the man; and it was they who acted and desired. - 1748, August 27.)

2955.

HOW [MY] WRITINGS SEEM TO BE RECEIVED BY MEN. I spoke with spirits [as to] how my writings concerning these things seem to be received when they become public; for evil spirits sometimes infused that no one would perceive these things, but that [men] would reject them. Now while in the street and talking with spirits, it was given to perceive that there are five kinds of reception: First, [those] who wholly reject, who are in another persuasion, and who are enemies of the faith. These reject; for it cannot be received by them, since it [can] not penetrate their minds. Another class, who can receive these things as scientifics, and are delighted with them as scientifics, and as curious things. A third class, which receives, intellectually, so that they receive with sufficient alacrity, but still remain [in respect to] life as before. A fourth class [receives] persuasively, so that it penetrates to the improvement of their lives; they recur to these in certain states, and make use of them. A fifth class, who receive with joy, and are confirmed. - 1748, August 27.

2956.

THAT SPIRITS HAVE NO POWER, AND THAT YET THEIR LIFE IS HAPPY. It was granted to tell to spirits, a thing which I plainly perceived, by a general spiritual idea, as previously at times; that they can do nothing of themselves; also, that their life is a happy [one]. I perceived both these things in a general spiritual idea. But they were highly indignant, that they of themselves can neither think nor speak, according to perception, when they supposed that they live rather than man. It was also insinuated, that they cannot remember the past, and so cannot weigh the future; therefore, are ruled by the Lord. Wherefore I said their life is a happy one, but they were indignant. - 1748, August 27.

2957.

THAT SPIRITS SPOKE THROUGH ME, ENTIRELY AS IF THEY WERE I. This happened very often, that when [anyone] spoke with me, spirits

spoke through me, which was given to hear and perceive as plainly, as if I perceive another man speaking through me, both from the sound, and the manifest perception [sensu], and from his own confession that he spoke through me, and had not known other than that he was my body. This occurred several times; for instance [in like manner], twice today I cannot enumerate the times; for they are so many, and the thing has become so familiar to me, that I have scarcely thought this worthy of relation; moreover, that they have laughed through me, and [done] many things. - 1748, August 27.

2958.

THAT SOMETIMES MANIFEST COMMUNICATION WITH THE WORLD OF INTERIOR SPIRITS, CONSEQUENTLY WITH THE ANGELIC HEAVEN, IS CLOSED. Once upon a time, the heaven of interior spirits, therefore the interior angelic [heaven] also, was suddenly closed. This was so plainly perceived, that nothing could be more manifest. I have, perhaps, spoken of this thing, previously. Today, also, they were closed, with manifest perception [sensu] also. Thus, as often as it pleases the Lord, they are closed, for many reasons. - 1748, August 27.

2959.

WHEN LOVE PERCEIVES GOOD, THAT IT WILLINGLY GOES THROUGH WITH VASTATION. (((It was now even me to perceive, that he who loves willingly goes through with vastation, which happens with a suitable sort of torment, and a certain [sort of] despair; for then I held my mind continually, in reform [emendatione] and felicity, which succeeds vastation, so that the end was in the mind, as it knows for certain that there would be liberation. - 1748, August 28))))).

2960.

CONCERNING APPARENT INFLUX FROM MAN TO THE LORD. It appears as if man's thoughts [proceeding] from man or spirit, affect the Lord, when yet each and all things inflow from the Lord, thus into man, not from man. I am instructed that the matter stands so, when the life of the Lord inflows into a subject adapted for receiving; that heaven is affected, because order is complete, and there is, as it were, a recipient vessel adapted for receiving. It is different, when there is not a fit

[vessel], then those things which inflow cannot operate. - 1748, August 28.

2961.

THAT THOSE WHO ARE ELEVATED HIGH ABOVE THE HEAD, PERCEIVE THE SENSE OF WORDS [verborum] WITHOUT BEING DISTURBED BY THE WORDS [VOCIBUS]. It has been previously observed, and now, also, that they who are elevated high above the head, and not by themselves through phantasies, or by phantasies, but by the Lord's leave, that these see into writings, thoughts, and speech, that [are] in me, without hindrance from words [vocibus], which evil spirits infuse. With whom it is usual to inhere in words [verbis], and so not understand the sense, but confuse it, some from nature, some from cunning and deceit. - 1748, August 28.

2962.

THAT THE STYLE OF MY WRITING IS VARIED ACCORDING TO THE SPIRITS ASSOCIATED WITH ME. This is evident to me, from many things in past years, as, also, from those of the present time, that my style is varied, and that from merely the style of the writing, I could know how things cohere. I have observed this several times before. I now know the reason: that this [occurred] according to the society of spirits who were present. - 1748, August 28.

2963.

WHAT SIRENS [ARE]. I spoke with spirits [inquiring] what [are] sirens? and was informed by angels, that sirens are those who insinuate themselves into the cupidities, pleasures and affections of another, in such a manner, that when in the state of insinuation, they are ignorant that evil or deceit is underneath, so that they are captivated by pleasantness with others with whom they are, and yet, although they do not think this then, yet when occasion is furnished, an evil intention is revealed, either to snatch away the goods of others, or deceive them, or kill them, and the like. But they who, when they insinuate themselves, meditate concerning deceits, and thus act with earnestness, or insinuate themselves, earnestly, on account of an evil end, these are not sirens, but deceitful. - 1748, August 28.

2964.

WHAT [ARE] THE BONDS, WHEREBY [IN] SPIRITS ARE HELD. I spoke with spirits concerning the bonds wherein they are held. They do not know, and, therefore, do not acknowledge that they are held in bonds. In order that the idea of bonds may be entertained [habeatur] there was presented a bond wherein men are accustomed to be held in general life, as when [anyone] gives mutually to another, and does not demand a return; the other is then held in bond to speak and think well of him, and to highly esteem him.

2965.

As respects the bonds wherein spirits are held in the world of spirits, they are known from the resemblance [just mentioned], that liberty of acting according to [their] cupidities is granted them, but still they are led so that what they desire is with admission and next with restriction, as it were: thus continually inflows from others what is opposed [to their cupidities], [though] they are ignorant of this. Therefore they think they live their own life, and are in liberty; for they are led by series of their cupidities, but not beyond limits, in such a manner that, hence, good may exist to them and the rest. - 1748, August 28.

2966.

THAT SPIRITS DO NOT SPEAK FROM THEMSELVES. Spirits were very often indignant that I should say and think that they do not speak from themselves, but from others, whose thoughts inflow and follow his taste [genium] in series, so that the spirits are conjoined as to thoughts. It is similar with those whose thoughts inflow; wherefore there are others who act similarly with these. With whom I also spoke several times, saying that the matter is similar with them. These also, were indignant, or affected with vexation [molestia]. Thus there is a sort of chain [catenu] of one's thoughts into another, which sets out from the Lord through the heavens; so that there is a sort of continual mediation, or continual influx. - 1748, August 28.

2967.

CONCERNING THE DRAGON, CHANGED INTO THE FORM OF AN INTERIOR SPIRIT. Inasmuch as the dragon continually harbors malice



[wickedness] and plots deceits against the faithful, and about two days before even plots with others a new deceit [to wit], that he wished to call out the cut-throats; therefore he fled to my back [posteriora], and was treated miserably by the cut-throats, and was there for about a day. Today he invents another deceit, in order to deceive the innocent, and so lead them away, to wit, that he might turn himself into the form of an interior spirit, which can easily be done, and so deceive under that form. Wherefore from permission, he was turned into such a form, into which, they say [he has not been turned] before, and so flies away on high towards anterior [regions], and, meanwhile, spoke with me through interiors; but inasmuch as myriads of such are evil, he was sent among them, and harshly treated, but, was liberated by the Lord. Therefore being reduced into [his] original form of an exterior spirit, such as he is, and was then; in order that I might know the state of those who are interior, when they resume the exterior form, he spoke with me, from his own form, and remembered nothing of those things which happened to him in the form of an interior spirit; so that he had forgotten everything, and if he had not known from me, that he has been of [in] such a sort [state], and that he has been amongst such evil spirits, and many [other things], he would not have known what he then did. From this, it can be evident that interior spirits, and angels, when they become spirits, are ignorant what was transacted in heaven, yea, that they have been spirits or angels.

2968.

This should also be observed, that when he returned to his former, or exterior form, he was such a one, and completely similar to what he was when turned into the form of an interior spirit. He still continues to devise his deceits, although in the interior form he repented; yea, although he knew that the Lord liberated him; and said that he could not have believed but that he was an angel, and is still provoked [commoyus] that he should ever have done a kindness to him whom he hates and persecutes. - 1748, August 28.

2969.

HOW AND WHEREFORE SPIRITS THINK THEY SPEAK FROM THEMSELVES, AND ARE NOT HELD IN BONDS. It was given to perceive from the spirit now speaking, whence it [is] that spirits suppose

they speak from themselves [and] not from others, to wit: Spirits think they speak from themselves, not only when affection and persuasion are infused by others, which is done so dexteriously and so vividly, that neither spirit nor man know at all but that it is from himself; which was sufficiently given me to know from experience, and then fitting words succeed, sometimes their [words] according to the nature of the speakers thinking, which difference does not obstruct the sense: but also when, as now has happened, a spirit is induced by others to speak something, then, indeed, he speaks it, but then knows that it is not from himself; for whatever is from cupidity and affection, this is free. - 1748, August 28.

2970.

It is now also attested by other spirits who, having conversed together supposed that it [proceeded] from themselves, and that they alone spoke; then other spirits immediately confessed that they are those who speak the same, or a similar thing.

2971.

Nor do spirits tolerate that others should induce anything, so as to know that [it proceeds] from others; they suppose that thus they are not free, although if they did not know, they would will the same thing, as now happened, and the spirit acknowledged [it]. - 1748, August 28.

2972.

CONCERNING BELLED [campanatis] SPIRITS. I heard yesterday I think, and now again, spirits sounding like cows with bells. They proceeded towards the anterior from afar from the region of the left eye. They inspire fear whither they go; I also felt fear with me [proceeding] from them - doubtless, spirits [feel] a greater [fear]. The sound of the bells spoke tager du den sa wiger, jag den, tager du mycket, sa tager jag litet. Where they go, they purify the field [cumpum] of the world of spirits from evils, by putting them to flight, and dispersing them; thus also is a sort of east wind, for dispelling and dissociating illy consociated societies. - 1748, August 28.

2973.

I afterwards saw a black cow with [apud] a woman, and the cow licked her with her tongue, and also kissed [her], which they said was a sign, that the belled spirits would not hurt them. Wherefore I have learned, that belled spirits are sired by black cows. There were some who feared them, for they have taken counsel to commit a crime [facinus]: wherefore they first entered into friendship with them, which was shown me, by the caressing [adblandientia] Of the black cow, and her reciprocal caresses [adblanditionem]; she also licked the woman in the face, rising on the hind feet. - 1748, August 28.

2974.

CONCERNING THE CUT-THROATS. The crime [facinus] which they entered upon was to send to me, in the night, cut-throats to kill me while I was asleep; which also was thus attempted in sleep. There seemed in [my] dream, that a certain friend whom I knew lay near me, and when I was ignorant, and supposed him a friend, and feared nothing at all, because supposing [myself] very safe, lying with him, he suddenly threw himself on my head, and [put] his head and so his mouth to the back of my neck [ad collum tergale] and wished to bite me with his mouth, and suck out my blood, as is the habit of tigers, and so kill me like a leech: but besides attempting and willing he could effect nothing: for I awaked. I observed also in sleep a knife in my hand, but at that time I had the wish to project [throw] the knife, but not at all to hurt him. I awaked, and saw a bird behind me, which was turned into a dog, which the more and more it became a dog, extended its mouth towards me, and so disappeared. Wherefore the cutthroats are of such a nature, that when they cannot [use] the knives, they bite with the teeth, and they are signified by the dogs. It was next asked who was the guilty one [facinorosus] but he has not yet been found, to wit, he who inspired him [that is] with [penes] me to attempt it. He is of such a nature, as to throw the blame on every innocent [person] that he knows. - 1748, August 29.

2975.

CONCERNING A CERTAIN ONE WHO WONDERED THAT INDEFINITE VARIETIES ARE GIVEN IN THE OTHER LIFE. Certain were present, who were upright, but have never thought of heaven, supposing like others, that heaven is as it were a simple thing [simplex]: but when it was said to them, whether they imagined that no more

varieties of all are given in the other life, than in the world, and whether there are no societies, and more things than man ever thinks, then, reflection being given them, they began to wonder, that they have thought of nothing but joy, but have never thought of the indefinite varieties [proceeding] from societies. - 1748, August 29.

2976.

CONCERNING GENERAL [comminibus] SPHERES. There are in general four spheres of faith, to wit, the sphere of science [knowledge], the intellectual sphere, the sphere of persuasion, then the interior sphere of persuasion. The opposite spheres are likewise in general four.

2977.

The spheres cannot I think be thoroughly known [cognosci], and therefore cannot be understood, save by those who have perception, for [they] are the spheres of spirits and angels They have been quite plainly perceived by me, as also by spirits, and I have spoken with them to a considerable extent concerning these spheres, and it was then shown by living experience, to them and to me, of what nature they are.

2978.

The sphere of science [knowledge], does not admit the things which belong to faith; the intellectual is more [receptive], the interior persuasive most [of all]: and it was plainly perceived in every thought, concerning those things which were of faith, how it was with the resistances, to wit: they did not wish to admit, although they did not deny: but beyond [this] the spheres cannot therefore be described, for without perception, they cannot be understood.

2979.

It was further observed, that one general sphere contains other general spheres, some of which it was also given to perceive: for the general consists of particulars: in the general sphere, these spheres are particulars: and these particulars concur [to form] a general sphere: for the general [sphere] is formed from them.

2980.

There are also certain particulars, which easily concur [coincidunt]: some [do] not so. It was also shown how it is with particulars, by directing the mind [per directionem] to objects of sight in the street. Such things as agreed with, or were proper to the sphere, excited sight and ideas. The rest were not seen.

2981.

One sphere also succeeds another, which was also shown. All spheres are disposed by the Lord. Without general spheres, particulars cannot exist: which was also shown by stringed instruments. If there is not given a general [principle] thereof, as it were, a body, with which particulars accord, sound [cannot] at all [exist]: not the least can be given. It is so in everything else.

2982.

Besides that a spirit [may be] in one place, everyone can be in another sphere: for conjunction by means, of places effects nothing, no more in this life, than in the other life. This was also shown.

2983.

Moreover there is given the corporeal sphere, or the exterior sphere of the senses of the body: into which also I was let. But the varieties of spheres are not perceptible: and inasmuch as there are perpetual inconstancies and inequalities in the corporeal sphere, it also cannot, for that reason, be under-stood: for these are the spheres, whereby man is ruled by the Lord; but through interior spheres.

2984.

I spoke concerning these things, in the street, with spirits and angels, almost continually, and each thing was shown by experiences, and how spirits who belong to the sphere of science spoke, it is not permitted to relate. - 1748, August 29.

2985.

IT WAS DEMONSTRATED THAT THEY SUPPOSE THEY LIVE FROM THEMSELVES, AND YET THEY DO NOT LIVE FROM THEMSELVES. I spoke with certain [spirits], that they seem to be conveyed in carriages,

and not to believe other than that it is so, and [especially] when they were in carriages and it was told them, that it was a phantasy: further that they suppose they are endowed with a body and have hands, because they perceive [persentiscunt] touch. Then one said, that this is not a phantasy, because he feels his hand touching it, I perceived: but [his] hand can be taken away from him, and a new one [substituted] in place, yea many [hands] be added to him, and he not know different, and can deny that it is a phantasy, because he sees and touches [it]. Whence may be concluded, that the case is similar, when they suppose they live from their own life, further is it enough or no, because [since] [cum] they do not know and think otherwise. - 1748, August 29.

2986.

CONCERNING GENERAL [AND] PARTICULAR SPHERES It can be somewhat explained [illustrari] how it is with particulars in generals, from stringed instruments, wherein a body makes the general sound, from which and in which particulars exist, and their sounds are according to the general [principle], as may be known to everyone. Wherefore indefinite particulars are given, with their particular differences, to wit [sicut] all the tones; and yet the sound of all in their differences accords with the general [principle], hence there is sweetness [jucundum], loudness, acuteness, etc.: So also the speech [loquelo] of men, the varieties and differences of whose words [vocum] are derived from a general [principle], draw their pleasantness, or unpleasantness from a general affection, and the sound is from all the concordant system of the bones and body, according to affinities of nexts. So it is with thought, [and] so with every motion of the body, or [every] action; unless there is a general disposition of all the muscles, through the lungs, and of these through affection, there cannot be given particular motions. So in everything else.

2987.

There were now spirits, at [in] the front region, above at a distance, who infused objections or doubts against these things, with such persuasion, and hence, as it seemed, acuteness, that I have not heard the like before: wherefore they were prevented from speaking: for there was acuteness of reasoning and persuasion

2988.

THAT PERSUASION CANNOT BE INSINUATED SAVE AT INTERVALS [tractus] OF TIME AND BY DEGREES. Certain of the interior spirits, who were of intellectual faith, complained that they cannot [be] different: for they wish to consult their reason with regard [ex] to such thing, and so stick in doubt: but it was replied to them, that there may indeed be given them something of persuasion, so that such [doubt] should not exist: but to give persuasion for one state, and one moment is not enough: for when the state is changed, and in the moment next succeeding, they were just as before. Wherefore persuasions are given by many confirming things, and gradually or by degrees. Thus it is insinuated by the Lord, according to order, and their nature and disposition, so as to take root, and thus they are persuaded like the angels, or elevated into persuasion by the Lord: for all states of persuasion are of the Lord. - 1748, August 23.

2989.

IF SPIRITS ENJOYED THE CORPOREAL MEMORY, THAT THEY COULD NOT BE IN A SPIRITUAL STATE. Besides other [facts which could be mentioned], there is also this: that spirits are deprived of their corporeal memory, because it is proper [propria] to them; from it, they suppose they lead their own [proprium] life; and, further, that if they enjoyed that memory, that the more perfect states of spirits of which [concerning] [see] elsewhere, could scarcely be given, to wit, to perceive thoughts in [by] spiritual idea, besides very many other things.

Wherefore, men lose nothing but flesh and bones, and the use of that memory. They possess it all, but it is not permitted to use it, but [to use] the interior [memory], which is, as it were, the interior faculty of taking forth and viewing the particulars of the corporeal memory. - 1748, August 29.

2990.

THAT THE LORD APPEARS TO MANY, IN THE OTHER LIFE, IN A FORM SUITABLE TO THEM [conveniente iis]. It happened to me several times that I did not think other than that the Lord himself was present and spoke, as also [happened] with others. But the matter stands thus: It is the Lord who then appears here, through others, who are on

that occasion not themselves, and the same likewise, imagine that they are the Lord. This thought inflows into the thought of him with whom he is, since he is nothing, and the Lord, through him, then appears in his form; for his form still remains, as I could plainly apperceive this day; for the Lord does not wish to change wholly the form or disposition of another, and so appear through another. Thus, also, the Lord speaks through another. - 1748, August 30.

2991.

CONCERNING SEPARATIONS FROM SOCIETIES. When they are separated from societies in which they are, because they do not accord, this is represented to the eyes of spirits, as if the whole man projects himself round about, and twists himself out [extorquate] by circum-projection from the society, and so removes himself; and this [occurs] quite visibly. They also appear sometimes as projections, not downwards, but towards the circumferences. I was informed that when such projection appears from right to left, that he wishes to separate himself from the society; when from left to right, that they wish to retain him, and so strive together with their strength to retain him. When [it appears] otherwise, now in this direction, now in that, and with unequal projection, which is especially apparent from the head; then it is intermediate, and not part his, and part theirs. These things were shown me to the life. - 1748, August 30.

2992.

CONCERNING THE SPHERE OF ACTIVITY, OF INFANTS. I have observed a certain sphere of activity which belonged to infants. With such force, and at the same time in the activity, was the intention directed, that it could not be resisted, or that others could not enter [it], or take precedence of them in intention [aim above] them. This is the sphere of [their] activity. - 1748, August 30.

2993.

CONCERNING THE EFFICACY OF DIFFERENT STYLES. It was shown me to the life, how certain ones, who only study splendor of style, and continually keep the mind [animum] [directed] to splendor of style, and hence to qualities that draw applause [applausibilitate], but not to the matter, only [for the end] that he who writes may thence be famous,



because he treats of sublime matters, so that he then continually reflects upon his praises, and pre-eminence from style, that such a style has no effect amongst those who are interior, and that such [writers] despise other [writers] and [their] style in which the matter is fully expounded to the apprehension, whose style is of such a nature that words [verba seu voces] follow from goodness of heart, which is the reformation of the neighbor and his instruction [informatio]; in such case [tuna] the matters form the style of each one, according to his gifts. But with those in whom the style forms the matter, so that the reference is from the style to the matter, there is no efficacy [in their style] and the matter does not govern the style. - 1748, August 30.

2994.

CONCERNING PERTINACITY. I spoke with spirits concerning pertinacity, that it belongs to the imagination, to the cupidity, and to the persuasion, and that pertinacity may be compared to a leader; and it was shown me, that in order that man may be led by the Lord, there must not be the least pertinacity in him, but so much as man has of pertinacity, so much he has of proprium: which in those who are led by the Lord, is taken away by the Lord, not by breaking, but by bending with indefinite variety. - 1748, August 30.

2995.

THAT THEY WHO DESIRE GOOD CARE NOT AT ALL FOR SCIENTIFICS, AND, AS IT WERE, DISAPPROVE OF THEM. I perceived from those with me who were Mohammedans, that when they perceived curious [facts], and many things which might serve to confirm those things which belong to faith in the Lord, that at first they did not care for them, then that they, as it were, spit them out with some aversion, thinking that if they accept good, it is sufficient, and that they can then know from good, whatever confirms, and when useful, innumerable things. What use can [these] serve them, who wish to be confirmed otherwise. - 1748, August 30; for it is enough that the heavenly idea, when in good, is in the light of all things which happen.

2996.

(THAT ANGELS CAN KNOW THE QUALITY OF MAN. CONCERNING MOHAMMED. Angels can know from the Lord, whatever [has been] in

man from earliest infancy, and whatever he has thought, as also [I now learn] through them who have been translated into heaven. They are, [it is] I believe, Mohammed and Mohammedans; who thence introduce these things into my thought and attest [them], and whilst I am unconscious [of it] lead my hand to write thus. - 1748, August 30. There are indefinite things which they view [vident] in whatsoever occurs; which can never be apprehended by man's idea, thus in each word that is written. [These words are] also from them; they were told, that those things viewed by them are still almost nothing, as compared with what can be viewed in those things which they had [formerly] seen; wherefore they were raised up into a still more interior heaven, and thence again spoke with me; they said that the former things which they had seen were so gross, as scarcely [to amount to] anything. - 1748, August 30. They were still [farther] raised up [to] where [are] infants, and [were] at first astonished that infants know what no others [do], and thence also said, that what they had seen are almost nothing, and that such indefinites are contained in one idea, that one idea cannot be described by volumes. - 1748, August 30.) Various things inflowed, and I was led to various things, and moved by various thing which I cannot mention. I thence knew that [they are those] who have seen causes, and how the inferior world inflows. - 1748, August 30.

2997.

Some of these [were] brought down [delati] to some distance, and inflowed and saw whatsoever [was] with [apud] me, [and] inquired concerning those things which they had seen, and [were] then let into almost a similar state [to that] wherein they had been in the life of the body, so as to say [speak] other than that they felt, as is the case with many, from various causes, and so as to say that they remembered nothing. This they said twice, at which I wondered; for to me [as] also to others, it seemed that they remembered. When, therefore, from habit in life, [and] not from necessity, they said other things [than they knew], they were cast down, or fell down to their places, where being let into a similar state, they said that it is not fit [for them] to say [these things].

2998.

Therefore [were] informed that they must by no means say other than they think, save from the last necessity. [This] happened [erat], because

they were not yet of such a nature that the influx of the Lord could operate with them, to speak what they thought. - 1748, August 30. Hence may be concluded, that such can also be let into heaven, but not subsist [there] long, not even in the exterior court [atrio], since they could not be in the exterior court, therefore that correspondence of interior [interiors, I think] with exteriors could not have been given

2999.

CONCERNING THE CONFIRMATION OF CELESTIAL [HEAVENLY] TRUTHS BY MEANS OF HUMAN SCIENTIFICS. Speech concerning heavenly truths was held with me, from heaven, by means of a certain general undulation: thus by means of the unanimous agreement of many [to this effect], first that they have no need of confirming things to confirm heavenly truths, when they are in them, just as there is no need of philosophics to think analytically, no need of sciences [knowledges] of the muscles to [perform] actions; but that all these things they possess from the Lord as respects confirming things, that this may be tolerated in the world on account of men who are of such a character that truths are confirmed by means of sciences: yet [only with him] that still believes truths, though he cannot confirm them: on the other hand, with some, they obscure the human understanding: with others cause doubt concerning truths: with others cause a denial thereof: I do not remember what else followed: the world of spirits is not permitted to cover up these things as they [now] also do. - 1748, August 30. That angels are in the knowledge of all confirming things is sufficiently evident from one example [mentioned] previously concerning so many differences which were enumerated.

3000.

CERTAIN WHO FROM THEIR OWN [propriis] STRENGTH WISHED TO DO GOOD. Certain [ones] when I supplicated the Lord's prayer attracted all the sense [thereof] from me to themselves, so that I could not be in the sense, consequently not in the perception of the things which belong to the prayer, as at other times. Therefore I had as often to desist in the beginning or in the midst of the prayer: for they who attract the sense to themselves wish that I may serve them as a slave and instrument, and that they might be masters and so pray through [by means of] themselves, but not in society, with me happened as often as

[as was the case when] good spirits, angelic spirits, prayed with me in society, when I perceived, as I have previously mentioned, an attraction to the Lord, as from the Lord. But this also with variety, to wit: that [they were] received into the society of the praying [supplicandi] because [they were] good; yea, from leave as was also perceived. But when it occurred without such sensible reception [as occurred] when [it was prayed] by angelic spirits: [for] it was [prayed] at the same time with angelic spirits, then there was an elevation [of the prayer],

## 3001-3050

3001.

but to those who wholly attracted it to themselves, so that I could not be present: these were not good: considered me as a lifeless instrument, and themselves alone as alive. Wherefore because they abstracted all the sense [thereof] I had as often to cease and come to an end. Some of these did not do this from a bad heart, because they wished to pray. Today they desired not to be so disposed [tales], but to leave [the prayer] to me, so that they could also be together [with me]; this, because [as] was plainly perceived, they wished to do good of themselves, and, nevertheless, I had to desist. From these things it may be evident how the matter stands, when man or spirits wish to do good of themselves, that they cannot, and that it was plainly perceived from these things, and that there is no effect [efficacy] [in such attempt]. So much does proprium inhere. - 1748, August 31).

3002.

CONCERNING THE FORCE OF INTUITION IN THE OTHER LIFE; THUS, CONCERNING THE FORCE OF INTUITION THROUGH FAITH, AND THE PERSUASION OF THOSE THINGS WHICH ARE OF FAITH. (It was shown me this night, in wakefulness, and at [in the] morning, what force, intuition, along with persuasion, has in the other life. There was a certain one who supposed that by intuition directed upon others he could lead them and bear them away wherever he wished, which [thing] is so common in the other life, that by means of intuitions they can allure others, which intuition effects. Such is the dragon's when he wishes to call together evil doers; such is theirs who excite others to be present. Hence, therefore, it is a very common magic in the other life; and spirits suppose that they alone can do all things by means of such intuition. Many things could be said about this.

3003.

A certain spirit [was] persuaded that he could effect everything by means of the like intuitions, because [these] exist from permission. Wherefore

he had so much habituated himself to evoke other spirits and attract [them] to himself by means of such intuition, that from the habit [assuefactione] he has entirely put himself in the person of another, so as to believe that he is, as it were, other [persons] as is usual with those who are mad, and those who are insane, and so are secluded from human society in the world. He now [acted] by means of such a strong intuition, as to be, as it were, persuaded that he was the person of another [ejus]; and this with variation, the intuition being directed upon many, all of whom were so adjoined to him that they could not have drawn back; and they seemed to be with him in the place where he is, yet in the lowest earth. There also are presented those upon whom he has so persuasively fixed [his] intuition. Wherefore his persuasive intuition was perceived by me, as Laos som kommer utur led, som intet kan wrida tilbakars; thus he is similar to those mad in the world; which also was confirmed. They also, whom he thus attracted, complained that they could not be liberated. He had no effect [efficacam] upon those who were in true faith.

3004.

Hence may be concluded, of what avail is intuition, which is a magical intuition, or the magic exercised by the ancients, especially the pythons.

3005.

Hence may also be known what [is] intuition, through faith, and what [is] faith; for some suppose that faith is of nothing, and yet intuition by faith can effect all things, and [there is] an intuition of all things that pertain to faith, with persuasion. But faith is of such a nature that so much of intuition in the Lord [as comes] from man, or from self so much does it recede from the Lord, and is of no efficacy, but so far [as it comes] from the Lord, so far is it efficacious. It is similar with the persuasion of what belongs to faith, otherwise they are like that mad man; it is an insanity not unlike theirs who supposed they were God the Father, and God the Son, yea from insane persuasion; also [like his] who supposed he was Charles XII. These were put amongst the mad; they also are similar, who wish to acquire faith to themselves from their [propriis] strength. - 1748, August 31.

3006.

That insane [spirit] of whom [I spoke] above, because he was evoked by similar [ones] to infest me when asleep; which is wholly forbidden [to wit]: that they should lay in wait for man asleep, was cast down from a certain upper place, and to the lowest [part] of the earth, and [was] there bound to a certain long stake, or fixed axis, and there bound around, and stretched out as if he was the axis, and not a spirit. I also was drawn into such a persuasion; and then he was thence put back into his place, so that he might live secluded from the society of others, and amongst such as are of similar phantasy, so that everyone should infest the other by similar phantasies and persuasive intuitions. Hence may be concluded of what sort were his torments before they grew into disuse. - 1748, August 31.

3007.

THAT MAN COMMITS ACTUAL EVIL [EVIL IN ACT]. In the world of spirits [are] certain who in their lives cherished hatred against another, and yet in externals, put forward all modesty. [Their] hatred now burst forth, and it was perceived that so far as they have remission, it was grievous, and that never was such a thing apperceived in them during life.

3008.

At length, they wished to cast the blame of [their] hatred on the Lord, that He had so ruled them that they could not have been different; concerning which matter they spoke much, with some small uproar [tumultu], because there were many who conspired. They were told that all actual evil comes from them, and all good from the Lord; but they still pertinaciously insisted that they had been of such a nature, not from themselves, but from the Lord. It was given to say with spiritual idea, that concerning these things, a thousand volumes can be written, and all, as it were, confirming. But still the truth is inscribed in ultimates, that all actual evil [proceeds] from them, and all good from the Lord. It was also shown that so far as they have remission, so far they have evil and hatred. This [is the case] when they are spirits; in the life of the body [it is] not so. The conclusion was, that it is provided by the Lord, that thus they should do evil in act [actualiter], and that it is provided that they should not precipitate themselves into the worst death. - 1748, August 31.

3009.

THE REASON THAT THE PHANTASIES OF MEN ARE, IN THE OTHER LIFE, TURNED INTO SPECIES OF ANIMALS, AND THE LIKE. There was insinuated into me the reason why many phantasies, in the life of the body, are turned into forms of animals, and of many similar things, [so] that when they are inspected from the heavens, or there is influx, then [these phantasies] are turned into such animals and such forms, not different from what occurs in the world of spirits, [and] like as appears, from prophetics, and in sleep. (They are turned into such forms) as are the ultimates of order; such as also [exist] in the earth, and are the ultimates of representations. For instance [sicut], when a sorceress being inspected, was turned into a ball of serpents [glomum serpentinum]; for correspondences are such that it cannot be otherwise, than what when borne through order from a corporeal life, which remains, and so still upwards that in the beginning their phantasies so appear, otherwise, phantasies cannot be taken from them, and they reformed. - 1748, August 31.

3010.

CONCERNING SPIRITS WHO WISH THAT THEY MAY BE BELIEVED TO BE THE LORD. There was a spirit with me who stood on my head about the space of an hour, nor could anything else be perceived in the beginning, than that he was good; he spoke little, but [that was] from [his] thought, and not at all evil. At length when he spoke, he occasionally introduced into my perception that he was the Lord, which I could perceive from a few things in the beginning, because he stood upon my head; also, because this is common with those who are of the Lord, whereby is also insinuated perception of the Lord's presence, because the Lord [speaks] through them. But this spirit assumed this as an artifice [by art]; and, indeed, so thus he induced in himself the persuasion, so that he could suppose himself to be the Lord; but inasmuch as such have been with me previously, and within themselves have a dissimilar [contrary] perception; which, however, was not then granted me to discern, [and] still it was given to know that [this one] was evil, therefore I spoke with him, as with an evil spirit, whereat he was angry and said,

3011.



that with such art and such persuasion he has been able, previously, to allure good spirits to himself, and to persuade them that he was sent of the Lord, thus an angel [of the Lord]. This, also, he attempted with similar persuasion [on me], but in vain, for he was detected. From which it may be evident that spirits are given who can induce with persuasion that they proceed from the Lord, and can allure into societies with themselves, many spirits who are upright, and do not know different; and yet these are evil, and, indeed, insane, as also it was granted to say to him, [and] that he supposed himself to be the Lord, with mad persuasion, than which nothing can be more mad. It occurs to my mind, that of such a sort are certain enthusiasts, and Quakers, who also were such after death, as to be persuaded that the holy spirit spoke with them, because they suppose [he is] from the Lord, who persuades himself that he is the Lord, when yet this is not a proof of the presence of the Lord, but is a truth of faith concerning the Lord.

3012.

The same spirit, when he apperceived that he was detected, and spirits around him were instructed concerning the truth of faith, wished to extricate himself from their society, which he had also learned to be expert in, by modes of his own, through various projections of his body, and turnings to the right, to the left, directly, obliquely, in various ways; and when he was told that it signified that he wished to snatch himself away from [their] society, for he could not practice upon those who did not acknowledge him for the [a] spirit proceeding from the Lord, the same confessed that he had learned to do so when he wished to drive away those who [were] with him in society, then afterwards to call together good spirits, who believe to be of such a character. In other respects he could be quite acute, and of apparent intelligence, and angry because I told him that the more intelligent he seemed to himself, the more insane [he was]. - 1748, September 1.

3013.

He also said to me, that he did not therefore wonder that, spirits speak with man, because he also is of such a character, but did not believe that there was such speech, as in my case; hence, also, it was given to know that he is a Quaker, or Quaker spirit, which is the same. They suppose

that they alone speak with spirits, or as he now wishes, with angels. -  
1748, August 31.

3014.

THAT SPIRITS DO NOT HAVE LIFE UNLESS THEY ARE PERMITTED THOSE THINGS WHICH THEY DESIRE. I perceived that they were discussing [agerent] among themselves concerning this; that the life of spirits consists in their cupidities, without which they could not live, therefore could not be present among others; which was also shown them by various things which came more obscurely to my perception; and they acknowledged that if each one was not permitted such as agrees with his cupidity, that they could not subsist amongst others, thus could not live; from which it may be concluded, that the Lord bends everyone by means of his cupidities. I have previously spoken with them on other occasions [alioquin] concerning this, that their life consists in being permitted these things, and that otherwise they could not live, unless permitted to do according to phantasies. - 1748, September 2.

3015.

CONCERNING THE IDEAL SPEECH OF SLEEP. A REPRESENTATIVE VISION CONCERNING THE QUAKERS. Speech was held with me in a state midway between sleep and waking, yea, by means of such ideas as cannot at all be expressed; for like as I have heard at other times [alioquin], they bind [alligant] [their] speech to anything whatever, which [speech] cannot afterwards be described, although I perceived it plainly in that state. This speech of sleep belongs to evil spirits of the interior world (((or to interior evil spirits in sleep, therefore is also inexpressible, but it never contains anything in itself. Wherefore it was afterwards represented to me by rubbish and many like things, which were poured out from a certain vessel, for they illy cohered, and [pertained] to no thing, although [the speech is] inexpressible. The intellectual [principle] of the things which [are] in this speech is also represented by the rear parts of a horse, which I plainly saw; for there came a horse whose anteriors did not appear, but when he turned his rear parts, these plainly appeared to me, and it was perceived or said, that the intellectuals of those who are in this ideal speech of sleep, are thus represented, for they have no true intellectual [principle]. Such,

perhaps, is also the intellectual principle of those spirits who are Quakers and suppose themselves alone to be led by the Holy Spirit.))))

3016.

There was also exhibited a representative to me, in sleep. I seemed to be elevated to the ceiling [tectum], and to stick there by the head, and so to rest tranquilly; afterwards, to be let down, and, in midway, to be securely led around [circumduci]. From this circumduction [I was] let down on the table beneath, where a certain woman sat and ate from a dish. The circumduction took place and was afterwards changed into the dish, wherein was food thus made, which was eaten. I supposed that they thus understood that they have acquired a miraculous food; but when that dish was carried away, which was [done] by another woman, serving, they did not perceive that [it was] a new dish, and that the food was miraculously formed there; whereat I greatly wondered, and when I tasted what it was, when [she] carried it away from thence, there were [it was] peas [pisa]; [seu gron art cum pisce]; hence may be apparent what is the nature of their representative; but what is signified by the vision of sleep, I do not yet know. I perceive that it respects Quakers, to wit, that they do not know [that], anything is ever miraculously insinuated by the Lord; and although they do not perceive it, yet it is given to them, to wit, probity of life, and [oprighet].

3017.

((((In order that I might know how that inexpressible speech of interior spirits differs [from other speech], it was told me that it is wholly different with what falls among [to] [ad] interior good spirits, and that [this speech] falls from heaven to interior evil spirits; that it might be known of what quality is that which falls [flows] [laberetur] through heaven into interior good spirits. I saw, in wakefulness, a certain virgin, who walked with another [person] or man not seen by me, whom I perceived to be her lover. That virgin was seen only at the back; she was clad in a common garment of light yellow color [albescente flavescente]. This garment was neatly fitted to her about the breast, so that the dress [habitus] of the body was quite comely, but only the back was allowed me to see. Thus are represented those things which flow through heaven into the interior good spirits. - 1748, September 1.))))

3018.

I also heard spirits speak from me while I was in sleep, scarce otherwise than when I was awake, but not with the ideas that pertain to wakefulness, [sed cum non idea vigilioe]. Just as was previously observed, when certain [ones] declared [anything] from me in the inferior earth. They speak in like manner, but still there is sleep in the speech, [and] so [it is] without efficacy. - 1748, September 1.

3019.

THAT SPIRITS EXCEEDINGLY DESIRE TO BE MEN. In general, all spirits, when with man, do not know other than that they are men. But there are others who desire to be man, and thus to wholly occupy his body, and thus consider him with whom they are, as a nobody. Such have many times been with me and attempted much; some [act] more mildly. They were, nevertheless, affected with shame, in various modes; for they think they see their faces in the glass, besides other things. Thus are spirits with drawn from that cupidity. - 1748, September 1.

3020.

HOW INFLUX OF SPIRITS TAKE PLACE INTO MAN: CONCERNING INFLUX IN GENERAL. I have been instructed, that the case stands thus: The Lord inflows into the universal heaven, and world of spirits, not only immediately from himself, but mediately through angels into inferior spirits, and these into interior spirits, and so into man. This is influx in general.

3021.

Further, that all influx of the good and true is received by spirits, according to their form, or nature: the good and true is received by the good: by the evil, good is turned into evil, and the true into the false, with all difference and variety according to their disposition and states.

3022.

Moreover since man is the ultimate of order, therefore [his] ideas are terminated in his memory, or in the material ideas of his memory: and since all ideas are there terminated, even [those] of spirits and thus [these ideas] are the recipients of the ideas of spirits, and a continual

nexus of order follows up to that point, a spirit cannot suppose other than that ideas begin in himself and from himself, when yet his ideas are in the ideas of man, wherein they are terminated, as may be evident from their appropriating to themselves each and all the things of man, and that they speak with his language, as if their own, and cannot know otherwise.

3023.

Hence it flows, since ideas thus fall into the ideas of man's memory, and man's ideas are variously filled up [impletoe] [that] to every idea of his are adjoined innumerable things, which are proximate, which are contiguous, which are more remote as to distance, which hence are dependent: and such [ideas exist] in all variety according to states, and with a difference in every man, according to each one's phantasies. There are many other things, which cannot be so enumerated.

3024.

Hence it flows, since there are many spirits, or spirits of different disposition, that one [spirit] or one genus, snatches up in the idea this that accords with itself: another genus, that: yea another genus what is distant thence, and because from its experience [it also knows] that it depends thereon, just as is the case with those who have seen excrements and nothing else, who aim at nothing but to learn magic thence, and [turn] every good into evil.

3024\_1/2.

The more that ideas are closed from man, so that he only looks at one thing, as occurs, from persuasion [and] from cupidity, from his regarding himself and worldly things [for] thus are [ideas] closed from man, the less the danger: for then the ideas of spirits cannot be diffused to [over] many things, and so infuse in man evils in addition to what man has required to himself. But [with him] who is in faith, the less that ideas are determined to one thing, so as to be applicable to each point [momentum]: that is, the more fluid, as I may say, is it with man, the better it is: and the less persistent and hard, the more easily is he bent by the Lord to all things which please the Lord, and to good. - 1748, September 1.

3025.

As long as man lives, the ideas of his memory are varied, changed, diffused to [over] many objects, constrained to fewer things through persuasions; in a word, he can become better and better even till death. But it is not so with spirits. Besides it is thus with ideas, they can be diffused to many goods, so as to have other affinities, be otherwise conjoined, divided, and so contract new affinities, and so forth. - 1748, September 1. (((CONCERNING A CERTAIN ONE WHO SUPPOSED THAT HE WAS ABLE TO DO GOOD AND LOVE THE NEIGHBOR FROM HIMSELF.))) (((I spoke with a certain one, who [was] on high to the right, at some distance, who said, that he can do good, yea [do] so from himself: but it was granted to tell him, that no one can do anything, save from will. If the will is not present, then indeed he can do apparent good: but this is immediately recognized as not belonging to the will. He said that he wished to attempt to do good, and so compel the will, then it was granted to say, that it was love, that rules the [will].))))

3026.

CONCERNING A CERTAIN ONE WHO SUPPOSED HE COULD DO GOOD AND LOVE THE NEIGHBOR FROM HIMSELF. (A certain spirit of intellectual faith, I believe, supposed that he could do good from himself; to whom it was granted to say, that no one can do anything, save from will: from will comes everything that he does, and if and one still does good, and not from will, this is feigned [good], which is immediately apperceived in the other life, and not tolerated, because feigned; and if he should still do something good, that then he viewed something outside of himself, on account of which he did [so], therefore not from love. This was better perceived in spiritual idea. But still he supposed that he could have compelled the will to act from love, wherefore he attempted to withdraw himself, as it were, from the command of the will, so as to put himself into love, so that he might act from love in the will.

3027.

Wherefore it was told [him], that he might attempt how he could succeed; therefore he sought for a society which was of such a character, to wit, [one] that was in love; and at last found [one], and said that he has found it; thus was raised up into heaven. I expected what would take

place, [and] meanwhile spoke with the remaining spirits [to the effect] that if he was of such a nature that he can receive love from the Lord, he would be able to subsist amongst them, otherwise, that he would not be able. While we expected [what would happen], [he] was seen, or [they] were seen who rolled themselves from heaven; which is a proof that they snatch themselves forth from a society because they cannot subsist there, as if [they were] in a sphere wherein they cannot subsist. He [is] now with [spirits] above the head, [and] says that he was there, but could not live there, but that he was greatly distressed, so that he greatly rejoices that he could thence have been liberated. - 1748, September 1.

3028.

THAT GOOD SPIRITS, WHEN THEY ARE ANGRY, SOMETIMES BURST FORTH ALL AT ONCE [CITE] INTO SUCH THINGS AS CANNOT BE KNOWN TO BE DIFFERENT FROM WHAT [PROCEEDS] FROM THE WORST. It sometimes happened that I have noticed certain dreadful things, supposing them the effusion of the worst spirits, but it appeared that they came from the upright when quickly angered, and indeed for the reason that they are not admitted to do good, thus burst out into the opposite, through anger, as is also usually the case with an upright man when angry. - 1748, September 1.

3029.

CONCERNING THE JOY OF FELICITY IN HEAVEN THAT THEY HAVE WHO GLORIFY THE LORD. Very many, now, of the good, glorified the Lord on account of His advent and their liberation from hell, and there was so much joy of felicity that some said they could not bear it. - 1748, September 1. It was, as it were, a general glorification, so that certain in hell also desired to make glorification, as I heard from some who [came thence], but [they were] [it was] from those who [live] in privies. - 1748, September 1. Next morning everything was in a state of tranquillity, so that I perceived nothing but a tranquil silence around me, which still continues. - 1748, September 2.

3030.

THAT THE CHURCH OF THE LORD IS PROMOTED TO THE GREATEST POSSIBLE EXTENT [ab plurimum] BY THE EVIL. I spoke, in a tranquil manner, with certain [who were] in that tranquillity, or, I

believe with certain apostles, hearing [to this effect], that the church of the Lord is promoted to the greatest possible extent, by the evil, to wit, by those who [have] other ends [than its advancement], yea [have] self-loves for an end; for instance, [is promoted] by apostles, whose mind was to judge the universal world; [and] by others in the world who have introduced the doctrines of faith, from causes that regard self and other things, as [was the case] [in] Sweden, England and elsewhere; further, [it is promoted] at this day with [among the] popes [pontificios] who preserve the doctrinals of faith in the Lord, for the reason that they may possess all things of earth and all things of heaven; for they know that they cannot be adored, and that [if] so, they would lose everything, and that were he called Supreme [High] priest [pontifex supremus] and not vicar, that they would thus lose everything. These things are permitted, for the reason that good [flows] thence. - 1748, September 2. For a not dissimilar reason, the Mohammedan heaven, and the heaven of Jupiter [coelum Jiviale] was opened by those who wished to seek another Lord.

3031.

RELATIONSHIPS [affinitates] IN THE OTHER LIFE. ((((((The communication of dispositions, and of each and everything in the disposition, in the other life, is wonderful, [and] is recognized immediately. This communication and recognition [acknowledgment] cannot be described especially [does this take place] in the heavens. The communication and recognition, and hence association, are related like affinities [relationships] in the world, to wit, that they are recognized as parents, as children, as brothers, as kin [consanguinei] and relations according to differences. The love is such as should be [might be] in life, according to all differences towards the nearest and the more remote, in order. The consanguinities and relationships belong to love, and its differences, which are indefinite, and the communications [are] so exquisite that they cannot be described; further, no respect at all is had to those who have been parents, children, kin and relations on earth, nor to any person, such as he has been on earth, therefore not to dignities, riches, or the like, which are worldly and terrestrial. These things were confirmed by those who are from the angels. - 1748, September 2.)))))

3032.



Certain [spirits] lamented that thus they would lose their [relatives]. This flowed from the residue of bodily [corporeal] love, but the reply was made them, that they would receive thousands in their place whom they would love much more, and more happily; further, that [not only] ought all to acknowledge the Lord [as] only parent of all, as [does] [is the part of] innocence, but that the Lord is a father to all, and thus all are for the Lord [in the Lord's stead], according one's gift of reception, and also that they who are the Lord's are also in place of parents.

3033.

CONCERNING INFLUX (When I treated [ageretur] concerning general and special influx into everyone whatever; also, that every spirit and angel whatever, is a center of influxes, so that myriads of myriads inflow into every idea, which man and spirit supposes a simple [one] or individual [uniquum]; then was it granted to certain who were capable of receiving, to perceive by means of sublime [exalted] spiritual ideas, that the matter is so. Amongst these were both Mohammods, who now say that they have perceived it so as to have become wholly persuaded that the matter is so, and that no man, nor likewise any spirit, who supposes an idea to be simple, can even apprehend it [the matter]; therefore cannot apprehend so long as heaven is not opened to man and spirit, so that such perception may be infused into them.

3034.

Certain spirits who were not able to apprehend it, because it [heaven] was closed, said that they could not comprehend these things, [and] that such was the case. It was granted to reply to them, that in like manner they do not comprehend that one action, which is regarded [as] simple, exists from so many muscles, and so from innumerable motive fibers, and from myriads of purer fibers, and still less that to one action which is considered simple, the universal system of purer parts concurs, according to proximities and affinities, in a most wonderful manner. Inasmuch as they do not know this, and if they could not believe this which is so obvious and familiar, how can they believe that there is such an influx. - 1748, September 2.

3034\_1/2.

But here it was also given to perceive, and I marveled thereat, that my respiration [was] then, as it were, taken away, to wit, that I left off respiration, and breathed inwardly. Hence I perceive, in some measure, that those spirits could have been able to perceive without disturbance [turba] from me; for external respiration was taken away, and internal [respiration] given. See what [is said] concerning these things in the lungs, [as to] what attraction and emission [are], if [the matter] [is treated] there. - 1748, September 2.

3035.

I perceived also that they were shown that the [an] idea of the societies in the world of spirits can be obtained from the consociation of the muscles in man, and that the communications of these, by means of fibers, and indefinite other nexus, inflow according to affinities into every simplest action; and that the respiration of the lungs is therefore changed into such, because it is the lungs which operates in general into the muscular system, as is known from those things which [are] written, concerning the lungs. - 1748, September 2.

3036.

I also perceived that they spoke concerning four provinces in the body, which are general [communes] divisions [partitiones], and whose communications are wonderful, to wit, the province of the genital members, the province of the abdomen or subdiaphragmatic [province], the thoracic, where [are] the heart and lungs, and the province of the head, which [is] above, and that there is into all, a wonderful general influx by means of teguments, and [into] the most singular [minutest] things [singularissima] by means of the purest fibers. - 1748, September 2.)

3037.

EVIL SPIRITS ARE THE CAUSE OF EVIL HAPPENING TO THEMSELVES. I spoke with spirits concerning this: that they cause evil to themselves, when they purpose [to do it] to another; therefore that there is thus [the evil] of retaliation, or that the like [evil] responds to them; for they plotted to do evil to someone, and it was reflected back, [retorquebatur] on them; they said, on account of the appearance, that the evil came from me and others, though it came from them, or self.

They do not wish to be persuaded. Wherefore speech was held concerning that, and it was shown that if anyone strikes his head against the wall, that it is not the wall's fault, but his own; and it was then illustrated by many things, that there is such a balancing of these things, and of the single things in the body, so that to every action responds a reaction; it is so in the least membranes, fibers, [and] the least particle of the animal spirit; and if there were not such a reaction, nothing at all could subsist, but would wither and grow infirm, wherefore there is perpetual equilibrium. It is similar in everything else.

3038.

For instance, among men, such as is one, such is the correspondence of another, if not in external modes, yet in mind [animo]; wherefore men know this well, and do not go beyond what they [others] allow, for they fear a corresponding evil from them; and this occurs with indefinite variety, according to each one's state and nature, as may be known to everyone. So this is inscribed in nature, so that young chickens, yea, the smallest insects, resist according to insults and minds [courage] [animos]. From these things, it is now apparent that the evil of punishment which they suppose comes from another, is from themselves, for such a response is given. If [it is so] in the least, and all things of nature, why not in the grand man [maxime corpore]? But in the world of spirits, such happens as in the human race. There is a different reaction in the heavens, for there on no one is any evil inflicted, but it is turned into good. - 1748, September 2. [This] was shown by experience.

3039.

Of such a nature are evil spirits, that they wish the good may never resist, but yield, so that they may be able to bring all evil upon them; but it was replied to them, that [the good] cannot but resist; and if there were no resistance, these would abuse their goodness, and aim to destroy all in heaven and earth; wherefore there is resistance, yea, the world of spirits is therefore such that evil is inflicted on them by evil, although the good seem to be together [with them], when yet it is not so. - 1748, September 2.

3040.

CONCERNING ANGELIC FORMS. So frequently have angelic forms or choirs been with me, and been heard by me, that it has grown familiar, So I have not noted down each observed instance, as, for instance, that certain learn, without representations or ideas, to flow into such forms, in order that they may be initiated, and afterwards be amongst the spirituals and celestials; further, that choirs of Mohammedans have become so familiar to me that from the sound alone, I could have known [that the choirs consisted] of them. Besides other things which I do not remember, like as when they have inflowed into the sound of the mouth without speech.

3041.

When I treated concerning forms, that therefrom is constituted the grand man [maximus homo], and, therefrom, the members or provinces are formed; and that they who are not initiated to act in society, as one, to the Lord's glory, are not in the grand man, I perceived indignation from the world of spirits, because they also were not amongst those who constituted the grand man; but the reply was made them, at first, to the evil, that they cannot be [there] before, like dung, they are cast on the earth, and thus that, like those things which serve for the sap of a plant or tree, have entered thence, then first can they be in society, or in the tree. The reply was made to others, also evil, that they cannot be considered in any other light than things which are let into the stomach, and are again cast out thence, as excrements, because they conduce not at all to nourishment. Such also would be the case were they admitted into such choirs or forms. Certain [ones] still insisted that they wished to be in [societies], which was permitted, but it was said that they could not be, because they are so gross. - 1748, September 2.

3042.

CONCERNING THE DRAGON. It is a familiar habit with him, when he wishes to assemble the Jews, and so with them persecute the faithful, he seems to himself to go away towards the old Jerusalem, which is to the left, a little farther away [distance] below; he then, sometimes without any deceit, speaks one thing and thinks another; by means of the interiors of his nature or thought, he speaks with the Jews; by means of speech, [speaks] with another, which is a proof of his deceit, and he, to

whom he is known, immediately knows it, as well from the speech, as the place where he is.

3043.

THAT AN IDEA REMAINS ATTACHED TO A WORD [voci]. In speech into spirits, an idea of a word [vocis] is observed in the most exquisite manner; as well that a single [word] does not comprehend many ideas, as that when the word is changed, immediately, confusion is produced; for instance, when spirits are denominated [as] those who [are] in the world of spirits, yea, the evil, [then] none of the good wished to be styled spirits, and because it is on who are in heaven. So with other [words]. Wherefore, when another idea is impressed on a word, and the former [word] changed, it produces much trouble in talking with spirits, therefore [such] words should have a constant use, as have the idea once impressed on them. - 1748, September 2.

3044.

THE SPIRITS OF JUPITER [SAY] CONCERNING THE SPIRITS OF OUR PLANET [telluris], THAT WORSE CANNOT BE GIVEN. (Certain spirits of Jupiter were with me: at first they did not wish to come, because they knew that spirits here [were] evil: certain ones were still here, and it was permitted to spirits of this earth to act by means of evils inspired by their craftiness, by deceit, [and] openly: some of whose [arts] I perceived: for interior spirits were acting: I am in doubt, whether this be my first experience of them. Then the interior evil spirits acted into [on] them, and [these] sustained it a long time, for it was [granted them] from the Lord; at last they confessed that they suppose that worse [spirits] are never given. - 1748, September 3; for they perverted their imaginations and thoughts in such a manner, that [these spirits of Jupiter] were as if bound, so as to seem secure [capable] of being extricated as also I perceived within me).

3045.

CONCERNING THE SPIRITS OF JUPITER (Spirits of Jupiter are with me, and wonder greatly that I am able to write in this way the ideas of their thought: (for they have related [duxerunt] previously, as also this day, the things which I wrote concerning them:) and inasmuch as reflection was given them, they reported it to others who also wondered

that such a thing could take place. It was insinuated in them, that in this way, can the inhabitants of this earth be informed, and everyone who reads knows it. This I perceived from their thought and not from [their] speech: from this thought or perception of their thought, I wrote these things: they also desired to affirm it with a still more subtle perception. - 1748, September 3).

3046.

The angelic spirits of Jupiter are in celestial perception, and thus it is granted to associate with them thought which cannot be understood by the interior evil spirits of this earth: wherefore they are highly indignant, and say they cannot live and also attempt to understand it; but this is impossible: yet they do not believe it. It was said that it is impossible for them [to understand it] for cogitative celestial speech is insinuated by the Lord, but [the speech] of those evil spirits derives its origin from them, and they are immediately revealed from [only] their thought, and endeavor, as to their quality and what they attempt.

3047.

CONCERNING THE NATURE OF EVIL SPIRITS. Interior evil spirits are of such a nature, that their wickedness and deceitful nature cannot be described; that, to wit, the least of the thoughts, that can ever be perceived by man, while a man is turned [by them] into evil with such skill, as can scarcely be imagined [cogitari]: not only are they of such wickedness, that they turn good into evil, as soon as it appears, but there are also [some] who when they as it were smell that thence [proceeds] good, immediately turn it [into evil].

3048.

I thought that thus no man could have thought what was good, but I was informed that the good spirits are separated from the evil, so that where the good [are] the evil cannot be, thus with man who is led, by the Lord, and with everyone when he is in a state of faith: Also with me the like several times occurred, but it was permitted them [eis I think] to have with me their stationary [agents]: they could not thus inflow with their wickedness apart from these [agents] as was experienced this day. - 1748, September 3.

3049.

[THE SPIRITS] OF JUPITER, CONCERNING THE LORD. (When I wrote those things which [are mentioned] above, No. 531, I perceived that they did not wish that I should write of the Lord, that he is man and at the same time God: because they are ignorant what is God, or what is the highest, and that it is enough to believe him to be the highest. They greatly love and are rejoiced to have heard of a single [unicum] Lord, [and] that [he is] the only man, and that the rest derive from him, that they are men. - 1748, September 3.

3050.

THE TRUE SPEECH OF SPIRITS. The speech of words [vocum] is not the speech peculiar [propria] to spirits, but belongs to men or the corporeal memory: but the true speech of spirits belongs to the interior memory. Of what nature it is, was this day shown me. It is thought, yea communicative [speech], and inasmuch as I have now spoken with them, yea concerning this, how all that which they can understand and perceive is their science [knowledge] although they did not previously know that they were acquainted therewith, for they comprehend at once, and as they comprehend, it cannot be but that [the faculty] [knowledge] is innate, and that it can be said by them as well, as [by] another who says it: wherefore that speech is an interior speech, comprehending many things: for it is simultaneously intuitive [into] another's thought, and perceptive whether he is in such thought: which [thought] is of such a nature, as scarcely to mistake. In a word their [speech] is a communication of ideas, one of which cannot be explained by many words, and when explained is still but slightly exhausted [in extent]: for it still has as it were an integral [whole] idea with itself, which is manifested. Such is the speech of spirits with each other. In a word, [this speech] is not words, but ideas of words, for every word has an idea which is of considerable extent, as is apparent from this,

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3051.

that the idea [belonging] to a single word, may be, and usually is explained by many [words], and so with all [words] (((in the series of cogitative speech. This is wonderful, that spirits amongst themselves do not know, that there is such a speech, and that by such [speech] they communicate their thoughts: because they are without reflection upon the speech of words, which they do not know amongst [themselves] because they do not reflect thereupon, and therefore because it is natural [speech]: and I now perceive, that that speech)))) of spirits is in man, which directs the speech of words, as I now perceive when I write these things: but [the reason] why man does not know it, and perhaps does not perceive [it], is because it is the natural [speech] of his spirit, which he does not know that he possesses: and that he does not know, or perhaps does not perceive that such is the case, is because [men] inhere, some in words, some in corporeal things, some in mundane [worldly] things, and then the faculty of understanding it perishes: I also perceive that in a company [of spirits] such speech of spirits appears like a faculty of speaking by words: I wrote these things [while together] with another spirit, who acknowledges it. - 1748, September 5.

3052.

Now the angelic speech is similarly circumstanced in a superior degree, as if [it were] a faculty: for that faculty cannot be given, unless it is still more interior, and comprehends many things in the single things of the idea. I apperceived that they instructed another: but do not know whether he perceived. I know this that hence spring generals, as was evident to me from many things, also that hence superabound [flow over] [redundant] the affections of many in general. I perceive the reason, why I could not be in angelic speech, to wit, that my spirit is in the body, and that spirits put on everything that belongs to my corporeal memory: wherefore it cannot be granted that I may be therein. - 1748, September 5.

3053.



Of what quality is angelic speech could also be perceived, that being induced to will on account of a certain use, but thence being drawn away. I perceived the use with [penes] me: but when drawn away, that there are many things therein, wherefore I could not perform use according thereto. These many things are distinct in angelic speech, but with me I could as it were understand nothing thereof. But spirits, who were not upright, wished to shun [this] speech, as I also perceived from nature, only that they do not admit anything that proceeds from heaven: they can afterwards know the reason, but not at that time, because [they act] from nature. If they brought forth their reason, and said for what use they can afterwards [know] from many things, but these are only fictions confirming their principles. - 1748, September 5.

3054.

THAT THE LORD RULES THE UNIVERSE. I have perceived in spiritual idea that the Lord rules the universe, and that wood-cutters [lignarii] and sawyers [serrarii], and others, when in the sphere of faith, so far as they place merit in themselves, so far do they grow cold, and fall to phantasies, or lives, according with their fantasies; further, I have understood that the sphere of faith, the sphere of interior, more interior and inmost things, inasmuch as it is divine, is the sphere itself of goodness and truth; wherefore it is a universal [sphere]; so that nothing is given in the universe which does not exist thence. - 1748, September 5.

3055.

CONCERNING THE SPIRITS OF JUPITER. (The spirits of Jupiter have been with me for about three days; they have their subjects with me as previously, for the sake of communication. These subjects were upright, hardly caring at all for what the evil spirits of Europe might introduce [inferrent]. Occasionally they were astonished at something [and] related it to the society of their spirits, receding a little; but what they related I was not so well able to understand, nor the European spirits, for the speech was by means of interior thoughts. - 1748, September 5).

3056.

CONCERNING CERTAIN [SPIRITS] WHO SUPPOSED IT WAS PHANTASIES THAT I CONVERSED WITH SPIRITS. Certain [spirits], also known [to me], were several times afterwards, raised into a superior

[higher] region in front, and seemed to me [to be] behind a cloud, hence directing what I should think, and so supposed that they are great above others, and more learned; for such is permitted to those who have the phantasy that they suppose all others can be directed by them.

3057.

((((When this was done by them, twice or thrice, they came into phantasies, which they also possessed in the life of the body, that speaking with spirits is a phantasy, so that they have not believed that anyone spoke with spirits; therefore that spirits are not given; this was implied. Wherefore also, when they were in a similar state, and at the same time wished to inflict evil upon another, they were immediately snatched up to the highest place above the head, and suffered the same which they intended for another, which was to appear as if their garments were torn, [this] also to themselves. Meanwhile they were held in their)))) phantasy, which they wished to derive to others, and so draw others into punishment, with themselves, and so substitute others in their place, which is contrary to love of the neighbor; and they were held in [that] state, of deriving [of their phantasy] into others, and so of a sort of deceit, the counterfeiting of others, which they did for a long time, until there appeared to be an abatement [diminui.] The derivation into others was manifestly known by their keeping others in their mind, and so wishing to take them away with themselves; whomsoever [their] mind laid hold of they took.

3058.

((((At last I spoke with them where they were, in [that] very high [place], representing [referentes] to me, that because in the state of the body they were such as not to believe in spirits, nor that anyone could speak with spirits; they then thought in a similar manner because they were in that state. I told them that we should believe in [our] senses - for instance, in sight, smell, taste, hearing, touch, and the thousand varieties [of my experiences], lasting now almost three and one-half years, - a thing to be believed, because it is so, [and] that I now write the same in their presence, which no man could do unless he was at the same time with spirits; for thus to write these things cannot be given by anyone in another manner; at length they for once confessed that it is the case, that I speak with spirits. - 1748, September 5.

3059.

Hence may also be inferred how difficult it is for a man to be able to throw off the phantasies which they had contracted and confirmed in the life of the body, for it could not but be most thoroughly known to these, as a matter of science, that they are spirits.)))))

3060.

THAT THROUGH THE PHANTASIES OF OTHERS, SPIRITS SCARCELY KNOW OTHER THAN THAT THEY ARE [IN SUCH A PLACE] AS THEY ARE REPRESENTED. When the phantasies of some excite others, then it usually happens that he who is excited by another's phantasy hardly knows other than that he is of such a character, or is there, when yet this is not the case, as is also granted him to perceive, sometimes more plainly, sometimes more obscurely. In like manner, it now also happened, when some were excited by those who were on high, then they who were excited scarcely knew whether or no [they were] there; but it was granted to perceive that it was their phantasy. It also several times happened to me, that from the phantasy of others I was amongst them; yea, so that they did not know other [than] that I led them, thus by ways like spirits, and presented them at the same time in many places. Inasmuch as I did not know that it was a phantasy, and afterwards told them that I am in bed; therefore, I, as it were, saw myself with them; which [phantasy] nevertheless often returned to me, from what cause I do not yet know. - 1748, September 5. (((((((THAT THE LEARNED OF THE WORLD ARE NOT PERMITTED TO SPEAK WITH SPIRITS BUT AT THE PERIL OF LIFE.))))) (((((((I spoke with spirits, and it was granted to perceive in spiritual idea that it is most dangerous for any learned person, who is imbued with phantasies, to be able to speak with spirits, or any revelation disclosed to them, and this for many reasons.)))))

3061.

CONCERNING THOSE WHO WISH TO ENTER INTO HEAVEN, WHEN YET THEY ARE NOT IN THE LOVE OF THE NEIGHBOR. (((((It was granted to say that for those who are not in the love of faith, it is as dangerous to enter the angelic heaven, as to enter flame or to the greatest torment. Certain [ones] did not believe this, although it was

granted to insinuate through thought, that they whom the angels only inspect, and who are in contrary things to faith, seem to themselves to be turned into a ball of serpents, therefore into dreadful things. Certain ones on high, to the left, paid no regard to this, that the angelic sphere is of such a nature, that they cannot even approach it: wherefore they desired to, and it came to pass that angelic spirits immediately [cito] reflected upon them, so that thence the interior)))) ((angelic sphere touched them, whereby they were so smitten, and drew back, and were struck with such anxiety as almost to despair of life, as is usual in the life of the body. They were hence instructed how dangerous it is to approach heaven before they are prepared by the Lord, for receiving the affections of faith. Wherefore, also certain ones said that they never wished to aspire to heaven before they are prepared by the Lord. - 1748, September 5.)))))

3062.

THAT THEY WHO ARE ESTEEMED MOST LEARNED IN THE WORLD, AND SEEM TO THE WORLD THE MOST ENLIGHTENED IN THE WORD, HAVE CONCEIVED FALSE A IDEA RESPECTING HEAVEN. (((((((((Everyone may [can] wonder at this, that those who in the world seemed enlightened above others; from the Lord's Word, have conceived a false idea respecting heaven, to wit, that they suppose when on high they are then in heaven, also that they can thence rule [direct] the things which are below (and so be in self-glory and eminence above others, as was shown me: for from fantasy conceived in the world, they are brought up on high, and are permitted, as it were, to direct thence, something in the lower [regions], and thus suppose they are in the heaven of their phantasy, when yet the reverse is the case. - 1748, September 5.)))))

3063.

THE REASON WHY SPIRITS ARE BORNE [CARRIED] ALOFT, AND [THEN] DOWNWARDS. The reason why spirits are borne aloft, and [then] in a moment to a great depth, whereat they marveled, is as I have now heard, that there is merely a change of societies adjoined by the phantasies of others, who, as soon as they desist, fall back into [their] former society. Sometimes the phantasy of one, together with his associates, forcibly puts another aloft or below [profundum]: but this is

only an appearance: but when their phantasy adjoins them, then the translation is according to the phantasy. - 1748 September 5.

3064.

THAT THE QUALITY OF A SPIRIT MAY BE RECOGNIZED FROM A SINGLE WORD. (This was demonstrated to me, to wit, that should a spirit only speak the word true, then I possessed evidences [indications] of true kinds, to wit, from the sound, and from the idea. The sound has its differences to an indefinite extent, just as may be apparent from the sounds of men's speech, that the variety is indefinite, as of faces. Everyone knows this. Another evidence [indication] belongs to the idea of the word true or truth: it could be at once apparent of what quality is his general [communes] idea of true, whether generals or few things are therein: whether there is simplicity in the general [idea]; whether pity is in the general [idea]: whether a tranquil or infantile or innocent [principle is therein], which is a general indication [indicium]: further, whether [the idea] was closed or open: that if aught is insinuated from heaven, or by the evil into the idea, what he derives from himself.

3065.

Also whether the idea is somewhat full [plenior]: whether much knowledge [pertains thereto], and of what quality: also whether but little knowledge [pertains thereto], whether in that state, knowledge of the true, or knowledge of the false [pertains] to that [idea] of the true. All the differences are indefinite in number: and, moreover, angelic spirits apprehend more things still, which are more interior: and angels, still more things, in each particular or universal. Wherefore, the quality of a spirit can be immediately recognized from a single word, when the Lord grants them to perceive: for in every idea is the man with variety according to state: and they also know how externals, to wit, sound, and the natural or external idea disagree with interiors. Besides, still more things in general, which cannot be so [easily] told. - 1748, September 6.)

3066.

CONCERNING THE CHINESE. A choir came to me in the morning, which I could not so [easily] distinguish [as to] whence [it came], because it was not yet granted to perceive thus the speech and representations of [that] choir; but that [it came] from Asiatic regions,

and [from] where the Chinese [are], I can perceive from this; that they presented before me a kind of woolly animal, namely, a sort of goat; then, also, a cake [placenta] [made] from their grain; also, a sort of ebony spoon; also, that then they perceived thence how their celebrated [notubiles] cities are formed. As at Peking and elsewhere, where [cities] are located [ubi loci].

3067.

Hence it was granted to infer their quality in general, they are of charity, or moved by charity, as was granted to perceive from this: that as soon as I was eagerly desirous that they should approach, they were moved by that desire, and drew near; also from this: that when they supposed it was they alone who insinuated the things which I wrote just before, concerning ideas, and when told that there were also others who are indignant that they should say they alone [insinuated] [it], when yet there were many; they then fell into thought [to thinking], whether they have acted wrongly [prevaricati sunt] against the neighbor, in claiming these things to themselves which belonged to others; so that I perceived their commotion, which was as much of shame as of acknowledgment that they have injured the neighbor; also of many worthy affections which I cannot describe; for man cannot distinctly perceive the many affections which concur to one.

3068.

As soon as I named the Lord, as Christ, then their thought manifested great repugnance, so that I could not have uttered [educere] it. I discovered the reason [was] that they have hence derived with them from the world [this repugnance], because in the life of the body they have perceived that the Christians amongst them live worse than they do, [and] are not gifted with charity; hence was derived [nata] their opinion, and aversion, as it were. But when they perceived the goodness of those who were the Lord's, then they were immediately affected, being still ignorant whether [these] were Christians concerning whom they had derived such an opinion.

3069.

It was granted to tell them, when they perceived that Christian spirits do not hold such an opinion of the gentiles, that they would exclude them,

that in the other life there is no difference between those who are denominated Christians, or gentiles; only they are good, endowed with charity, and they love one another. This only avails in the other life. - 1748, September 6.

3070.

CONCERNING CHOIRS IN GENERAL. [They can know] to whom the Lord grants to know, that there are diversities of choirs, and that each one may be distinguished by [its] sound, ideas, and representations; further, also, where [they are situated] in the Grand Man.

3071.

Choirs are of such a nature, that all speak together, or have a similar idea, and similar representations, so that many make one person; hence their sound, and gyre.

3072.

But the case is different with the subjects that speak. The subject speaks and acts as one, as far as possible; but others conspire [combine] with their thoughts upon [ad] one subject. They sometimes seem to themselves to speak, but this is rare; and they concur in thoughts, and these are then without reflection; they do not know other than that they constitute that person, or the same subject. This, however, is not the case. - 1748, September 6.

3073.

Several times it was granted me to be present with those who spoke; and it appeared to me that I led them, and they did not know it; afterwards they observed it; hence may be known how one leads another, and speaks with another, and nothing else is perceived than that he speaks in whom is the thought and attention. - 1748, September 6.

3074.

THE SPHERE OF THE OPINION OF PROBITY, CONCERNING THE EVIL [AND] CONCERNING THE NATURE OF THE DRAGON. For several days there was given me a sphere of thinking [opinandi] concerning the dragon: that he is not so evil as many others, to wit, that

he is indeed deceitful, but only externally. As often as I was of this opinion and persuasion, because his nature and [that] of others, and so his comparative quality were known for so long a time, as often as I was in this opinion and persuasion, and that sphere was directed towards the dragon, he then could not endure it, for he does not wish to be upright [produs], for he loves to be feared by all, and so to be able to command [rule] all from fear; wherefore, when he was in this sphere, so that he might not be feared, he was reduced into a state, whereof he spoke on several occasions [to the effect] that he is not able to endure that sphere, because therein were so many things that he did not wish; for instance, contempt, and many other things.

3075.

Moreover, the dragon is not permitted to add to his evil nature many evils; as often as he adds anything, for instance, begins to be cruel, [to act] against conjugal love, and many other things, so often is he cast down from his place and punished, and so abstains; for he fears, greatly, that he may be cast down from his place, and so from his rule. He also plainly [satis] perceives that this will be the case unless he remains within the limits of his nature. - 1748, September 6.

3076.

THAT SOMETIMES THOSE, CONCERNING WHOM IT IS THOUGHT, ARE IN A MOMENT PRESENT. It was often observed, that as soon as it is thought concerning anyone, he is immediately present, yea, in the thinker's [suo] place, as far as can be. I perceived the reason [to be] that then he is immediately borne away from the society, wherein he is, to the society that is thinking, in which I might be, or he might be, so that from his society he then comes into another; but as soon as the thinking ceases, he returns to his society; he is ignorant thereof and wonders that he is so suddenly present. - 1748, September 6.

3077.

THAT THE LIFE AFTER DEATH IS A LIFE TO WHICH THE LIFE OF THE BODY CANNOT BE COMPARED. It was shown by living experience, that the life of spirits after death can be of such a nature that the life of the body cannot be compared to it, yea, [was shown] by this that in one idea is as much of life and light as in a thousand, and more of



the life of the body, and thus shown, that the life of the body with its ideas is so obscure, as in comparison to be mere darkness; for it is the corporeals and sensuels of the body which obscure, and also persuade that the life of the body is life.

3078.

At the same, it was then also given to say to evil spirits, that their life is no other than a life of beasts, for they act from instinct, and do not know other than that they live a life just like wild animals, which also act from instinct. The beast life [ferina vita] of evil spirits is worse and more obscure in this, that they are borne by instinct against the good, and the tone which they derive, or which soul they derive from their being born [as] men. - 1748, September 6.

3079.

THAT SUCH VARIETIES OF ASPECTS, FOR INSTANCE, THAT SUCH HORRID, NEBULOUS, FIERY, ALSO BEAUTIFUL FACES, WITH OTHER DIVERSITIES, ORIGINATE FROM THE INSPECTION OF ANGELS. The many diversities that exist, especially in the world of spirits, as regards their aspects, also as regards fires, lights, and very many other things, derive their origin from no other source than from the communication of the knowledges of faith, hence [are] various spheres of faith. It is similar with lights which [arise] from the sun: these lights are many, both as regards [their] degrees of extension [intensionis], and as regards many other differences. When, therefore, such light flows [labitur] into the world of spirits, then all who are not of [true] faith, but of false faith, appear to those who see them, like as wood-cutters [lignarii], and sawyers of grass; hence, since the sphere of faith has, in itself that which was merited by the Lord, who alone is justice, and by him alone; therefore, they who place merit in themselves thus appear, and as they appear, seem to themselves to act.

3080.

Hence their cold [frigora], hence the offensive smells [foetores], and many things, according to diversities of the contrary [principle]. This may be sufficiently evident from this: if heaven only inspects a deceitful [spirit], he is turned into a ball of serpents, and so on with others. But they who [are] in their faith, and in that truth of faith or light which

agrees with [their] sphere, these appear beautiful, with different beauty. So also in the lowest sphere exist various other things which are beautiful. Besides these, there are also lights which also introduce varieties. These things may be illustrated by worldly things, for instance, by the light of the sun; from which, according to the objects, appear various things, to wit, those which receive the rays inordinately, exhibit black, dull [tetro], obscure colors; but others are like rainbows [in colors]; also the objects of vegetables [are] beautiful, according to the arrangement [ordinationem] of the subtle parts receiving the light of the sun. - 1748, September 6.

3081.

THAT ONE SPIRIT IS LED BY ANOTHER INTO ALMOST SIMILAR THOUGHT WITH HIMSELF. Spirits several times complained that they were compelled, as it were, to think of [cogitare], that which was the object in my mind [penes me] so that they could not think for themselves. Although it was many times left to them openly [manifeste] to unite in discourse with each other and every society [to act] by itself: also [were allowed to do so] not in an open manner [manifeste], as when they took counsel, and hastily burst out into such things as I have never thought of, and [were permitted] to collect and, as it were read my thoughts concerning other things; as many times happened. Still, when reflection was granted them, they complained just as [they have] this day, also that they were constrained to think of those things which were objects in my mind [penes me].

3082.

Wherefore, it was granted to tell them, that it cannot happen otherwise, for such a thing also takes place in the world, and in every society; when one is speaking, the thoughts of others are held by [the thoughts] of [that] one, so that they direct the mind [intendant] to the same things, and think similar things. The like takes place in a great assembly, when one speaks; also in congregations, when the priest preaches, and so forth. Still more [is this the case] in the other life, where the ideas are fuller, when there is speech, and still more, because ideas cannot but be communicated. Still more because it is interiors which speak, and [there are] many things to allure the thoughts or ideas of others.

3083.

((((Hence may also be apparent what is the nature of the communication of spiritual and celestial ideas in the heavens, where ideas are still fuller and still more incommunicable, and inflow from the Lord according to each one's disposition; and communication is caused by the Lord, who wishes all things good and true to be communicable.))))

3084.

((((Hence is also permitted to know, how exquisite are, the conjunctions of societies, and that if the least discrepancy occurs, it is known, and in proportion as there is disagreement, they are dissociated. - 1748, September 6.))))

3085.

THAT MEN AND SPIRITS ARE DETAINED FROM EVIL, AND, AS IT WERE, SUSPENDED AWAY FROM THE EVIL WHICH IS BELOW. It was granted me to know from experience, that I was detained by the Lord from the evil wherewith I have been infested, so that if the least remission should occur, I would immediately fall into evil, and into danger, into evil thinking and acting, so that I appeared as if suspended from evil, which thus is below. Thus [I was] in an interior sphere, when evil was intended by the world of spirits. Hence it was given to know how good angelic spirits and angels are held, as it were, above evil, or within it, so that it cannot touch them. Therefore is man guarded, lest evil spirits inflow, when he is held in the thoughts of faith. - 1748, September 6.

3086.

WHAT ARDENT DESIRE THEY WHO ARE LED BY THE LORD HAVE TO SERVE EVEN THE WORST, ALTHOUGH [THEIR] ENEMIES. [These good spirits] were among [spirits] of the worser sort from Gehenna, who infested me the whole night and endeavored to kill me by criminal [flagitious] arts, so that I was twice aroused from sleep, and saw and felt their attempts and acts; at length, when morning came these [good spirits], who were known to me, burned with ardent desire. - N.B. to instruct them, and do them good; for I perceived what was granted me

to know, that they were led by the Lord. So also did these acknowledge who are in [penes] Gehenna. - 1748, September 7.

3087.

THAT A CERTAIN ONE BEING INSPECTED BY [FROM] HEAVEN, WAS TURNED INTO INTESTINES. A certain stationary [subject] of those who were above me, and endeavored all night to kill me, when I suddenly awoke, was inspected by [from] heaven, that they might know where and who those were who attempted to kill me. He was turned into filthy intestines, which I saw, and he acknowledged it. Who he was, whether their worst [spirit] I do not yet know. Hence is apparent what is their quality. - 1748, September 7. Thus it is known that they are not of the deceitful, but of those whose magic acts.

3088.

CONCERNING MORE SUBTLE EVIL SPIRITS, IN A LINE WITH THE ZENITH, AT VARIOUS ALTITUDES. A certain spirit, known to me in life, who was imbued with a more subtle nature [arising] from a solitary life, [ex solitudine] he [when] with [apud] me, could speak according to his nature with interior good spirits, and persuade them, not under his own person, but under another, so that they could scarce perceive otherwise; for it was so permitted and allowed by the Lord; hence can be known of what nature are certain evil spirits; but he was not amongst those who intended [proposed] the worst things, because he was held in that state.

3089.

He supposed that he was so subtle as [to be] without the sphere of all, so that he supposed he could be injured by no one, still less punished. Wherefore he [was] raised up above the head in a line with the zenith, and spirits came there [who were] worse than him, and also such subtleties, and entered into his thoughts, and thereby harassed [torquebant] him, so that he said he was reduced to such perturbation [confusionem] and hence, a sort of torment, as can scarce be described; for at the same time that he was inflamed with the desire of thence extricating himself, that kind of torment was increased: he was thus instructed that spirits are given [as] punishers of evil, who are in a

similar subtlety, so that thereby [therefore] he may not regard himself as safe.

3090.

When he was told that still more subtle [spirits] are given, who inflowed in a mild manner, and thus overcame [vincerent] him by subtlety, he was raised up higher in a line with the zenith, and was there with those of whom he said that they overcame him, and could decoy him with hidden fascinations, as it were, of an agreeable nature [blandis], so that he was led thereby, still being ignorant they were those who insinuate themselves in the cupidities of man by assenting thereto, and thus enticing to evil. They dare not insinuate deceits beyond that point where they suppose themselves safe. They fear the loss of their life and license freedom [licentioe].

3091.

I was told that such are not permitted to be with man, because they lead him so secretly and privately into evil, that man can by no means know other than that it is so. Wherefore they are held [kept] bound, I think [near] in Gehenna. - 1748, September 7.

3092.

It was then propounded to those who were on high [in] the zenith, to solve this proposition. Who is alive? He that is led by the Lord, or he who is led by himself: for such [spirits], suppose that there is no life, unless it comes from themselves, and thus that he was devoid of life who [is led] by the Lord. They cannot think otherwise. Such was the proposition: that since they suppose that he who is not led by himself is not alive, and I believe that he who is led by himself is not alive. They should decide which is true. They deliberated and as soon as anything intellectual was granted them by the Lord, they perceived that it is the true life which [comes] from the Lord, and that the life which [proceed] from self is not a true life, because [it proceeds] at the same time from the evil and to evil: consequently that the life [which proceeds] to evil is a spurious one, and that the life [which proceeds] to good is a true [life]. I understood that they perceive this, but still they sought for another life, so that they might extricate themselves thence. - 1748, September 7.

3093.

THAT IN THE OTHER LIFE NO ONE IS EVER PERMITTED TO BECOME WORSE. That in the other life it is never permitted [anyone] to become worse, was given to know from [the case of] the dragon: who, as often as he took up something new, that he might accustom himself to an evil, to which he was not previously habituated himself was grievously punished [mulctatus]: hence [his] horror. Wherefore he dare not [attempt it]. Therefore, also, there are bonds of such a nature as restrain them from wandering beyond [due limits] [ne extravagentur], besides indefinite other things, according to the natural evil acquired by each one. This is it with all others: as [for instance] with those who are in Gehenna. They are there sometimes kept in freedom [licentia]: but as soon as they wander beyond [limits], and endeavor to acquire evil, and affect [themselves therewith], then are they immediately in the fire of Gehenna; which is their interior torment: as it were [a torment] of fires [igneus], that cannot be described: whereby they are so deterred, and at length kept in such a horror thereof as not to dare to wander beyond [limits], but every moment that there is a tendency [tendit] [to wander] beyond, they are in fear [timent]. - 1748. September 7.

3094.

THAT THE FACULTY OF UNDERSTANDING [intelligendi] IS OF THE LORD. [There was] a certain spirit with me, [who] wished to practice craftiness. Inasmuch as he was evil, a certain one inquired why do I thus speak with the evil. It was granted to reply, that because he possesses the faculty of understanding [quod quia, facultas ei intelligendi], I speak with him, thus with his faculty of understanding, consequently with the Lord, whereat he being indignant withdrew. Hence I was instructed that the faculty of understanding [belonging to] men and spirits, is of the Lord. - 1748, September 7.

3095.

THAT PHILOSOPHIC TRUTHS CONVINCE THOSE WHO ARE OF SUCH A NATURE [TALES] MORE STRONGLY THAN ANYTHING ELSE. [There were certain spirits] with whom I spoke, from philosophic truths; as that the principal cause and the instrumental cause, act as a single cause [unam causam agant]: thus by spiritual ideas it was shown,

that they who are merely organs or instrumental causes, suppose that they live, or that they are the principal cause, the active [agentum] living, efficient force; hence they who are of such a character, were so convinced, that I wondered as that although evil, they could thus behold the truth. Also in other respects when I spoke concerning a universal providence, that the universal is not [formed] but from things most singular, they were similarly convinced: also a philosopher, celebrated in his time, when he perceived the things which [are written] concerning forms, as to which [see] Nos. 649, 660, 676. But they who do not care for such things, are delighted therewith, not on account of the things [themselves] but that thus such [spirits] may thus be convinced. Wherefore they zealously lend their assistance thereto, so that others may be impressed. - 1748, September 6 or 8.

3096.

[THEY] WHO HAVE REFERENCE [referuntur] TO THE SALIVA OF THE MOUTH. It was observed that nearly above the head are they who have reference to the saliva of the mouth: they speak tacitly with a sort of splitting [of speech], the saliva of the palate moving itself above the tongue: hence is the splitting of [their] speech. They serve to instruct others, just as the saliva to digest what is received into the mouth. - 1748, September 8.

3097.

CONCERNING PARADISIACAL DELIGHTS. (((((A little upward in front of the corner of the right eye are they who live a paradisiacal life, who enjoy such paradisiacal prospects of immense extent as can never be perceived by any man: with infinite varieties and brightnesses illuminating [the prospect]. In a word, they who had been there, like as those who are now there, said that it is so entirely undescribable [ineffabilis] that they can [not I think should be supplied] present the unspeakableness [thereof] in the fullest idea of man. Pleasantnesses and felicities shine forth from each thing. In a word, they lack words to describe it; only that it is ineffable, and occurs with infinite varieties to eternity.))))))

3098.

Some [who were] with me, were raised up thither. They doubted whether in the other life, as in the life of the body, light is given: further, whether the life is superior to that life, which belongs to the body: wherefore they were carried up into paradisiacal societies, and are still there: and they thence spoke with me; but before they can be elevated thither they are prepared by the Lord, so as to be of unanimity [unanimous]; wherefore others who desired it, could not be carried up [auferr], for their ideas are not concordant, nor do they suffer themselves to be so affected that the idea of the rest might bend them.

3099.

How they exist, this also was given to perceive, from representations [belonging] to the inferior world or world of spirits: to wit, that the Lord inflows through heaven into their imaginative and cogitative ideas, and inasmuch as they are in the Grand Man, thus in heaven, and the Lord inflows, there cannot but exist such indefinite beautiful representations, with variety to eternity, and this in clear light, and in the fullest life. So that the light of the eye, and its life in the body, cannot be compared [thereto]. - 1748, September 8.

3100.

CONCERNING A PLACE, WHERE [THERE ARE] CORPOREAL DELIGHTS. Towards the left below, at [some] distance: leftwards from the old Jerusalem, is a place where they practice such things as have been delightful in the life of the body, for instance, sports, dances, and the like. Into this place are brought those who come recently from the life of the body into the other [life], so that there they may practice such things, for such pleasures and delights as have been enjoyed in the life of the body, return and are permitted in order that [spirits] may be divested thereof. They spoke with me from thence, and it was given to tell them that such things are but external, that can scarcely be distinguished from internals, because they enjoy a perception of internals. For such [pleasures] also wither and become abominations, just like other external pleasantnesses, which decay [putrescent], yea, after a short time. - 1748, September 8.



## 3101-3150

3101.

CONCERNING A CERTAIN ROBBER WHO WAS A JEW, AND WHO SUPPOSED THAT HE WAS ABLE TO TAKE AWAY FROM ME GOLD COINS. What is the nature of evil spirits after death may hence be apparent that sometimes they supposed themselves able to carry off the things which they saw. Even now, there was a Jew [one] of the robbers, to whom I showed several gold coins, who supposed that he wished to carry off these things, not knowing other than that he was a man and thus was able [to do so]. ((Wherefore the coins were left for him to carry off and from phantasy he seemed to himself to have abstracted them. When I had showed him that [the coins] were [still] remaining, and [that it] was his phantasy, he was amazed and said that he now apperceives that he is a spirit. But I know that immediately [after], he still did not know other than before. Hence may be inferred the quality of life of evil spirits, after death. But when it is manifest to good spirits that [they are] spirits, reflection is given by the Lord, so that they may know more than that.

3102.

Moreover the same [spirit], although told that he was a spirit, and the faculty of reasoning given him, still persisted in saying that he who sees and hears, is a man: so that he could scarcely be brought to believe that [he was] a spirit, for they never have [any] reflection but what the Lord gives them. - 1748, September 8)).

3103.

The first reason, why a spirit, in general, supposes himself to be a man, is, that reflection is not given him, [when] with [penes] a man who does not speak or reply to them: for speaking with a spirit is conjoined with this, that they reflect upon the other who speaks, so that they are not the man, but separated from the man; they [are] spirits.

3104.

The reason that a spirit does not know other than that he is the man, although he does not see through the man's [ejus] eyes, and hear through his ears, is, that he immediately puts on everything which belongs to men's memory, as if his own: and he who puts on the memory of a man, also [puts on] the man: for man is not constituted a man by his body, but by his interiors. To me, it is evident from many experiences, that they have entirely put on my memory. But they do not possess the interior memory: that [is possessed] by the angels of the Lord who rule [direct] those spirits, who are below just as they [who are] with the inhabitants of Jupiter, where are two around [about] the head, and rule [direct] the chastising spirit, who does not know other than that he acts and speaks from himself. When man reaches that point, that his interior memory is directed [ruled] by interior evil spirits of the world of spirits, a thing never permitted, then can man no longer live. - 1748, September 8.

3105.

THAT MAN KNOWS MANY TRUTHS; BUT HE DOES NOT ACKNOWLEDGE THEM, AS SOON AS HE REASONS. It happened on several occasions that, to those who have preached heavenly truths in life and zealously inculcated them, it was demonstrated, in the other life, that they denied them, because they have been in a state of reasoning concerning them: for instance, that the Lord directs them by his Holy Spirit; this is zealously urged by preachers, and they pray that the Lord may direct [them] by his Holy Spirit, may dictate words to them, put in their mouth what to say; that he may be present and lead everyone; that nothing [comes] but from him; that men have no power, and are like stocks in the act of regeneration: and the like. When the same things were demonstrated to the sight [ad oculum] of the same [preachers] to be so, because [they have been] in a state of reasoning, concerning them, and because their faith has been a scientific [faith], they as well as others, have been astonished, and denied [it] in heart: but when it was recalled into their memory, that till they have urged and preached these things during their life, yea during [their] preaching, seemed to themselves to believe: then they at once acknowledged and affirmed [it]: from which it could be evident, that it was not a faith of the heart but of the memory: even when I thought concerning this that man was so created by the Lord as, while in the world to be also in heaven with the angels, and thus heaven be conjoined with the world, it happened that

one of the preachers of his time said, that he could have so enlarged on these things by preaching,

3106.

and with such persuasion, that all would seem to themselves persuaded, to say the least, that he had preached like an angel. But still, when in the other life it is demonstrated that such is the case, to wit, that I am of such a nature by the Lord's [will], that I can perceive whatever they say and do in the world of spirits, and through me in the world, it seems [obvenit] to them so wonderful, and so incredible, that they have said that they would never have thought this in life: besides other such [words.] - 1748, September 9.

3107.

Wherefore, when man is in church, and does not reflect upon the arguments which can be objected, he is both preacher and hearer in a very different state than when he is in arguments. For instance, as respects the life after death; who does not believe in a life after death, when he hears the preacher earnest even to sighs and tears: but who believes in the life after death, when in a state of reasoning. Certain ones were thrown [missi] into the same state of zeal, as when they preached and heard in church. They were in a state of such a persuasion, but I knew that (apart from) [extra] that state, they are not of such a nature, but wonder as well as others, that such is the case, in every point [in singulis]. - 1748, September 9. Also in such a state have been famous preachers, for some space [moram] of time, so as to deem it impossible that man could have spoken with spirits, because they have held that opinion during life, so that if anyone perceiving such a thing had told them during life, they would have wholly denied [it],

3108.

and said that these things were illusions. Wherefore [while] in such a state, they have been with me, inquiring whether it is so, and then supposed that it is an illusion, and that I knew nothing, touching [ex] these things, although they do. But at last they were convinced, and led into another state, so that they might imagine [it] [autumarent]. They are now also in a state of imagining [autumandi], but not in a state of believing. - 1748, September 9. Sometimes, also, such persuasive

preaching occurs [datur], that they who believe nothing, and think they are to die like brutes, then seem to themselves to be, as it were, elevated to heaven, but yet as soon as they go forth from the church, believe nothing, and on the other hand [aliquin], make sport of such things. That they are elevated to heaven, I perceived from a spiritual idea: also from living experience with certain ones. - 1748, September 9. When man is in such persuasive state, and is elevated, then the Lord operates, and implants [inseminat], and conceals in their minds those things which are called remains: also at many other times, as when [men are] in misfortunes and temptations. This was now insinuated in my mind [mihi nunc insinuat]. - 1748, September 9.

3109.

CONCERNING THOSE WHO [ARE] IN THE ZENITH, ON HIGH. Those who are on high in the zenith, are those who during life were hypocrites; in externals seemed to be angels, but inwardly are wolves, and use flatteries [adblandiuntur], as has been said. The mildness of their influx also shows this: but they craftily lie in wait: as often as occasion is given, and they see that man falls, they then assist with every effort, so that he may fall headlong. I spoke with them, and they are present when I write.

3110.

These suppose that they are ruled by themselves, and not by the Lord. Wherefore, they are sometimes so punished [mulctantur], that their consociation which, as it were, resembles one person, is separated. The separation [is effected], as I perceived, by the blowing, as it were, of certain who are below, near the buttocks. They are then dissociated, and act as many. This takes place with great molestation [to them], there is uproar amongst them, their complaint is heard, that they knew not what would hence result: and they then acknowledged that they are of no power whatever, though at other times [alioquin], they suppose they are able [to accomplish] everything. Those who are under the buttocks, correspond with those who are in the perpendicular line of the zenith, because they are of such a nature: but they who are below, at the buttocks [adnates], are borne away by the cupidity of punishing everyone in a subtle manner: for they were not seen by me, but only perceived by such a mode of blowing [insuffationis] [as that] whereby [they were] separated.

3111.

I spoke with a certain [spirit] concerning these: he said that I might tell these not to be so insane. It was given to reply that this is like telling a sick man to be well [or] a raving or [similiter] insane man to speak sanely; and that men are of such a nature in their thoughts, but only external simulation causes them to seem sane.

3112.

Afterwards, this separation ceased, and they acted like a single [una] person as before. I spoke with them [asking] if they knew whether they rule themselves, for their mind [had just been subject] [is ruled] to [by] punishment: they said that they know that they are not ruled by themselves, because then there is discord. Then I inquired by what Lord [were they ruled]: whether by the dragon: this they denied; or whether by somebody else. They did not know. They were not yet willing to say that [they were ruled] by the Lord: for they think that without concurrence [agreement] to one end, and without the Lord, by whom they are kept in agreement: they may [even themselves] thereby manage me, [and] that they are as it were, the man. Thus [thinks] everyone: no matter how many there are. They are kept in such agreement. [This] is the end [that accords with] their nature. Such end does not keep them in agreement, but carries [brings] their souls one against another. - 1748, September 8.

3113.

CONCERNING A CERTAIN PROUD SPIRIT WHO WAS INFLATED TO THE HIGHEST DEGREE. There was a certain [spirit], although not amongst those of the prouder sort, [fastuosiores] but yet amongst those who have also puffed themselves [inflaverat, I think] up with pride, in the days of their life. When the discourse and idea were touching those who despise others in comparison with themselves, and [suppose] it is they alone who live, and similar [traits], which could agree with his disposition [ei]: for there are many genera and species of pride, according to phantasies [springing] from self-love and contempt of others, in comparison with self: on which account he was permitted to be inflated according to the phantasy, then belonging [penes] to him. He was [then] so inflated as to fill the universe, so that there was no more

any space so that he looked around on every side, where to go: but [there being] no longer [any space] anywhere [remains] therefore immovable: and so said that he could not exist [esse], unless restored to his original magnitude. Those who blew him up [out] [insuffabant], were at the hinder part of my head: thus a little above the head. The reason why he was so blown up [out] [insuffatus], was because [his] idea concerning the angels was, that they [are] wretched [miseri] [beings], and thus [are like] crawling worms. This idea also continued, inasmuch as such [spirits] as think they live from themselves, thus that they alone live, regard all angels as such. Wherefore, this was his punishment. - 1748, September 10.

3114.

THAT MAN CAN NEVER BE LED BETTER [THAN HE IS LED]. Spirits suppose that they could have been led differently, and so become better than they are, thus be kept from actual evils, and many things. The evil throw the blame on the Lord, but they were told that it is their fault. I perceived in spiritual idea, that they can never be led better [than they are]: so that there are necessities every moment of their lives, as you may see previously [mentioned]: and it was previded from eternity, and so previded that each and all things tend to our ultimate end, to be [that they may be] parts in the Grand Man, that is, in the Lord's kingdom. Inasmuch as this is not perceptible by them, on account of intuitions of particulars, it was given to perceive that omnipotence, or infinite power can so dispose; for even man can thus almost similarly lead man in some particulars, when he knows his evil nature or cupidity.

3115.

so that he may say, that he cannot be led differently, but that such a leading is the best [per optima] unless he perceives otherwise that hence [comes] the greater evil to him, or evil and not good. Wherefore Infinite Power which sees each and all things at once, and the future as present, can so dispose; and inasmuch as he is able, does also dispose; for the leading [of man] and the bending of evil, that continually tends to worse and worse, may be understood [by this], that he who is evil desires [to proceed] into the worst, by thus wishing to lead himself: but that the Lord bends [him] to less evil and as little as is ever possible. In a word all the moments of life are necessities, because man is of such a nature, that

he continually desires and aims to precipitate himself into the worst evil.  
- 1748, September 10....

3116.

. . . [This is] illustrated by means of a certain one, who said that he knows what he wills. It was insinuated in him that he knows nothing else, than what tends to his pleasantness, and nothing besides. Wherefore pleasantness [was] represented by a yellow color as it were, into which [he was] remitted: but was then detained a moment, lest he should fall therefrom. He [was] then actuated by another phantasy, and perceived, though I did not, that if [he had] not been detained, he would have fallen into his total destruction: therefore he no longer thus desires, that it may be remitted to him to fall into his pleasant things which he provides [foresees], and further, though evil, confessed that the Lord sustained him. In the thought of his fall, he is said to be now overwhelmed [premi] with much anxiety. - 1748, September 10.

3117.

(THAT SPIRITS IN THE OTHER LIFE ARE NOT ONLY BEHELD IN FIXED [certis] PLACES, BUT THEIR BODIES IN A FIXED POSITION. Certain [spirits] appeared in their places, standing up, who have told me further, that they walked [could walk] and indeed with body erect. Some [appeared] as within the body, with their head down, and back of their shoulders up. Some [appeared] sitting, upon a throne [solis]. Some also [appeared] sitting but not on conspicuous seats [conspicue]. Some [appeared] otherwise: as comes from various causes. Sometimes certain [spirits] appeared, to lie stretched out, and so forth. - 1748, September 10.) ((((((THAT ONE SPIRIT IS LED BY ANOTHER, ETC.)))))  
((((((((((From much experience, it is known to me, that one spirit is led by another, and so forth, so that there is no one who is not led by another; which they also confessed, when it was shown to them.)))))

3118.

THAT NATURALS EXIST FROM SPIRITUALS. I spoke with spirits concerning naturals: that they exist from spirituals, for the reason, that spirits are given who relate to [referunt] the bladder, ureters and the like: and indeed was confirmed by this, which everyone can know, that the acts of the body which are natural, exist by thought through the will

which are spiritual things. This is clearly perceived from spiritual idea, so that natural acts exist from such things as they do not comprehend, to wit, by thought through the will. So in everything else. - 1748, September 10.

3119.

So those things, that exist in eggs, the seminal bladders [vesicis] and in everything else, unless they exist in like manner from the Lord, through spirituals in heaven, can never exist. These, because their causes are unknown, are called natural functions. These things [were spoken] also with spirits. - 1748, September 10.

3120.

THAT THE GREATEST IN HEAVEN [IS HE] WHO [IS] LEAST. ((((((I spoke with spirits, who supposed, to be greatest in heaven, is, as in the world, to be the most powerful and opulent. But it was granted to reply that the greatest in heaven [is he] who [is] least: and [it was] granted to illustrate it by this: that the powerful aspire to earthly felicity, by increasing their power and the rich [by increasing] their riches, and their end is that thus they be more happy: for they desire to thus possess in mind, every pleasantness. This is their end. Since the least in heaven possesses the greatest felicity, it hence follows that he is the greatest. - 1748, September 10.))))))

3121.

CONCERNING GENERAL RESPIRATION. A general indulation of heaven was perceived, and I was told that it is the respiration of heaven, whereby [comes] the respiration of men and of many things. It corresponded to my respiration about as 3 to 1: for such respiration goes out [abit] into endeavor [conatum], from which all things respire.

3122.

CONCERNING THE ODOR OF HUMAN SEED. Several times was perceived the odor of human seed, and it was given me to know, that it is from those who represent [bear reference] to [referent] the seminal bladders [vesicas] and spermatic vessels. - 1748, September 11.

3123.



CONCERNING A SUBTLE VEIL. There were spirits hid above the head of the family of sirens, who acted so secretly [latenter] that it was not revealed [pateret] until after some time [moram]. They supposed that thus they are free because subtle, as if in a purer [sphere]. Wherefore [quod] they were told that they are not therefore free, and that their most subtle principle appears to them, like as to others, as the subtlest of all things. But inasmuch as they still continued [pergebant] to act thus), they disappeared as it were into a subtler [principle] [wrapped in] a sort of subtle veil, and were carried away, around the head as if once by one [unius] and downwards.

3123\_1/2.

They supposed that they were not evil, as is customary with sirens; but it was given to tell them, that the intention for which they wished to be so subtle, prevailed in everything else, which end or intention was that they wished to be purer than others. Wherefore, however they acted, as that end ruled; everything is still turned into such as favors the end, which consists in despising others. - 1748, September 11: for they wished to ridicule others and to rule them according to their phantasies.

3124.

CONCERNING THE EXCRETORIES IN GENERAL. (((The cerebrum has its excretories, and each of the viscera has its excretion: certain of them serve for uses, for instance the salivas and biles: certain are cast out as excrementitious through the pores of the skin, and other enunctories, as the nostrils. There were certain [spirits] who were among the excrementitious things of the cerebrum, in front above, at a little distance opposite [ad] the right part of the nose. These as often as they had remission, brought down spiritual things to earthly things, and defiled them, according to use in life, beginning with spiritual, and bringing them down to earthly things, and then defiling them [therewith]. The more filthy [earthly] things were, the more they had remission.

3125.

But a little farther off, nearly in the same plane, whither they fled, were those who think and speak nothing but filthy things, and whatever is presented to speak about, they turn into something filthy, as is usual

with many of the lowest class of common people, sailors, and the like. Of such a character are many in thought; but they are restrained by external bonds. - 1748, September 11.)))))

3126.

CONCERNING PRAYERS. I perceived in spiritual idea, that prayers to the Lord, if made from conscience, as a duty, are then good, but if that thereby something is obtained or merited, it is not good, yea [etiam] is evil. - 1748, September 12.

3127.

THE VARIATIONS OF AFFECTIONS, WITHOUT IDEAS OF THOUGHTS. I have experienced without reflection, although [the same thing occurred] several times before, that affections can act and be varied, as to effect, without [apart from] ideas of thought. So that there are indefinite states of affections with their varieties and successions. These are the principles of thoughts which nevertheless man cannot perceive without ideas of thought: wherefore [he cannot perceive] that celestial states, from which spirituals [arise] are of such a nature. - 1748, September 12.

3128.

CONCERNING SPEECH WITH SPIRITS. Speech with spirits appears to them wholly like the speech of men with each other; and anyone may wonder that they do not perceive other than that it is entirely the same. But still there is such a difference as between the speech of the mouth and the speech of thought; so that thought, and not the tongue or mouth speaks, and that spirits at once perceive if [one] wishes to conceal anything, and if anything else is latent, whatever is simulated, if there is such, so that if [one] wishes to conceal anything, then, at once, do they rather draw out his thoughts into the light, and if he simulates aught, he is immediately charged with falsity. Moreover, speech with spirits is fuller, so that whatever may be in the ideas of words is more fully disclosed, besides many things which [I have said] previously concerning spirits and ideas. This [is written] in presence of those who could not perceive other than that the speech of spirits and men is the same; yea, if man should thus speak with man, in which a state as he is, his brain

[cerebrum] would in a few minutes be distracted and become insane. - 1748, [September] 12.

3129.

Wherefore spirits are in a more perfect state than when men, in order to be of such a character; for they are thus kept by the Lord; with nearly [the same] difference, that there is between hearing, and sight separate from hearing which they derive from this, that the memory of particulars is separated from them; from which if they should think in the other life, at the same time they were with other spirits who are in ideas, the memory of particulars would be so burst asunder as to become wholly insane. - 1748, September 12.

3130.

Wherefore, the speech of spirits also flows into the speech of man from the interior, and therefore no man hears it, although it appears to him and spirits that it is similar, and thus that men might hear it, since the speech of men inflows externally through the ear.

3131.

Hence, it may also be apparent, how those things which inflow from the interior and those which inflow from the exterior, concentrate themselves into the ear, yea, also into the tongue. - 1748, September 12.

3132.

THAT THE SPHERES OF SPIRITS AND SOCIETIES ARE ALSO REPRESENTED [sistantur] BY ODORS. As soon as any spirits call, then they who are there, the Lord thus allowing, are perceived as to their quality, as well the celestial as the spiritual. This happened many times, for it is immediately insinuated what is the quality of his life and of his faith. The same, when the Lord so allows, are also represented by odors; yea, perceptible [sensibiles] by spirits; as well by odors of vegetable things as by animal odors, or the various [odors] of the body; besides spheres of terror, fear, sadness, anxiety, as [was the case] today, on account of which they fled away; also [the spheres] of greatness of mind, which are various [quae varioe, I think]. - 1748, September 12. There are also mixed spheres of thoughts and affections, for instance,

3133.

that the dragon cannot bear it, when they believe him to be less deceitful than others, and more upright than others; because he desires to command all; he sometimes complained of that sphere, and betook himself elsewhere; in general evil spirits cannot tolerate the sphere of faith, therefore, the perception of spheres is taken away, diminished and increased by the Lord; and so the spirits to whom it is repugnant fly away as also a spirit now complained. When they wish to explore the angelic sphere, as to what and of what nature it is; it so penetrates the interiors of the spirit that he is turned into such things, and thus appears, as they are represented, like clouds, flamy, white, black, and many things; also into animals according to nature and state. - 1748, September 12.

3134.

THAT SPIRITS SPEAK THOSE THINGS WHICH OTHERS THINK INTERIORLY. It is known that there are subjects who speak, and he who speaks, speaks from the thoughts of another; which was now plainly shown me when one spoke, and I thought him to be a certain one, when yet he who spoke was not so; immediately another said that the subject spoke the things which he thought interiorly, which could not be prevented. Hence, it may be manifest that these things which subjects speak, are the thoughts of others, as has been observed several times previously. - 1748, September 12.

3135.

A VISION CONCERNING MORE SUBTLE MAGICIANS, AND THOSE WHO ARE RASHLY DESPERATE. There first appeared to me a bunch of large red grapes, upon a plate, at whose size I was astonished; then appeared to me a face in a window, from which I could infer that I would see something worthy of observation.

3136.

Then a certain one [from] amongst the extremely audacious in the world, inasmuch as he could not, as he said, endure those things which had happened to him, being excited by fear of the loss of his reputation, which he was very solicitous about in the world, then took counsel to

seek another Lord, as certain evil spirits [did] previously; but no matter what was told him; it was in vain, [as he was] obstinate for going, wherefore he withdrew [elongavit se] backwards [a tergo] more and more in mind in order to seek another Lord, and another heaven, where he could be without such loss of reputation, which was all that tormented him, together with other things which happened that he had to endure before he could enter heaven. Wherefore, he withdrew backwards more and more, and did not wish to return, although those sent to him said many things [to induce him] to return. The distance backwards was farther than I supposed could be given within the space of the Grand Man [maximo corpore].

3137.

At first he came to those who furnished him everything sweet, so that they lived together in delights; thus in performing mutual offices, with such a life for an end, so that their life might be sweet; thus simulated friendships, for the sake of sweet conversations. At first he said that he has there found others with whom he could live. But it was shown me that they were interior magicians, charmers, and the like, who are sent thither at first, when they came from the life of the body, so that similar things might be recalled, in order that they may be finally vastated. That they were of such a nature, was shown me, by means of an angelic view [intuitum] of such things. There appeared attenuated [tenuia] and bloody intestines. Hence was given to know that such are there at a distance backwards, who indulge similar things, so that they live for the sake of the mere end of thus enjoying a sweet life, and thinking they mutually love one another. But the end shows the quality of the love. In the other life, these are also devoted to magic arts, divinations, and the like.

3138.

When he was told that they were of such a character, and that as he was unaccustomed in the life of the body to such things [he was so] afterwards, [that] he afterwards came into the soul and nature which he acquired to himself, then he removed himself farther and farther backwards, till he was told [that he was] at the bounds of the universe. He then came into the society of those who said that to die or live is the same, whether life or death, and cared nothing whether they lived or

died. He then found such as are farthest backwards, and because [he was] similar in life, he was hence kept in that acquired nature, was then in his own life, and shouted a long time [kackt folck, kackt folck], and those with whom there was perceived no such thing, were of no estimation in his mind; he ran farther, and farther, and shouted kackt folck; and then was communicated to me the quality of his life, which was such, that the respiration was, as it were, in the greatest liberty, because [he was] with such as he is. Hence [came] his free thought [which was] as it were, diffused into all, with the respiration entirely remitted [remississima] into the general principle of all whom he esteemed, as if he might be as one with them. Such was his life.

3139.

I spoke with him concerning the nature of that life, to wit, that when they are in battles and dangers, they must not fear death, but outside of battles to have such life [springing] from persuasion that they alone are men, and worthy of living; this is mad. In like manner they are in madness in whom a false persuasion is induced like beasts, when they are so bent back [retorquentur] that they cannot be drawn back [reduci] any farther.

3140.

Afterwards he returned in an instant, for distance of place and removals are phantasies in the other life; they are induced by magicians to whomsoever permitted.

3141.

It was then also granted me to know that such esteem, above all others, them that are without fear, without reverence, and without shame. - 1748, September 13.

3142.

HOW GOOD SPIRITS APPEAR WHEN INSPECTED BY THE ANGELS. There was shown me, as it were, a long porch, where there were many men and virgins. I did not [well] see or remember the decorations. I was told that thus appear angelic spirits; when beheld from heaven, that is, from the Lord. - 1748, September 13.

3143.

THAT SCIENTIFICS ARE ALSO IMPLANTED IN SPIRITS. It was made known to me by experience, that spirits retain in the interior memory, what they hear, see, [and] perceive, just as men [do in] the exterior memory: but that they cannot recall these things, [but] only the Lord [can]. It was made known to me, that they occupy the memory of some, so that they who have been the longest with me know better than others what has been transacted, with [in] [apud] me. Again, I perceived that it was also recalled into the memory of some what had befallen them after death, as [per instance] what they have endured, concerning which I had no knowledge: besides other things, which I do not recollect. - 1748, September 13.

3144.

Still more [is this the case] amongst the interior: for instance, amongst the angels, with whom remain the minutest things, according to degree of perfection: for the law is, that nothing is ever without a use.

3145.

THAT ANGELS CAN KNOW FROM A SINGLE IDEA OF MAN OR SPIRIT HIS WHOLE NATURE. A certain spirit, when he heard that angels can know the whole nature of man, from but a single idea of a word, was astonished, and wished to be confirmed concerning it, through experience: wherefore an angel came to him, and disclosed what he perceived from a single idea of his, which however did not seem so [very] evil, and told him its quality; who, inasmuch as he had as an end, the glory of reputation and name after death, and indeed so much so, that no other man [could] more desire [fame] [the angel] showed him of what quality [was his idea], having found, to wit, that if he could have killed the universal human race, for only the glory of his name, he would thence derive the greatest pleasure, so that he had no mercy. He had acquired this by that actuality, inasmuch as he took glory and pleasure from [in the sight of] thousands stretched and lying in blood after battles. - 1748, September 13.

3146.

CONCERNING CHANGES [variationibus] OF STATE. It is also usual in the other life for them to be reduced into an infantile, youthful, and adolescent state so completely that they do not know other than that [they are] in infancy, boyhood, adolescence. A certain one was now also reduced into that state, and did not then know other, nor speak other, than as if then in early adolescence: yea [was] with his parents and ancestors, who previously had not been able to love him on account of actualities which he had contracted: but then the love in the parents towards children or storge was excited, and they loved him tenderly. Their love was also communicated to me. He spoke indeed in such a manner, that if he were not a boy, he could have made his parents indignant: for from controversy with a brother in infancy, he said that he would take away everything: by this also [his] infantile [principle] could be perceived, that he would take away the love of parents. Inasmuch as there were many infantile, this principle was what they loved, and they comforted him [telling him], that he could carry away nothing: and now I perceive [his] brother who, though he died in infancy, is now a man, insinuating that he was willing to give him all that was his, and then [showed] a tender love, whereby the other was so affected even in opposition to [his] actuality, that he shed tears. - 1748, September 13.

3147.

THAT EVERYONE IN THE OTHER LIFE MUST PERFORM USE, AND FROM USE, POSSESS HAPPINESS. I spoke with spirits [to the effect] that in the human body even the excretions perform use: for instance, the three biles which otherwise [for other reasons] are to be cast out, yet still perform signal uses to the intestines, and in the digestion of food: then when the remaining parts are carried out, they perform a use to the fields: hence useful [things], through barley and the like, again perform use in the body, and so on still farther. Hence it was spoken concerning those in the other life that [they] all must perform use, so that there must be no one who does not perform use to his world, the human race, the world of spirits [and] to heaven: finally, that in heaven their felicity consists in the performance of use, so that thence they obtain felicity from the Lord. That [their] felicity [springs] from performing use is evident from this, that the Lord grants them to love ends, which are uses. etc. - 1748. September 13. It was illustrated by this, that in an army there ought to be no one who is not of use: it is the same in general society,



and the kingdom: otherwise he is a useless burden which [cannot be] in the other life in the Lord's kingdom, where nothing lives but uses on ends, and hence loves. - 1748, September 13.

3148.

THAT THE HUMAN BODY IS ENTIRELY FORMED FROM THE GRAND MAN. It was insinuated from heaven that this may be evident from man, whose body is entirely formed according to all the judgments [arbitria] of the will, so that it may bring it forth into act; the will is of love. Moreover, the human cerebrum is formed after [ad] the idea, as they call it, of the universal heaven of angels, and world of spirits: and from the cerebrum, as from heaven, exists all the form or structure of the body, so as to be able to correspond to its nod. Hence it is evident, that everything [pertaining] to the body, is representative of celestial and spiritual things. - 1748, September 13.

3149.

THAT FEAR IS OF SHAME ALSO [tum] OF REVERENCE. From a living idea [and] at the same time from living experience, it was given me to know that they who are devoid of all fear of dangers, as has been already said, concerning an audacious [spirit], unless he had possessed in a like degree the fear of loss of reputation, name, and the like, which would expose him not only in the eyes of the world [mund], but of himself that he would have been such a base urinous excrementitious [principle] that a baser could not be conceived. Wherefore, he possessed such a fear as cannot be described, which restrained from wandering [beyond limits] such a mind, as was completely devoid of fear of death in dangers. For fear of losing the name of bravery [fortitudinis] was so great,

3150.

as to be in a completely similar degree with fear, in danger of death. Hence may also be evident how the Lord led him, so that he might not be a baser excrement than ever anyone in the world [could be]. This he also acknowledged, and confessed that there would have been such an indescribable excrementitious [principle], were he not the most timid of all in the world [universo orbe terrarum]. - 1748, September 14.

## 3151-3200

3151.

Hence occurred a certain indescribable state amongst those who were conjoined in the idea, whether such a state could exist as respects filial reverence towards parents, namely: whether in reverence and shame [there could be] a similar [state] with fear, involving obedience towards parents. Such was their state, which can never be perceived by any mortal from the various [natures] of their disposition. - 1748, September 14.

3152.

CONCERNING THE EDUCATION OF INFANTS. [Those] who most tenderly love infants, so that they only [love] the fetus, and infants [and] are as most tender mothers, so that they can scarce live, but in a state where the tender love of infants prevails, these constitute a province in the quarter [vico] of the testicles, and organs dependent thence: and in woman [the province] of the neck of the womb, and of the womb with the ovaries, and each of its appendages. They who are in such province, live in the sweetest, most agreeable [and] happy life, that it cannot be described, only [that] its state [is] agreeableness and sweetness. Their province is between the loins.

3153.

The opposite thereof is above the head, where nothing exists, but what causes man to be as it were mad, as is the case when youth [juvenes] [are] in yrhet thence, which is manifested by such [traits] as existed in the audacious [spirit] previously mentioned, who was in his adolescence, of such a nature, that no other [was] ever more insane. This was the very [prorsus] extreme of insanity, bursting out into the like, in the extremes, of corporeal ultimates; as may be known from those who are insane from such things. - 1748, September 14.

3154.

THE QUALITY OF THEIR IDEAS, WHO DO NOT BELIEVE, BECAUSE THEY DO NOT UNDERSTAND. I saw by spiritual idea, and it was given to hold communication with spirits [to this effect], that the ideas of those who do not wish to believe, unless they know and understand, are formed from innumerable [ideas] of such as reason falsely concerning every object of sight: for spirits have such a cupidity that they think they know everything, and reason concerning everything: some indeed from persuasion, when yet [it is] a false [persuasion]. Such innumerable ideas concur in each idea of those who do not wish to believe, unless they understand. Wherefore, if that idea [formed] from all these [ideas] were presented before their eyes, by representation of a face, or something else, there would be such base and hideous [faces], that nothing could ever appear more base and hideous. - 1748, September 14. This was seen in spiritual idea, with spirits around me. A certain spirit said that he saw represented the idea of someone, who was not so [very] evil, and that he never saw anything more hideous. - 1748, September 14. And it was only a general idea, as obscure as if it were nothing. Another merely said that he did not believe such things could have been seen in the other life; his idea was immediately represented, and surpassed others in ugliness [turpidine]. - 1748, September 14.

3155.

HOW IT HAPPENS [se habet] THAT A SPIRIT SEEMS TO BE PERSUADED [persuaderi, I think] THAT ANYTHING IS OF HIMSELF [suum]. A certain spirit to whom it was shown in various ways that he seems to live, yea, seems to seem to see, was thereby confused, and thought that thus there was nothing of him that lived: wherefore it was shown him in various ways that he thought he saw with his eyes, thought he touched with the hand: therefore that he seemed to himself to have eyes, and have hands. It was further told them that it is so with everything else [coeteris], just as with the external senses, which he seems to himself to enjoy like as when he was a man. It was equally the case with his thought, which he then supposed to be his alone, [and] this, when it was previously shown that he thought from others. Then the society from or with which he thought, was taken away from him: then his interiors seemed to think, yea in a more innocent manner. The thought which was removed was placed over my head, that he might there receive it. Hence it may be evident that it was only the society and

its intuition which caused thought, and that force which was placed above the head: and that the rest [remainder] by which he lives was a purer society. It is just as when callosities [callis] are removed. - 1748, September 14.

3156.

A certain good spirit also heard it, to whom it was granted to say that since it is so what more does he wish to desire for himself than that he may seem to himself to live: so that he may be like nothing else: and further, what more can he wish, than to live the life of the Lord? When he heard this, he was amazed, saying that he never heard of such a thing. - 1748, September 14.

3157.

THAT A SPIRIT SUPPOSED THAT HE WAS SURELY MYSELF ALSO THAT HE WAS FURNISHED WITH A BODY. (The same spirit told me that he spoke with me, in his language, to whom it was granted to reply, that it was not his [language] but mine; [our tongues were] like persons foreign to each other [sicut ii qui longinqui]: and further, whether he supposes that he has lips and tongue, wherewith to speak, and what need [was there] of lips and tongue in the other life. But he thought that he had them. Another spirit also, when I stretched out [my] hand, and he supposed from the reflection given [him] that he took hold [of it], said that it was he who took hold [of it]: to whom it was granted to say that so he supposes, but that it was I who took hold [of it]; and further, when other spirits insisted that they were as it were my body, it was granted to tell [them] that my body is adjoined to my spirit, so that there is a body of my spirit, and that the body of his spirit was dead: and therefore, that [he] merely inflowed into my spirit, as if a spirit into another [spirit].

3158.

And then when my spirit acts [facit] with my body, they suppose that they acted with my body: and now that this is impossible for another spirit to possess another body, unless it should act as it were obsessed: for no spirit suits [quadrat ad] my body but mine: according to my spirit do each and all things of the body accord or correspond, so as to make a one by corresponding. There is a nexus between my spirit and body,

which can never be given between another spirit and my body. - 1748, September 14.)

3159.

I am informed that since it is external bonds which restrain a spirit, such as honor, shame, fear, [and] various cupidities, therefore such spirits are associated therewith and hold [him] in those bonds. But as soon as these [spirits] are removed, he rushes like an insane [person] freed from external bonds: thus reason is also taken away from them: for they then have no reason, but act from nature. - 1748, September 14.

3160.

CONCERNING THOSE WHO REPRESENT [referunt] THE GENERAL [communem] SENSE. To a considerable height and extent above me there came spirits, who sounded like many together, who it seemed to me, were in no distinct idea, but in a general [commune] [idea] of all things: I supposed that no distinct [principle] was perceived by them, but [only] a general indistinct and obscure [principle], as is usually the case. But yet they spoke with me through other spirits adjoined to them, so that there was a sound, whose ideas I could thus perceive: for such a general [principle] could not fall into ideas which pertain to speech, save through others who are of such a nature. That they simultaneously thought the general [principle] of all I plainly perceived from so many flowing [alluentibus] simultaneously and as it were innumerable [flowing] indistinctly into my thought: with whom I spoke, as I have said, telling [them],

3161.

that such generals cannot contain [habere] a distinct idea of anything, as is usually the case with the general thought of man, which is not only obscure, but a nothing [nulla]. I said that there are indeed granted variations of generals, but still [they are] similar, for [they are] obscure, as it were nothing [nullo]. Nevertheless they showed me for a quarter, if not a half hour, that they had a distinct idea of generals, at the same time of everything in the general; for all the variations and changes of my thoughts together with each and all things that existed about [circa] the variations and changes of my thought and affection, they observed so accurately, that no other spirits [could have observed them] better. From

which it may plainly be inferred that they had a distinct idea of generals, and that [this] better than others [et quod melius quam alibi], inasmuch as they spoke true [dicebant vera], and at the same time beheld each and all that was necessary to the conclusion.

3162.

yea, so that I began, as it were, to fear to think anything more, for they discussed those things which I was not so willing to be discovered, as touching the affections and the like, which were hid [latebant] in the variety of my thought and affection. Wherefore I also perceived in [apud] me a listlessness as regards any more speaking with them. When this listlessness [torpor] was observed, there appeared a head with long hair [crinitum] not far from [my] face which brought itself within my body, and spoke something harshly. It was a spirit that so appeared, because, as is now insinuated, there was signified merely a [principle] similar to the body, to wit, a general [commune] corporeal correspondent. Wherefore, also, he at length fell into sleep.

3163.

This day early, I again spoke with them: who, as they say, likewise spoke with me, [during] the night, but it was given to say that I was in sleep, so [that they must have spoken] with others. I now also perceive [that they had] a general perception - not obscure, but as I may so say, a lucid [perception] of all that exists in my thought: so that man can be better led by them than by others; for the general states of thought, so also of particulars, are, as it were varied, because they are referred [related] [referunt se], to the general [principle], like as they also follow from the general. This can be evident from many things.

3164.

These are they who represent [referunt] the internal general sense in man, yea, the general sense, not [pertaining] to the corporeal memory, that is, to particulars: but the general [sense] of the memory next interior. But whence they are I do not know. It was granted me to consider [expendere] whether similar [spirits] are given in our earth, and to conclude, as it were, that the like are given, but are such as are in an obscure general idea or notion. It is not yet clear to me whether these can come after death into such general [idea] of many things. I perceive that

they wish to be [considered] in heaven as from another world. But they do not say so they only perceive [so].

3165.

Hence it may be apparent quite clearly, that there exists a general of many things, wherein the many are distinctly perceived; what [may there not be] in things more interior, and in more interiors [still], and so amongst angels. And what [may not be] in the Lord who rules the universe, and is in the Providence of the most singular things, when he is in the universal [Providence]. - 1748, September 15.

3166.

THAT LOVE CANNOT SLEEP. From a spiritual idea I perceived that love can by no means [not at all] sleep, as may be apparent from many things in the life of the body, from parents, when [their] children are in any danger, likewise from friends, so that in itself love is wakeful. - 1748, September 15.

3167.

THAT RESPECT OF PERSONS IS ALSO OBSERVED IN THE OTHER LIFE WHEN THEY ARE GOOD. ((((((It was many times observed, that persons [who] in the world [were] endowed with the greatest dignity, for instance, kings, who are born kings, and have derived from infancy [their] endowment with dignity and superiority to others, that these cannot conceal or throw off that sphere, until after many years, perhaps 100 [or] 1000. But still the sphere of that dignity is so conjoined with the sphere of probity and goodness, as not to be troublesome to anyone. To those who are born so, and are upright and good, there is also shown a certain kind of corresponding subordination by moral spirits: for it [belongs] to a good spirit to injure no one, but to do a favor to everyone. Wherefore, a certain one, who did not have such a corresponding sphere, being discovered to be of another character, it was given to tell him, that there was something lacking to him in external bonds: which, as it was lacking, he easily rushed into his own nature. - 1748, September 15.))))))

3168.

THAT IN ALL THINGS OF THE WORLD OF SPIRITS AND HEAVEN AN EQUILIBRIUM EXISTS. That mere equilibriums exist, was also shown by [my] goings [gressus], when certain wished that I should go here, others [that I should go there]; also by something else [aliud] as was previously [done]: and I spoke with spirits concerning equilibriums [saying] that each and all things in the universal body, are held in equilibrium: it is so in the atmospheric world, and in each and all the things of nature. It was further shown that in equilibrium, the slightest and least force moves, and causes that even what appears very strong and resistant, is moved. Thus is it in the world of spirits and in heaven, where there are equilibriums of all things: and thus each and all things are ruled by the Lord very easily, and with no trouble: wherefore equilibriums are preserved: hence the reason that souls must through sufferings [vexationes] divest [themselves] of whatever is not in equilibrium. - 1748, September 15.

3169.

THOSE WHO CONDEMN OTHERS WITHIN THEMSELVES AND UTTER DIFFERENT THINGS WITH THE MOUTH. [There is] a certain one who, during life, could [posset, I think] live in externals with others, and be esteemed by others, because he spoke cautiously respecting others, on account of his reputation and name: but still inwardly he condemned everyone but his own [connections], and [those] joined to him by especial friendship. So that he condemned them to hell, so to speak, insomuch that they who heard him speaking from the state of his thought into which [he was] reduced; (and into which and every [state] of his life, he can easily be reduced, and then thinks the same): and others then hear his thoughts, as he speaks them, for they are [his] ideas: they who heard him speaking his thoughts, said often faseligit, faseligit.

3170.

He suffered the grievous punishment of discription as to the entire [universum] head. Resistance being induced, and repentance long delayed; others beheld [it], but I did not see it. - 1748, September 15.

3171.

He said afterwards, that in civil life he was cautious in speaking, and so that he might not injure anyone; [that] therefore he ought not to have



suffered such a punishment in the other life, and inasmuch as it was only [his] thought, and it did not burst forth into act. But it was replied to him by others, that he was cautious for the sake of honors for himself and that if he had been free, he would thus have acted: further, that he was rewarded for his civil prudence, to wit, by being conveyed to dignities: but in the other life it is thoughts that are punished. Since he said that he could not have abstained from thinking, therefore that he should not be punished for his thoughts, they said to him, wherefore did he thus condemn others, when yet they were also cautious in civil life. He said because they thought evils: thus he convinced himself. Wherefore he confessed that he had sinned. - 1748, September 15.

3172.

WHAT PHANTASIES ARE AND WHAT ARE IMAGINATIONS. I spoke with spirits concerning phantasies, yea, with those who supposed that they are wholly bodily [corporeal] men, although they knew that they were spirits, besides other things also, that they seemed to themselves to attempt the lowest functions of the body. Wherefore we spoke concerning phantasies, and it was granted to tell him that hence may be known what is phantasy, and that man seems to live from himself and yet it is such a phantasy, and that it is not wonderful that there exist phantasies of this sort concerning the body and corporeal things, so long as that phantasy of living in or from himself remains.

3173.

Afterwards we spoke concerning angelic representations, that still they are not, although they appear. Concerning which it was granted to say, that such things are imaginations, or representative imaginations, signifying celestial and spiritual truths, and are thus exhibited to angels and angelic spirits. Wherefore, they are not phantasies, for they feel [them], and are intimately delighted by them. Such delight and felicity cannot come from any other source than from the truths of faith which are therein. - 1748, September 15.

3174.

CONCERNING THE INTELLIGENCE OF ANGELS. I spoke with spirits concerning the intelligence of angels, that it is such as can [not] be described nor conceived: as may be apparent from this one [question]

that was propounded, what [is] the fear of love. Spirits who were present had no idea thereof. Wherefore it was said that what the fear of love is [may be comprehended] in that state alone, whereof it was then said [that, therein] so many things can be simultaneously comprehended in the idea of angels as can [not] be described by a great volume. [It may be] but one idea, and yet not the half could have been expressed to human understanding. - 1748, September 15.

3175.

THAT THERE ARE GIVEN TWO CONTRARIES IN MAN AND SPIRIT. I have been taught by experience, that in man or spirit can be given two contraries, to will, and not to will, [quod velit et non velit], and the external [may be] so strong that he never wills, but the internal [be] such that he cannot [do] other than will: one experience is in a certain one, in whom such a thing was granted to perceive; the other [experience] is in spirits of Jupiter, who were infested by spirits of our planet, who confessed that they do not wish to remain: but from internals confessed that they could not but wish to remain. [It is] so in many other things. - 1748, September 16.

3176.

CONCERNING THE SPEECH OF ANGELS THROUGH SPIRITS. It was observed, that when angels speak so manifestly through spirits, that spirits are as it were in a stream or river of ideas, and thus that few things of celestial ideas can reach me, into and through words. This is circumstanced according to spirits. - 1748, September 16.

3177.

THAT THE LORD RULES THE HUMAN RACE IN THE MOST SINGULAR THINGS. That everything in my previous [past] [anteactoe] life, has been governed by the Lord, could be evident to me, from those things which were brought forth [displayed] concerning my past life: but still more plainly from him of whom [mention was made] previously, who was the most audacious of all: the governance of his life was examined. He, had he not been so detained in a nearly similar degree, in external bonds, as respects reputation of his name, and pre-eminent glory as compared with others, would have become excrementitious above all [others], for it was only such [a bond] that restrained him: thus

was he led by the Lord, as was shown, seen [and] confirmed by the angels. In like manner, it was today demonstrated, as I could plainly perceive in spiritual idea, that unless he had been so detained from love of women; also from intoxicating drink, so as to have drunk simply water, he would then have so fallen, as to have existed [as] an exceedingly excrementitious [principle]. 1748, September 16.

3178.

CONCERNING THOSE WHICH [BELONG] TO THE WILL [BUT] NOT TO THE ACT. Certain spirits, as was previously the case, wish to be justified because they have done no evil, although they have thought [it]: wherefore it was insinuated into me, that the matter stands thus, that whatever comes into [enters] the thought [and] not into the will, this is not a sin: then if [it comes] [enters] into the will or [what is] like the will, and he thinks that this is a sin, contrary to the Lord's word, [and] will burden [his] conscience, and so shakes it off: this also cannot be a sin, but [is] a temptation. But if anything comes into [enters] the thought, and the will, so that he desires to cause only that external bonds may not hinder, this is a sin: like as the Lord says, he who looks on a girl with lust, has already committed whoredom. - 1748, September 16.

3179.

CONCERNING INTERIOR AND OTHER PUNISHMENTS. ((((((They who have thought other than they did, and have prevented themselves from acting by [ex] external bonds, and so have exercised their thoughts, and thus have given these active life, these in the other life are also tormented, by a punishment of discription by means of thoughts, so that interior thoughts combat [pugnent] with exterior tacit [thoughts] like as I have learned, when long in such thought that I was exercised [agerer] with strife [pugna] and discription: also with other punishments besides, as shame and the like. - 1748, September 16. To those who are overwhelmed with shame, there appears a head nodding in front. - 1748, September 16)))))).

3180.

THAT CERTAIN SPIRITS OR SOCIETIES OF SPIRITS CANNOT ABIDE [versari] IN THE NEXT PURER SPHERE. It happened when I spoke with spirits, that I seemed to remove [subtrahere] from myself a sphere

of a grosser sort, as is done in a spiritual manner, which man cannot understand: and when the grosser sphere was thus removed, then spirits at a distance in front began to lament that thus they could not be present: wherefore they fled away: and this also is one kind of dispersion of spirits, as is the east wind [another]. - 1748, September 16. By removal [subtractionem] as it were of shade or a grosser cloud [nimbus], it is understood that there are societies of such a region, that fly away; this is so represented: so that I did not then know other than that it is some sort of dispersion of shade which was often done by me previously, when I was brought to severer and purer [things] of the senses and understanding.

3181.

CONCERNING DREAMS, HOW AND BY WHOM THEY ARE PRODUCED. (((I have learned by much experience, how dreams are produced, and what spirits produce them. When in a state of wakefulness, and when another [was] in a state of sleep, or in sleep, I was then as it were a spirit in company with spirits: and thus it was granted to me to be present with those spirits who introduce dreams, and it was also granted me to introduce dreams; and that it was so I have learned from experience, inasmuch as another waked up, three or four times, after dreams were introduced by me, and I then related the things [of his dream] which he acknowledged. It was granted me to introduce such things as were delightful and pleasant. I was then instructed by living experience, who they were that introduced dreams and how. It occurred by means of representations, for the end that the sleeper might be delighted, and there are those whose office it is to watch over man, when he sleeps, that he may not be infested by evil spirits. They discharge this office in wakefulness with the greatest delight, so that they strive [aemulentur] which of them may be present; and because they are good spirits, they love those things which are most pleasant and delightful to those [asleep].))))

3182.

These are they who in the life of the body were delighted by similar things, so that they loved with all earnestness and love to make the life of others pleasant: as [for instance] certain mothers [do] by means of sports with their infants and children; also nurses [alumnae], and who

delight to act in an infantile manner, and [were] so accustomed in the life of the body.

3183.

((((They especially stand near above [man's] head, to wit, his occiput, where the cerebellum [is situated], with whom I also then spoke, and who are now also present, and direct these things which I write: I also somewhat apperceive their pleasantness in doing these things. These are they to whom is granted the province of the cerebellum, but not of the cerebrum, concerning which matter I spoke with angelic spirits [saying] that they cannot have anything from [to do with] [de] the cerebrum, but [they can] from [with the cerebellum]. For the cerebellum is awake in the night-time, and the cerebrum sleeps: and the cerebellum, as it were, sleeps in the day-time, when the cerebrum is awake.

3184.

There are other spirits besides, who occupy the province of the thorax or left breast, whom I also sensibly perceived at the same time; by whom those superior [upper] [spirits] are infested: for they wish to be present: but because they are envious and such as desire to possess those things, they are not permitted [to go] higher than to the upper ribs: otherwise the more they are permitted to act, and infest the superior [upper] [spirits], so far are dreams troublesome and of no account.

3185.

There are other spirits around about, who also desire to infest them, but good spirits do not fear them, and so disperse such things as infest, so that there are, as it were, conflicts [pugnae] and victories. From which it could also be evident to me, how evil spirits contend to infest man when he is asleep, and how the Lord every moment guards every man. - 1748 September 17.)))))

3185\_1/2.

((They also said that they could introduce sleep, whenever they wished, which was shown by experience; but it was said [that they could do so] when [it was] allowed: thus (that it did not originate) from them.))

3186.

CONCERNING THOSE DECEITFUL [SPIRITS] WHO DO NOT CARE FOR INTERIOR THINGS. [I spoke] concerning those who do not care for interior things, of whom [mention has been] previously [made] in No. 1177 to 1189 (who are of such a character) for reasons there [given]. Certain of those who were of the more deceitful sort, craftily insinuated themselves into the company of angelic spirits, so that the angelic spirits were ignorant [thereof] before they inserted themselves into their companies as was perceived from this, that a certain snowy inanimate [principle] was perceived around; wherefore the proof was given [indicium factum] to angelic spirits by means of the ideas of these [deceitful spirits]: they [who] perceived this, but endeavored to steal away: hence also were liberated, and it was insinuated unto them, [were] cast down, yea by a way across the provinces of the viscera of the body, with which [provinces] I was not acquainted, still downwards, to the urinous [things] which are beneath man, between each foot; the deeper, the more urinous; for they love such things. - 1748, September 17.

3187.

CONCERNING MARTYRDOMS. I spoke with spirits concerning martyrdoms, because some have alleged, that because [they were] martyrs, and adorned with the crown of martyrdom, that they therefore should have preference over others; to whom it was granted to say previously, and is now here announced and insinuated, that they who place merit in these things, and so desire to have preference in heaven, are not true martyrs: because such is not heavenly, or [a property] of true faith. Moreover it was said that many kinds or martyrdoms occur [dentur] to wit, [those] of Quakers and others, so that every heresy can have its martyrs, for they who persuade themselves are willing, yea desire to undergo death for their persuaded [phantasies] whatever they are; in monasteries [erected] for sake of the saints, how many painted martyrdoms exist, some of whose [victims] were thence sainted; and that it may be illustrated, it was also granted to say, that many have undergone torments, dangers, and death, for sake of women, with whose love they were smitten; as may be known to everyone.

3188.

Moreover others desire nothing more ardently [potius] than death, in behalf of their persuaded phantasy: like as those who desire to fall in

battle, for sake of their own glory: these also willingly fall, for sake of the glory of their persuaded phantasy. Such phantasies can be represented in the other life by means of women: wherefore there was also represented to one who was of such a character, his phantasy, as it were a woman, whom he loved with inmost love: [yet] she was so hideous, that never [was anything] more hideous. - 1748, September 17.

3189.

CONCERNING THOSE WHO EXCITE THE URINE. (((((Sometimes my [apud me] urine was excited, and indeed by spirits, as now also [is the case]; and I am instructed that [it is done] by those who are exceedingly urinous, or wholly opposed to conjugal love, and yet are carried away by lust; who, when carried away by lust, excite ardency [ardorem] in the urine: which also on other accounts [alioquin], as in my case, is excited in lust: for that they are conjoined may be known to very many others. - 1748, September 17.))))))

3190.

CONCERNING HEAVEN, THAT IT MAY BE CLOSED. I plainly saw in spiritual idea, that when anyone commits adultery, heaven is closed, namely, that the interiors which open towards heaven are closed, and that he who commits adultery is afterwards only in externals: so that he who rejects every marriage-duty, so as not to know its nature [quale], that is, so as not to be effected [tangatur] by the marriage-duty, that when adultery is committed by him, heaven is closed, because the marriage-duty involves the celestial Divine [principle] and the love of celestial [things]. [This is] more [the case] with the [a] woman than the [a] man. - 1748, September 18.

3191.

THE QUALITY OF A CERTAIN [MAN] VERY CELEBRATED IN EUROPE. A certain [man] very celebrated in Europe, namely Gustavus Adolphus, King of Sweden [who was] so celebrated in his time; he with the rest of that family spoke with me, for some days; concerning whom, all that I could perceive, was that [he was] among the lower angels: but afterwards he was discovered to be of such a quality, as was shown me, to wit, that I first discovered his sphere, when he receded, to be full of adultery: as he recedes, it is immediately perceived from his sphere.

Afterwards it was shown me of what quality he was, for he retains, even in heaven, the highest [summum] power, in his sphere, to wit, that he sits on a horse with his face [appearing] like as when in battle, or [going] to battle, without a hat [with no hat on], with the weapons of war, like an ordinary soldier, similar as regards his countenance [facie]: afterwards his quality was shown first, by a small dog of yellow color, which was turned into a cat: next by a fox, in whose mouth, a white foam was as it were running down [recedens]: then also by a great serpent: next by a certain deceitful animal [like] a small panther, which crossed over to the left side. Then also at the same time [was seen] a lion, from the region of the face, which did not appear plainly [bene] to me. Afterwards it was shown how he lived with women and harlots, yea, at last, filthily, so they said, nothing [could be] more filthy. In like manner, from the agreement of my observations concerning him, which I pass over, also from his sphere, I perceived that he was such an adulterer, as put no esteem on the conjugal [bond]. - 1748, September 18.

3192.

THAT YET PERVERTED LOVES DERIVE THEIR ORIGIN FROM TRUE LOVE. I spoke concerning these, with spirits [saying] to wit, that perverted conjugal, adulterous [and] meretricious loves cannot exist, except from true conjugal love, but that it falls into the perverted, and becomes so: and it is similar with love towards children, when it is in the perverse, it is directed [propter] to evil ends. Also [it is similar with those] who seek immortality and do not care for life, because of fame [reputation] and [so with] very many other things. - 1748, September 19.

3193.

And I spoke further with them [saying] that the case is similar with good from heaven [which] is turned into evil, in the world of evil spirits, yea, according to each one's nature: and still plainer the life of the Lord inflows into all, yet in the world of evil spirits is so perverted, that not any vestige [trace] of life is observed, yea, with indefinite variety: in that obscure [principle] it does not appear at all; and [yet] indeed to those, who are delighted with such [perversions], it appears as the pleasant [principle] of life, so that they do not know whether or not it [is] life: and yet it is an external [principle] thus separated from internals. - 1748, September 19. This, spirits acknowledged, and saw to be so.



3194.

CONCERNING SIRENS [WHO ARE] ADULTERERS. There are [some] who are persuaded that there is no impropriety in harlotry and adultery; this persuasion they finally confirm by many [considerations], so that they are persuaded to place a proper life therein. Such are siren-adulterers: for when they have a persuasion that they are decent [honesti] and pious, they can then almost lead wrong [seduce] angelic spirits, but it is granted to angels to recognize [their character].

Concerning these, I spoke with spirits, and it was said that such are from Europe, where Christianity [prevails] [and] not from Asiatic, African and American regions. - 1748, September 19.

3195.

Very many things may be related, concerning their most grievous punishments; which are so grievous: then also, various with discriptions of the body, head, natural minds, [with] resistance, hence anxiety [and] hardenings [durationibus] [that] they desire nothing but their death, yea, exceedingly desire death; but cannot die. Many such punishments were seen by me, upward; high above the head, a little in front, on high, but they cannot be described, on account of [their] cruelty. These were shown me for continuous hours: one [uno vel una] after another [was punished]. - 1748, September 19.

3196.

It was shown me, by manifest spiritual ideas, how such precipitate themselves into dreadful deaths, or deadly infernal [things]. On one side was presented pleasantness, and felicity, how it opens out into very many felicities, and thus into more interior felicities, and towards heaven with all liberty, so that it desires nothing else than to enter interiorly, and more interiorly into the love of the spouse [conjugal love], thus into the interior, more interior, and inmost heavens: thus felicity leads, invites, and desires; and because love is of such a nature. Such [a principle] is most free, for the Lord thus leads man to himself. Wherefore also, never in the universe, is such delight given as [pertains to] conjugal love, which is known from externals alone: what may not be in the interior, if there are such [delights in externals]: and such conjugal love is heaven on earth. The reason that it is so, is, first, the love of the Lord towards

the church, next, the propagation of the human race, which is the seminary of heaven, next, also the existence and subsistence of the universe, or creation and preservation [arise] from conjugal love.

3197.

Next I perceived also in spiritual idea how [it is] with love not conjugal, or the persuasion that the conjugal debt [duty] is of no moment: [to wit] that they still place their pleasant and free [principle] in contrary [things]: very many of such are in Christendom. It is not so amongst the gentiles of the world [universai orbis]. I perceived in spiritual idea how by that pleasantness and persuasive free [principle] they remove themselves more and more from heaven and felicity, yea, as I plainly saw in the other [life], till [they reach] at last the most dreadful infernal things, so that nothing of a human principle remains, but every deadly [principle], which can never be described on account of its horribleness [ob horrores]. A certain spirit, who was with me in spiritual idea, ran forward in front in the plane of the face, to a considerable distance, where were [spirits] of such a character. He cried out that he would show them of what character is their love, thus retaining [tenens] the idea. At first a most pleasant [principle] was experienced by them [iis obvenit]; but when by degrees he came more to the front the idea was continued, as if [it represented] their progress to hell, and at length ended in such horror that they could have [endured it] no longer. For they saw the most dreadful hell before [their] eyes. Hence may be apparent what [is the nature of] the conjugal debt. - 1748, September 19.

3198.

Also [those women] who observe the conjugal debt, but still do not love [their] husbands, but despise them, and at length count them as nothing, were first represented [significatae] to me by a cock, and afterwards by a tiger or sort of cat, of obscure color, in which there was a slight grayish [griseum] color [shade]. It was thus signified that such thus begin like cocks, with much speaking and scolding, [and] afterwards are turned into the nature of such a tiger; and inasmuch as there are many of such a character, it was said that they still love [their] children, but this is not storge or love of children any more than [is that] of the brutes, which thus love [their] children, and indeed more than themselves. Such also are those with whom there is no spiritual principle in [their] natural. -

1748, September 19. Such also were in front, a little above, who had not even a spark of conjugal love. They also restrain the conjugal [principle] because they have no such love. An after consideration comes in to confirm [this] that thus they are able to command.

3199.

CONCERNING THOSE WHO IN LIFE INSTRUCTED [informaverint] OTHERS. It was observed several times that [certain ones] stand on the head, and I am informed by experience that they are those who have derived that sphere with them from life, that they should instruct others, such as preachers and others, not only good but also evil. - 1748, September 19.

3200.

THAT EVIL PREACHERS CAN ALSO PREACH WITH PERSUASION AND SPURIOUS ZEAL. Again, there was one who [was] reduced into the state of zeal which we had in congregations; and spirits said that such was [his] zeal that they could scarce have endured it its quality was represented [significatus] to me by the offensive smell [faetorem] of the teeth. - 1748, September 19.

## 3201-3250

3201.

CONCERNING PERSUASION. In order that I may know how and wherefore the Lord permits spirits to undergo sometimes such punishments and torments in the other life, I was let into a state so that a certain very friendly spirit might, as it were, be borne into the most grievous punishments, although it was others [who endured them]; and then I was held in that state [so as to see] [know] that if he did not undergo such punishments as were most grievous, he would never become good. In that state I was kept with a persuasion that it was impossible for him to have become good unless tempered. In that state I could not at all pity him, still less wish to yield him assistance; for good was then in my heart and was continually infused into my meditation [volvere]. Hence I may know how the Lord permits such even grievous punishments, because he turns everything into good, and intends nothing else but good, and what may be a means to his reformation. - 1748, September 19.

3202.

THAT IN THE LEFT FOOT, UP TO THE KNEE, DWELL THOSE WHO [AS] NATURAL [SPIRITS] CORRESPOND TO CELESTIAL [SPIRITS]. In my left foot I felt a multitude of spirits: I believe I spoke a little with them, and told them that they seem to be in the foot, but that they were dispersed throughout the world [universum orbem terrarum], and yet are felt in the foot; and I was instructed that these are they who are natural good spirits, and correspond to celestial spirits, so that the celestial spirits adjoined to them could have spoken with me. - 1748, September 19.

3203.

CONCERNING NUDITY OF THE HEAD. A certain one desired that his head should be laid bare [nudari]. This is usual with those from whom callosities [calli] are taken away, and [who] then become infantile. It is otherwise with some according to their interior constitution. But with

him who wished it, when [his] head was laid bare, there appeared a bare, osseous [bony] head of the color of the human face; and spirits said that he was of such a nature interiorly that he could never forgive anyone who once seemed to him to do him harm, so that he retained vengeance till death; and in like manner the same [spirit] confessed that unless such excuse was made (intervened) [intervenerit] before the whole world, the honor of his reputation should be revenged; but I apperceive that not even then [would he have been appeased]. - 1748, September 19.

3204.

THAT THEY HAVE READ [MY] WRITING FROM AFAR. When certain were removed, according to appearance, to a distance, yea to such a distance that they were but slightly heard, they then read [my] writing from thence by [with] their mouth [acting] in [apud] me, better than I [could]. Since they were thus able to see thence, from which it is apparent that distance is an imaginary thing. - 1748, September 19.

3205.

CONCERNING SIRENS. There were many sirens with me who were afterwards represented by inverted bodies; so that as far as the head they were towards me, and the other part towards Gehenna; so they who suffer themselves to be enticed [pelliceri, I think] by them pass from their sweet [flatteries] to their posteriors, where was Gehenna. - 1748, September 19.

3206.

CONCERNING GEHENNA. (((Gehenna appears to those who rush [appellunt] thither, as a fire; and indeed that it is like a fire was granted [me] to know from the heat that flowed thence into my face. Spirits said, and lamented, that such offensive smell [foetor] exhales thence from burnt bones and hairs, as it were, so that they could not endure it. Something of it was also brought to me, but I felt little of it. The most deceitful are there, especially sirens, who by a species of piety enter the minds of others, and most deceitfully delude and seduce [mislead] [them], so that never can anyone resist unless the Lord protect him; companies [phalanges] of sirens flew out of thence, and were perceived through [per] the hairs and topmost [supremum] skin of my head, which they caused to quiver [tremiscenter movebant]. These are also such as

esteem the conjugal [principle] as of no account, [being] in the greatest [summa] persuasion, that it is of no account, [and] so regard adulteries as proper. Again, there came a blast [afflabat] thence to the nostrils, like the offensive smell [foetor] of bones and hairs, together with heat. Such [spirits] greatly persecute the innocent, and entice them to lusts, harlotries, and finally to adulteries, under the pretext of propriety [honesti]. There also are those principally who were reputed in the world as leading a becoming life, [also] a few of the lower sort; and they there feel sweetness as if in their atmosphere, which is of such a nature; but afterwards it is changed into dreadful serpents, that bite and devour their breasts and genital members, as they report to me. I have heard them thence, when only a few serpents begin to arrive there [es tangere], [saying] that they care for nothing, because they prefer death to losing the pleasantness of that atmosphere: with such most disgraceful, lustful [venera] frenzy are they smitten. - 1748, September 19.)))))

3207.

CONCERNING THE SIRENS OF GEHENNA. (((Certain of them were with me, and I was informed by them, that they are [not only] as it were hot, just as it seems to themselves, but are fiery, as is usual, in [their] frenzy. So also when they approach the celestial things of love, thus towards heaven, that they become cold, yea, as cold as snow and ice. They can [become] both fire and ice: thus [can undulate] from one extreme to the other, so that they are miserably tortured. - 1748, September 19.)))

3208.

CONCERNING A HEAVENLY ARCANUM. It is a heavenly arcanum, that conjugal love may so enter into heaven according to appearance, as [to reach] the inmost with a perception of felicity. This according to appearance. That communication is also actually given, is because the life of the Lord inflows, through the inmost heaven, thus, in order, through consequents, into the conjugal love of those who are kept such by the Lord, amongst whom, it does not appear other than that it enters from them into heaven. - 1748, September 20.

3209.

THAT THE INTELLECTUAL [PRINCIPLE] CAN APPREHEND, OR UNDERSTAND, THAT [THERE IS] AN INTERNAL [PRINCIPLE] OR [A PRINCIPLE] INTERIOR TO ITSELF, BUT CANNOT ENTER [IT]. I perceived this in spiritual idea, that the rational and intellectual [principle] can never enter those things which are interior to itself but yet can know and understand, that there are [such], also their quality. - 1748, September 20.

3210.

THAT THE QUALITY OF A MAN IS SOMETIMES DISTINGUISHED FROM A SINGLE WORD. That all words are ideas, and one word signifies many things, is also [evident] by affinities: so that thus also may the quality of a spirit be detected. Sometimes, from the most general [things]: as when it was inquired concerning someone whether he was merciful: it was said that he was kairful, which signifies mercy. When [I had gone on] farther in the way, it came to my ears, [and] I heard [as] at a distance that he was merciful, further on [I heard] somewhat nearer, that he loved the sex, or women, which also the same word signifies, farther on, when nearer, he was pitch-black, from kiam, so that he was coal-black. - 1748, September 20.

3211.

CONCERNING THE EXCREMENTITIOUS HELL. The excrementitious hell is under the seat, or the buttocks, where are many, to whom human excrement is given to eat. They are those men and women [qui vel quae] who in the life of the body had nothing else, as an end, but the various pleasures of the body. One was with me; she complained of her miserable fate: then there was an excrementitious smell [foetor]. Such are in privies. - 1748, September 20.

3212.

CONCERNING A PALOESTRA. (((((It has been already mentioned [mention has already been made] concerning a paloestra, a little below, in front. It was again seen by me: they [do] nothing there but sport, dance, converse, and live in delights, ad Cereos and so forth. From these are [come] they who [quoe] are borne away to that excrementitious hell. - 1748, September 20.))))))

3213.

CONCERNING THE RAINBOW HEAVEN. (((It was granted to think concerning the vitreous humour of the eye, where is a pellucid substance, compounded from lesser forms, in the interior chamber of the eye: and then certain [spirits] to the right, on high, where I did not remember anyone had previously appeared, said that they saw a heaven than which was nothing fairer, to wit, a pearly, then a crystalline, then an adamantine aura: as if the universal aura consisted of such flashes of light [fulgurationibus]; then [they saw] an aura, full of the like: [this aura was] radiated in each least form, like most beautiful rainbows: then there was round about, the form of a very large rainbow, encircling [the sky] [and] most beautiful: then the same rainbow [was] as it were composed of those least [ones] or [was that] from which the leasts sprung [were originated], like most beautiful images. This is the heaven of the rainbow, or the rainbow [heaven] to which corresponds the vitreous humour of the eye. - 1748, September 20.))))

3214.

CONCERNING A DECEITFUL ASSASSIN [homicida] WHO HAS BEEN MENTIONED BEFORE. For some time, the deceitful assassin was at liberty in heaven, in the society of similar infernal [spirits], and being cast out to Gehenna, seemed to fly like a black body, or like an inanimate mass, and still, what astonished me, there exhaled thence so much subtle poison, that it excited the deceitful and more deceitful sirens, who so scattered [sprinkled] and practiced their deceits, that it cannot be described: for it would require a very long time to narrate that history. Hence was granted to learn the quality of the sirens: who also were with me afterwards.

3215.

The same deceitful assassin, when it was said [loquutum est] concerning the life of spirits, that there is but one [unica] life, to wit [that] of the Lord, consequently [that] of love: and it was shown that all were merely organs of life, and the life of the Lord inflowed, and was varied according to the quality of the organs: also that love alone is life, and this was shown that man and spirit without loves and their cupidities enjoy no life, then the deceitful assassin appeared like an inanimate mass: thus



did he represent himself out of deceit: and then perhaps spread [his] deceits around, like poisons; wherefore other spirits were indignant at him;

3216.

and he was therefore cast, to a greater distance thence, deep down [profundius], on the left, and there lay as if deprived of life, so that he supposed all of life had been taken away from him: he still spoke a few words, but yet being raised up, said that he had then been, as he was in the world, or in the body. Hence it may be evident, what is the quality of a spirit, when remitted in such a state as was his when in the body. He, because of such a nature, said that he loves that life. Wherefore he was again sent thither, I believe, and such a life was left him, as was taken away, and there remains a little of life, with torment: such [a life] as I was once in: when in that state of life, he piteously begged to be liberated. I do not remember his words [ejus vocis]: but he made piteous lamentation. He was therefore presently remitted into another state of life, into which, when he returned, he again uttered his hatreds, so that he never forgave them.

3217.

At length, when it was granted to speak concerning certain things written and published by me, concerning the devil [to wit], that he was created before the creation of the world, as a copula [link] between heavenly and corporeal things; which was also confirmed by this, that they could not have been written differently, inasmuch as the Christian world does not believe different; and that he was created a good angel, but afterwards fell and was cast from heaven; besides other things: then, inasmuch as these were the principles of the worshippers of nature, he snatched at these things so eagerly, that he said he had never possessed such a life: thus he [was] as it were let into [his] true life, for he was of such a character that he snatched at these things in the life of the body, and confirmed himself and persuaded himself [thereof]; and I could observe, that from him, poisons were diffused into spirits, by this, that they being as it were bound [ligati] by his efflux [effluvie] could hardly have thought otherwise.

3218.

CONCERNING A TRITULATORY UNDULATION. I awoke, and above my head [appeared], as it were, a pillar [column], the size of my head, which acted like a perforating undulation; thus when it inflowed, like those who writhe themselves undulating somewhat grossly, by a sort of boring; it first, as it were, passed through the head, then, not so [plainly] to the feeling, [passed through] the body, but [plainly] through the sole of the left foot, where it bored through, thus boring like a pillar [columnatim], and this lasted quite a long time. It was inquired in mind or by speech who they were. It was said that they sought here for someone who was with me; this was also said to me; it was insinuated that these are they who in the life of the body scrutinize attentively the thoughts of others, but it is now insinuated that such are among the interior spirits who have a mind to destroy [exstinguant] the souls of others, but who make a different profession with the mouth. - 1748, September 21.

3219.

CONCERNING THE ASSASSIN. The same assassin who previously became like a black mass, as it were inanimate, he was sent to Gehenna into the society of the infernals, but not into its middle, where are adulterous women, for these occupy the middle of Gehenna. It was permitted to perceive [sentire] [their] detestable lasciviousness by a certain sort of lascivious undulation.

3220.

He or [that is] the assassin, inasmuch as he was not a woman, was driven to the right side of Gehenna, that he might there be submerged. I do not remember whether he was there submerged, but still to some distance thence the sun penetrated the earth, and thence towards the left where [are those] who are [deep] under the earth. It was then seen how [he flowed] into serpentine bendings around to left and right, above, and now [into] bends below. There were continually represented, as it were, serpentine bendings and various twistings; these spiral twistings [I will not attempt to describe], because some cannot be described. Hence he could also inflow, and hence speak, as I heard. He was there also reduced into such a state as he was in when he killed an infant with poison, which state was communicated to me by those who could communicate such

things. It is now insinuated that it was a detestable deed, and the [a] deed of detestable [spirits], to lead anyone into such a state.

3221.

The assassin is under the earth: he attempted to open a way for himself to glide out of thence: he proceeded towards Gehenna: they said if his head should emerge here, which continually appeared like a serpent, that then he would suffer irremediable harm [tum immedicabile esset]; but he proceeded again towards the left and spread out, as it were, a cavernous plane towards the right of considerable width, which nevertheless did not afterwards appear.

3222.

At length the same assassin, after such twistings, whirled around, as it were, such continuous spiral twistings [circumgyrabat] continually, so that he made circumgyrations of spheres; but afterwards being wrapped around the body, face [and] feet, as it were, [with] a cloth, so that he said he was suffocated, he then being thus wrapped, emerged from that earth, near Gehenna, in front or somewhere else, I do not well remember. He was thus wrapped up and stood a little before Gehenna.

3223.

While he thus stood, suddenly there flew from him a little spirit, like an infant, with a similar human body, which afterwards came towards the upper [regions] over my head, and spoke with me, and I did not then perceive aught but evil [therein]. I then spoke, concerning the same, with spirits, [asking] who he was, and where [was] the body left which appeared like a cast-off garment: whether in this remained any life, inasmuch as interiors were thus separated. It was said that that little one which [came] from him was his interior spirit with whom so much of the natural [principle] followed as could have been serviceable or obedient. Wherefore it was asked [looquatum] whether or no all the evil can thus exist and so enter heaven; but it was said that this was contrary to order, or the laws of order, for a man to lose exteriors: also that such appear indeed [as] angels of the interior heaven,

3224.

but that they still retain such naturals as obey and are serviceable: thus regard the world of spirits as a body, just as the world of spirits considers the human body as their own. Thus [it is in] order, [so it is] now insinuated, that those things which appear left [behind], like clothing, be similarly renewed amongst [with] those who become interior angels, like as was once upon a time represented to me that garments [vestes] [are] left [relictioe] in the left eye [and are] there hidden; but that thence are called forth in order those things which are not obedient or serviceable, and are adjoined to the naturals from the heaven so that they may also be vastated as to these of the angels; hence [arises] fermentation and dismissal from the heaven so that they may also be vastated as to these things.

3225.

Such things as are represented by garments or clothing are only representations of societies which remain in lowest and inferior things, and that which was represented by the little one, which [flew forth] thence, with his interiors, is the societies which are interior. Thus such things as were previously represented arise from changes of state of societies, and are thus presented before the eyes of the world of spirits.

3226.

We then spoke concerning the left-off clothing, from which he seemed to speak, whether he could have lived apart from interiors, because it was, as it were, heard that he remains [therein], but inasmuch as this cannot be given that anyone may live only in the body or lowest nature, apart from the interior, it was said that it is the lowest society which still has clothing as a subject, and that then another succeeds in his place, who appears to them as if inwardly in the garment, for the subject appears as if in the center. Nevertheless, he who went forth from thence was not of such a character, but was, as I perceived, an upright [person].

3227.

It was also shown how the minds of others are held bound [chained] by the like; for when he is such in his persuasion as to regard nothing as evil, like they who [are] in Gehenna, then perishes all perception of those things which are opposed to the good and true, which are, as it were, destroyed [extincta], so that then the spirit also thinks himself to be of

such a nature. The persuasion of one can thus bind another, and induce, as it were, that he should be similar.

3228.

Afterwards that assassin, when he again became nearly such as he was before, and the little interior [spirit] joined to him, inasmuch as he was courageous [high-minded] in the life of the body, and had aspired to dignities perhaps the highest; he was told that he knew their punishment according to the laws of earth; that they who perpetrate such things were buried within such [a spot in a profane place]; and it was said to him if anyone had committed such [a crime], and he should judge him, what sort of judgment would he pass; he said that he would be one of the sternest [maxime serios] judges, and would so condemn him: wherefore he condemned himself. - 1748, September 21.

3229.

CONCERNING THE RAINBOW. (((((There were represented to me species of rainbows which were often seen previously before the eyes, and now whilst in the midst of such a scene, [I saw] a sort of green, as it were, grassy [spot], and after that, as it were, an earth [tellurem]. [There was] a sun not visible but illuminating it, and at the same time diffused a light round about, so bright and beautiful, that it cannot be described. No comparison exists between that light, and our light of day or noon, also in that lucid circumference [were seen] most beautiful variations of color: in a lucid pearly plane [ground]: indefinite are the variations of this sort. - 1748, September 21.))))))

3230.

THAT THE THOUGHTS MAY BE BROUGHT FORTH IN THE OTHER LIFE. I am informed from experience, that whatever good [anyone] has thought and spoken in the life of the body, that this can be brought forth: he is remitted into that state: then each and all things [pertaining] to him are opened, and then at the same time angels know whatever they had thought and spoken. Wherefore the memory of particulars is never obliterated in the other life: but what he has thought and spoken is not revealed unless the Lord permits and allows. - 1748, September 21.

3231.

THAT THE LORD DOES GOOD TO [HIS] ENEMIES. I was overcome with sleep [somno eram soportus] in the afternoon, and with quite a sound [sleep]. When I awoke there were many around me asleep, [in somno] even spirits who wished to lay snares for me: these also overcome [gravita] with sleep were fast asleep [dormiebant]: so with all who came up with the purpose to injure me. When they awoke, they said that they have been asleep, and fled away one after another: one said that he had not wished to sleep; it was perceived that he wished to injure [me]. Hence I spoke with spirits [saying] that the Lord alone watches over all, even [his] enemies, and does them good. - 1748, September 21.

3232.

Hence it was granted me to know that evil spirits are compelled to sleep with [apud] man, and so cause that man may sleep: yea, soundly [bene] although surrounded with evil spirits. Otherwise, should they also lay snares for man, as they desire [to do] to [for] everyone, they would then perceive, if not asleep, that they were spirits separated from man. That this may not happen, spirits ought to sleep. This was now disclosed to me. - 1748, September 21. When they do not know other than that they are man, they then do not injure: this would be [to injure] themselves; but when man sleeps, and they are awake, they then can know it. - 1748, September 21.

3233.

CONCERNING THE SPIRITS OF MERCURY. (I have again, by means of [through] intermediate spirits, heard the spirits of Mercury, who spoke in volume [voluminatum] so rapidly, that scarce could [an intermediate] spirit have uttered it. There was, as it were, a volume of them speaking together. But it was not their speech, [but] only the thought of the interior sense or memory that flowed into the speech of the intermediate spirit, [and was so rapid]. It was similar with the perception of those things, which were thought after that. So promptly did they perceive them, that at once, and in a moment, they judged [decided] as to the quality, saying, "This is so; this is not so; this is the quality." So that their decision [judicium] was almost instantaneous; and, moreover, they were similar to what they were before. This is remarkable, that their thought was brought to me in such volumes, that the spirits quickly undulated above me like an atmosphere; also that the cogitative undulation did not

flow [labereter] towards the left eye, although they were some distance to the right. - 1748, September 21.)

3234.

(From these things it may be concluded, that whatever spirits hear they retain much more readily than men, although they do not know they retain these things; for thus is formed the interior memory. Man being ignorant [thereof], and the purer the angels, the more readily and fully they retain, so that no idea may perish. It is evident from those who so readily decide concerning each and all things, this cannot happen unless they retain. - 1748, September 21.

3235.

(When it was represented to them [that] perception is of the Lord, yea, by means of representations, then, immediately in an instant, as it were, they said, that it is not so; that he does not know that this is so: so that they were then distinctly aware what perception is, which our spirits do not know or understand, even in the grossest manner.)

3236.

(Still, however, spirits of this world [telluris] spoke with these, by angelic ideas, and said, much more readily than those [spirits of Mercury] what they did not know and what they knew; and very many things more rapidly than those [spirits of Mercury], so that I perceived those [spirits of Mercury] acknowledge, like as they also confessed, that therefore they were nothing as compared [with our spirits]; that [our spirits] knew things which they did not know; also, that [our spirits] knew at once what they knew: this so suddenly, by means of interior ideas, that they could not but have been amazed, as they now allege. Afterwards, they spoke in indignation; thus grosser spirits overcame, even the evil [ones].)

3237.

((They did not admit that they were represented as men, but as crystalline globules.)))

3238.

(For some time, there was again conversation between them and the angels of the Lord, and it was said to them, in rapid moments, through ideas not understood by me, that they know and do not know what is [evil]; also, that there are indefinite things which they do not know, indefinites in every idea, and that they cannot know even generals to eternity. This also was shown them, even to acknowledgement [so as to be recognized]; furthermore, the angels spoke with them such things as they did [could] not perceive, save by changes of state; which things, they said they do not understand, but perceive by means of changes of state. It was then said to them that every change [the least], now [occurring], contains indefinites. At length, when they perceived this, they humbled themselves; their humiliation was represented to me by the letting down of their volume more and more, towards deeper [regions]; and that still the elevation could not be concealed, on account of the volume being hollowed, and elevated at the sides; thus also by means of a sort of reciprocal slight motion [motitationem]. It was also told them what it signifies, or what they think in their humiliation; thus they are halved; a half part of the volume [is] above my head; they are removed [relegabantur] towards their planet, upwards at the back. The other half remaining in humiliation; which was a proof [sign] that they who are such as could not humble themselves, were sent back home, that they might lean there).

3239.

([Their] internal sense is such, that it delights only in the knowledges of things, and nothing beyond. Wherefore, also since there are interiors, which pertain to uses, they do not care [so much] for these; consequently not for ends, thus for the only end: hence also it comes that they are proud, and because proud [in fastu], therefore, the life of ends and uses cannot inflow into them, before that pride is taken away from them. This pride it is which has done most of those things which I have described; for they despised others in comparison with themselves. They who are in a state of humiliation have now acknowledged, with some weeping, that the Lord alone is their Lord; they then acknowledged that what they know scientifically, it is also given them to know intellectually: for they do not worship another [Lord]; but inasmuch as they esteem themselves above others, they do not care.)



3240.

(Those spirits [were] around me, together with the spirits of our world [telluris], when they came into a grosser sphere to me; and at the same time they wondered that those things which I wrote, were so gross, inasmuch as no idea, as it were, was therein. But it was granted to reply, that the men of this world are of such a character, that they did not understand the tenth part, and a much less part of those things which were written; so that it can scarcely be written so grossly, as that [men can perceive] anything as they perceived [it]. I added, that they do not even know that an internal sense is given, but (suppose that it is the body which feels; therefore do not believe in a life after death, nor that the spirit exists [dari.] They then asked if such can become angels: it was said that they who spoke with them must have been such in the life of the body and yet are now so intelligent; and in the life of the body they know not the least of those things which they had said [to them] whereat they marveled. - 1748, September 21.)

3241.

CONCERNING THE SPIRITS, SO CALLED, OF THE MOON. (Spirits came above my head: when they merely spoke they thundered [tonabant]: something of voice or speech was let down from the midst, as if something opened itself, as happens when lightnings are let out of the clouds. There appeared, as it were, a great multitude of spirits above me. I thought they belonged to some world [and were] not yet known; but the more simple and gross spirits of our world, continually ridiculed them; whereat I marveled; because they intercepted thoughts, no matter from whence [they were] and what spirits they might be. These spirits were then let down into the depths [in profundum], that they might not hinder: yet others could not restrain themselves from laughing at them, in nearly the same manner.

3242.

Then were some seen by me obscurely, as it were infants; and one carried a certain one, who appeared to me distinctly so far as the face, with [mossa pa hufwudet]: he was at first supposed from the face [to be] an infant, but was examined and considered [to be] a manniken [homuncio] or a little man [dwarf]; because his face [was] not infantile,

being somewhat long, but of small breadth, like that of an ill-proportioned man [invenusti] he was carried into my sight by another as small a [man] whom I did not see.

3242\_1/2.

He who was thus carried and seen, came to me, below the arm, on the left side, and spoke with me, and said that he was such a one, so small, and not knowing whence [he came]; but that still when he spoke his voice - then sounded just like the voice of those who [are] above the head: he also showed me how he spoke, that it was, as if from the abdomen, and that he thus belched out [egurgitaret] much speech with much sound, and there was a sort of egurgitation of sound, with the voice, which cannot so [easily] be described; and in order that he might show what belongs to such voice or sound of voice, that he might as it were thunder, like a great multitude of spirits, he also withdrew a little, still [was] near me, and spoke similarly: then I heard as it were the thunder of heaven along with his voice: and he again returned, and showed the nature of [his] voice, that it was from the abdomen, and [was] an eructation.

Thus it was also perceived that they were swollen [inflated] [tumidi] and supposed themselves to be great, although they were so little.

3243.

Also previously, when it was said by a certain one near heaven, concerning the former [ones, who thundered], that they were not so numerous, he recounted them, and at length [found] that they had only been about 20 or 23 [in number], when so great a multitude was heard.

3244.

I spoke concerning what earth they were from, and it was granted me to perceive to some extent [after a manner] that they were from the Moon. It came into my thought [cogitatem] that they [were] not similar to others because they have not such an atmosphere; and I am ignorant what atmosphere they have around them; but still that the human race was there, because there is nothing without an end: thus [so] nothing without the human race, to be a [the] bond between terrestrial and

natural things, and celestial things: for otherwise, never can an earth, whether planet, or moon, or satellite, exist [duri].

3245.

Hence, I could now perceive, that it was such as the human race, but I did not know what province in the body they represented [had reference to].

Wherefore spirits of that earth, either these or others, came within me, and it hence was granted to perceive, that they had reference to the scutiform or xiphoid cartilage wherein the ribs are terminated in front, and which is the fulcrum of the muscles of the diaphragm, on the anterior side, and thus of the muscles of the abdomen also. It may be seen whether or no the linea alba passes to that cartilage, and hence [if this cartilage] is continued downward, so as to be the common fulcrum with the linea alba of the muscles of the abdomen. - 1748, September 22).

3246.

CONCERNING A BEAUTIFUL BIRD. (There was beheld a sort of flamy principle, purple, variously red, with white. I saw this before my face, at a distance, and next [was seen] a band, to which this beautiful flamy [thing] adhered, first, to the back part of the band, then in the palm, by which be had held this flamy [something]. This lasted a short time. I supposed that it was a sort of flamy [principle] seen in their earth, by the spirits, of whom [I have] now [been writing]. The flamy principle licked his hand round about, and then was compressed into the hollow of the hand. [vala].

3247.

Shortly it was removed to a distance, where it was bright, but straitened - what was there I could not see. The hand receded thither also; then this flamy [principle] was changed by degrees into a beautiful bird of similar color, and the bird was also changed, as to colors even into a pearly species. It was then like a pearl [lapis margaritica]; also expanded its wings and [acted] like a living bird; and like a living bird flew thence to a little distance, in front, and returned: it also appeared once as a more obscure bird; [bird of a more obscure color], nearly like [steglisa]; but

without colors, again like a beautiful bird, [and] so was raised up out of sight).

3248.

I reasoned variously concerning the bird, [as to] what it signifies: but my reasoning ended in this, that it is not yet discovered what it signifies, only [that it signifies] the inhabitants of Mars, because I hear and perceive them, to deny it: still such representation cannot exist, apart from the society of angels, which it represents: for it is plain, that bird signifies thought. - 1748, September 22.

3249.

CONTINUATION CONCERNING THE BIRD AND PERSUASION.

(Afterwards, there was a certain one, who from below either through my feet, or through the region of the loins, I do not know [which], ascended inwardly in the body as high as the breast, and filled the body. At first he was of such a nature, as to induce the persuasion that he would carry away what was dearest to me, by what he caused me to think.

Next, however, when he perceived that he could not do this, he persuaded [me] [introduced the persuasion] that he was the Lord, with persuasion [that it was so], because such is the case, when spirits do not speak from themselves but from the Lord. But still I did not believe that [he was] the Lord. He, while of such a nature, carried away the beautiful bird, which was then flying around me; so that he took away that which was dearest; for many then desired [it]; but he presently let the bird go free, from his hand).

3250.

(Concerning which spirits it was afterwards said, that they are such as do not know other than that they are the same, and so can be embued with persuasion, together with affection; but what he signifies I do not yet know, only it is insinuated, that if the inhabitants of Mars did not remain in their state, which amongst us is called the state of integrity, that others would succeed from a new earth, who would be similar; for when one [race] perishes, another succeeds; for there can be nothing lacking, so the Lord provides. - 1748, September 22).

## 3251-3300

3251.

CONCERNING THE INHABITANTS OF MARS. (An inhabitant of Mars appeared, because we spoke concerning the bird [as to] whom it seems to signify. I do not yet know other [than that it denotes the inhabitants of Mars]. He appears like a man in the world, as I perceive. I see obscurely as it were a man in his body. When I wondered thereat he said, that he cannot appear otherwise who has been such in the life of the body; for they who are such, as the inhabitants of Mars, these are spirits clothed with a body, and do not care for their bodies; because they are scarce ruled other than spirits, so that they know they are spirits clothed with a body. Wherefore, after the death of the body, he remains similar. Such also would the men and sons of the most ancient church have become, if they had remained in the state of integrity, as it is called.)

3252.

(The same inhabitant as it were of Mars, when the Lord was named, could scarcely endure [it], saying that the Lord is he who leads him and speaks with him;) ((and then let himself [bowed] down more humbly towards the depths downward, and there remains in a state of humiliation with joy of heart. - 1748, September 22.))

3253.

THAT THE INTERNAL LAW PERISHED, WHEN THE LAW WAS PROMULGATED FROM SION. It was insinuated, and ascertained by spiritual idea, that the ancients, or sons of the ancient Church, were aware that a law was as it were inscribed in themselves; to wit, that having been first instructed by parents, [and] then having been led by the Lord, they perceived, what the law dictates, and many things which were then promulgated, because man was then of such a character; but afterwards, that this was so obliterated, that if they had been even instructed a thousand times, still they could not perceive what [was] that true and good, but refrained on account of punishments, and, by means of external bonds, so that he was coerced by externals, since the internal

man was averse and contrary. Wherefore the law thus internal was obliterated at the time when the law was promulgated from Sion. - 1749, September 22. It was also perceived of what quality [is] the law with the external man when the internal [man] is averse, [namely] that there is as it were nothing internal.

3254.

#### CONCERNING THE INFLUX OF MEN'S THOUGHTS INTO HEAVEN.

It is not perceived other than that pious prayers and thoughts might inflow into heaven, and thus go towards interiors. But the case is entirely different; for it is a fallacy to think so; for all life and thought [proceeds] from the Lord, [either] through the heavens in succession, or immediately through the world of spirits. That it is a fallacy may further be apparent from this, that spirits suppose they speak in my language, and know what I know, and yet it is a fallacy. Besides which grosser [things] can never enter into purer [things], as may be known to everyone: but the life of the Lord passes through heaven, and is varied according to forms. What their nature is cannot be described; the more perfect the form of the general [communis] society, the more true and blessed, also the more quick or direct, the influx: wherefore it is a fallacy that man or spirit can penetrate by his thought or his art into heaven, or into spiritual and celestial things; but the more adapted [aptior] that man is, or the more fitted that his interiors are for receiving, the more truly and happily do the intermediates feel and perceive. But the more unfitted the man, or the more unfitted his interiors, the more the perversion [of influx] on the way. - 1748, September 22.

3255.

#### CONCERNING THE SPIRITS OF MERCURY, HOW THEY REPLIED TO OUR SPIRITS.

The spirits of our earth were with them, and spoke with them [and] asked them in whom they believed; they said that they believed in God; but as their disposition is to be unwilling to answer questions, they said that they are such that they do not say in whom they believe, nevertheless that they know. Wherefore in turn they asked the spirits of our earth in whom they believed. They answered that [they believed] in the Lord God. The spirits of Mercury said immediately that they at once perceive from their reply [they have exquisite perception],

that they believe in none of them. Wherefore the spirits of our earth were speechless, and were not able to answer anything. - 1748, September 22.

3256.

CONCERNING THE SPIRITS OF MERCURY, THAT THEY DESIRE TO KNOW WHAT IS TO COME. Certain things were written concerning what is to come. When I was unwilling to read these in their presence, they were highly indignant, and desired to scoff at me, contrary to [their] usual custom, only saying that I was the worst [of men] and the like. Hence may be concluded how much special delight they take in the knowledges of future things, because they are the internal sense; and moreover, it was granted them to excite something from my interior memory, which was done readily, besides that, I knew what it was. (They did not [excite] anything but certain dreams, and the like. Such is the sagacity of those spirits, that they immediately perceive from others, and their [ideas] what they know. To such they cannot propose opposites [for] thus they could not be present in their society. - 1748, September 22.

3257.

And inasmuch as they were angry, in order that they might signify their anger, they brought upon [into] the right part of the head, as far as the ear, a certain kind of contraction and pain, supposing that they must have done it from themselves. Moreover, when they departed, they removed themselves [se elongaboet] by degrees, but deep below [profundius], inasmuch as they were thus compelled to humble themselves. -1748, September 22.)

3258.

(As regards the internal sense which the spirits of Mercury represent [referunt], it is such as is the memory, yea the memory of particulars, but not of the images, of things; for the memory of particulars contains visual images, which pertain to the imagination, thus to images of terrestrial and corporeal things; further, it contains things, for instance, laws and knowledges of laws, also [the things] of faith, like as that there is nothing but evil with man. This part of the memory more nearly respects [se refert ad] thought, because it affords to thought subjects of deep thinking, thus passes to speculation and constitutes it. Such

memory do the spirits of Mercury represent; and what is wonderful, they know so many things which exist in heaven and hell, and which belong to things that no one can help wondering; and what they once perceive, this they retain.

3259.

Although they are not aware that they know [a thing], yet as soon as it occurs, they remember it. Hence it may be quite clearly manifest, that the memory of spirits and angels is much more perfect than the memory of men, and that they retain whatever they hear, see [and] perceive; and still more the spirits of Mercury, because they delight in these things, and earnestly desire them; wherefore there is also adjoined [to them] more reflection than [occurs] with others; for avidity or curiosity, and the love of such things produces reflection. It is different with those who do not care for such things. In their case such things are transient, but yet remain [impresseo] still interiorly, as is the case with angelic spirits and angels, because they delight in the thought of judgment, or use hence derived.)

3260.

(That they have such a memory, may be sufficiently apparent from this: that I reckoned up several instances. I do not know whether the names [were mentioned], because it was not granted to understand, but the substance [momenta] of the enumeration of persons [eorum] with whom [these] spirits also speak as [they do] with me; whether these [persons] also speak in turn with [these] spirits, I do not yet know. This is said to have occurred in the planet Mars. - 1748, September 22).

3261.

(The reason that the spirits of Mercury have as a law, not to say to anyone what they know, but present opposite [and] foreign [subjects], or change [the subjects], the reason is, that they may not say to other spirits what cannot be of any use to them, for the Lord Himself inseminates knowledges that suit: so that if the spirits of Mercury who wander about, should insinuate [anything], then the reformation of other spirits would be more difficult. Wherefore the spirits of Mercury also fly from them, who are particularly pleased with the memory of particulars; for the



spirits of our earth lament that they have lost the memory of particulars.  
-1748, September 22).

3262.

(Moreover there was shown me a woman [female] of the inhabitants of [that] earth; she was of a beautiful face, smaller in face than [the women] of our earth, also more graceful in body - of a height nearly equal to the inhabitants of our earth. Her head was wrapped in linen, not arranged with art, but still becomingly. I also saw a man of the inhabitants of Mercury, of similar stature, more graceful in body than the inhabitants of our earth. There was afterwards seen, a species of their oxen or cows, which did not indeed differ much from ours, but [was] much smaller, also approaching somewhat a species of stag [hart], of a brownish yellow color. There was afterwards sent to me by the spirits of Mercury a long paper [charta], made up from many papers, which were imprinted by types [tryckta]; just like what is impressed with type here in the world. I asked whether they had such things amongst themselves, but it was said that they only showed that they know.

3263.

that there are such things in this earth) ((and they now add that in this earth their knowledges are of such a character: thus that they are as it were printed [exaratoe]. They do not wish to say that they think the knowledges of things are alone written thus in this earth; then also they laugh [mock], [saying] that men here are as it were dead, [and are] only such papers. They so consider the interiors of this earth. Wherefore they also flee from [avoid] them, because they know nothing except from papers. Thus did I follow their thoughts, when I wrote these things.))

3264.

((The inhabitants of Mercury said they had calculated the number of earths, which they increased to about 600,000.))

3265.

(In a word, the inhabitants of Mercury are the memory of things, separated from the memory of images [derived] from corporeal and terrestrial things; from which memory [of things] is speculation, which is

as it were interior, or rather the imagination of things; thought is of its imagination, which is their speech, wherewith it was previously granted to speak with them, and it was said that I spoke with them with [by] living thought.)

3266.

(They do not wish to be called haughty, nor proud, but that [it be said] they glory in their faculty in memory.)

3267.

CONCERNING THE INHABITANTS OF ANOTHER WORLD, OR SOME UNIVERSE IN THE STARRY HEAVEN. (There was, as it were, a volume of spirits, not so continuous as a volume of other spirits, thus as it were separated [discrete], and quite extended in breadth and length; which was perceived in the earth under me. I thence recognized that it was a certain class [genus] of spirits unknown to me. This volume endeavored to struggle upwards, thus to come hither, but it could not, or those spirits could not. It continually appeared as if held by an object; so that they could not struggle up. It was thus perceived that they had a different nature which did not accord with the nature of spirits of this earth; for there was such an obstacle.

3268.

Wherefore they proceeded, as it were, by extending but still by proceeding elsewhere; [the volume] sought, or [they] sought some place where they could struggle out; but for some time in vain [for the reason, that they should have spirits with whom they should be associated, so that they could have been able to come to me]: at length [they proceeded] towards the planet Mars, and there, on one side, they found a freer place for struggling out, but still an obscure [place], inasmuch as such spirits are not found there; it is only [known] that they are still capable of being conjoined in some respect.

3269.

(They then spoke thence, at first concerning the spirits of the planet Mercury, who were present at a distance towards the right, about, as it appeared to me, near the end of this universe: concerning whom the

spirits, new-comers in their company, spoke, saying that they are of no account; they at once perceived [sentiebant] their nature, that it did not accord with theirs.

3270.

After some speech [talk] and exploration, it was made apparent that they attend to nothing but to use; they do not care for the first object, but the use thence [derived] whatever the uses may be, which belong to any objects whatever [they wish that these things be said]: but they do not subsist in that [proximate] use, but in its use; nor in this, but in this one's use, as far as the ninth use; they subsist there, because their nature is of such a quality.

3271.

(Also because they could not struggle forth into the atmosphere of the spirits of this earth, nor into [that] of others, only [into that] of certain [belonging to] the planet Mars; and because the spirits of Mercury in general [in communi] were thus removed; and therefore because their nature does not accord; besides that, they only wish to know and be acquainted with uses, yea not merely the uses next [proximate] to the object, but the more remote [ones], yea to the ninth advance [progressum]; wherefore they could not at all accord with the spirits of our earth, who, save only angelic spirits, do not care for even the proximate use, except for such uses as tend downwards, and terminate in material, corporeal and terrestrial things.

3272.

When exploration was made as to what is their nature, inasmuch as it was wholly unknown to me, that ever spirits could be given, who did not stop in the proximate use of objects, but proceeded from this use to the ninth degree of progression. Wherefore the idea is to be apprehended by means of examples; one example was also granted me; to wit, [they asked] why I wished to know it, or what was the use of my knowing it; then I immediately said, the proximate use; then passed over the progressing uses, to the proximate use, or a certain general [use]; but they did not admit this, saying that after that comes the use, which in like manner progresses to their ninth. The progression was also given; hence it was granted to know that there was, as it were, a sort of

multiplication of uses in themselves, till they came to their qualities and quantities, and there rested. There was then also granted me by communication, a living perception of their nature, that they are of such a character.

3273.

It was further said that in the earths of the universe [some] are given, who progress to the fiftieth use.

3274.

Meantime, when they got to the ninth use, they then know objects, with the proximate use, or the proximate [next] use removed from the object [for they now wish that [it be said] they care nothing for the object [but] only for the use of the object]: so that they know this [proximate] use obscurely, progressing thence more manifestly according to the degree of progression, up to the ninth [use], which they think they see clearly, yea, most clearly, because they are in [of] such a disposition.

3275.

I also saw a man, a little to the right, a little above; but only as a sort of graceful cloud; he did not turn his face to me, only the left [side of it]. I thus saw a grayish beard, long [and] quite becoming - so [that he seemed] old; and when I told them that I had seen one of their inhabitants, and indeed of such an appearance, they said that they are old, and are such, in their earth. Satisfied that he was seen on the right, there, [and] not on the left. On the left would be a sign of uses [that were] not good.

3276.

And when I told them that in this world [hic] are proximate uses, they then said concerning them, that they are not so valuable - [they said so] - for the reason, as was given me to think, that to them proximate uses are in obscurity, and do not accord with their nature.

3277.

I also perceive that they have reference to such a memory, because they thus come to the knowledges of uses, and are first content [when]

therein, as is the custom with the old; not that they rejoice, or take gladness in the knowledges of uses, but that thus they are contented. Their life is such, for it was communicated to me. - 1748, September 23).

3278.

((They afterwards appeared above the head, quite high, saying that they have found those with whom they can be. So they spoke with me thence, and showed me the quality of their speech, to wit: [that] there is a general [communis] speech by means of the lips. My lips also moved according to the manner of their speech, in an undulatory manner; then, also, there is a particular speech by means of the motion [moving] of the muscular fibers in the lips, which I could only perceive in a general manner [communiter] to be so. When they were asked, whether or no they had a face, so that they could speak with the face; this they at first did not wish to say; but were compelled by this: that their bearded man might not be violated. They showed that their speech extended from the lips towards the eyes, which signifies extension to the intellectual [principle]; afterwards they also signify [their] gladness, or life from knowledges of uses, by means of an influx of their life into the eye, as I believe, especially [into] the left [eye].) (Such is their speech: it was asked whether they had no articulate voice. They replied that they do not know what is the speech of words, consequently what is articulate sound; [they know slightly] what is sound; for they speak with me through spirits, or by means of ideas which flow [labuntur] into words with me; for their thought is of ideas as amongst all others, only that it does not flow into words, but into such slight motions of the lips; which is the same.))

3279.

(Moreover, when I began to doubt whether they had lungs like us whereby we speak with articulate sound, they showed me by living experience how from their lungs flows an aura or atmosphere into the lips; for [it flowed] from near the interior locality of the thorax towards the circumference of the thorax, and thus upwards by means of a sort of influx of ideas into the fibers, and so into the motive [fibers], but by means of such internal pulmonary breathing; thus by an afflatus. - 1748, September 23.)

3280.

(As respects their mind [animum], they are also in some relation to those of Mercury, but in a lesser degree, to wit: that they are not so willing to spread abroad what they know. Wherefore they are restrained but a little, thus in a less degree than the spirits of Mercury. They also extol [exalt] themselves somewhat above others, but because they are ancient, not in a childish manner [they wish me so to write it]. They are, therefore, like the spirits of Mercury, a memory not of scattered facts [rerum], but a memory of uses continued progressively to the ninth use; hence it seems that a thought is, may be inferred from those things which have been said concerning the way of thinking of the spirits of Mercury.)

3281.

That old [vetustus] man, who was seen is adored by them, as their god; to wit; they apprehend that so seems he who rules all things; to whom, therefore, they wish to be similar; thus [to be] old with a gray beard; and when they were told that such [a personage] does not rule the universe, and that he could have been conducted to them, in order to confess it, they therefore wished to see and hear him, and when he was shown them, he told them that he was a thief, who [is] above my head, and directed the things which I wrote. He confessed before them, that he told them he was thief, who [is] above my head, and directed the things which I wrote. He confessed before them, that he is nothing, and perceives himself to be ruled by another Supreme [being]; he wishes to say that he was ruled, on account of his spirits, one superior to himself; but inasmuch as they are of such a nature [this] is permitted them; but thus they are brought by a shorter way to worship of the Lord who rules the universe; and that he might demonstrate to them, that it was he himself, he spoke with them, according to the inmost life of their nature.

3282.

So that he entered by their thought, thus by the speech of ideas, completely into their interior life, which was also granted me to perceive; so that I then [saw] that [it was] their inmost life]. He said that he was not the Supreme. When they perceived his life from whom they said they have their life, they then confessed that it was he; so I spoke with them

[saying] that they can be rendered still better: therefore they worship such a bearded [man] but recognize him from [his] life. It was granted to perceive that there are many [of such a sort]: yea, that they suppose everyone who is such as to be able to infuse the like life in them to be their god. This was said to them.

3283.

It was said concerning these that still they are in a good way, and thus are easily led to heaven, so as to become angels, which they ever love to become, as I now perceive. That they are in a good way, is hence confirmed in general that they love uses, and that they possess a life of uses, not uses of cupidities. That, although they worship the bearded [man] on account of its suiting their life, they still become angels, because [they do it] in simplicity and ignorance. Just as it is the case with those who worship some saint in this world: when he does this from simplicity and ignorance, especially boys and girls, they are easily brought in the other life to worship the Lord. It is different with adults, who know it to be false, and being imbued with phantasies confirm the simple-minded for the sake of [on account of] their pride and their pleasures, who are represented [as] in a bad way, and immersed in worldly, corporeal and terrestrial things.

3284.

They afterwards withdrew, and indeed, backward above the head, and there immediately assembled their [spirits] whom they greeted by volume [voluminatum] by means of a sort of undulation, like waves, rising and falling in the middle; and they related to them what was done, and said to them; that they worship only their inmost life, and that whoever in the other life is of such a sort, from amongst their spirits: thus [whatever] societies can inspire such a life in them, that they worship them as god; wherefore they have not one god, but innumerable [ones]. They are now told that the Lord who rules the universe is one, and that one must needs rule: and from Him [is] the life of all.

3285.

Such things as have been written concerning these spirits of another universe [to wit] that they do not rest till [they reach] about the ninth use, occurred to me on this same day, as if I have previously been

precisely similar things, and that I have similarly meditated as to what such progressive uses signify; so that they certainly appeared to have been as it were previously shown to me. In like manner also, I have formerly thought that such recollections exist, and yet [these things] did not take place previously; of which matters Cicero also writes; and thus, I think this [proceeds] from the spirits of [that] universe: for they wish that these things may not be mentioned. Wherefore they inject such recollection; hence, also, it is apparent from whence [comes] so lively a recollection of such things; and that they can do it so vividly comes from their life, which is very similar to a persuasive [life]: for when they hold anyone in such persuasion, as is their life, then the man cannot do other than think so.

3286.

In order that they might know what god they worshipped, of whom [mention has been made] previously, as being bearded, he was held by the evil spirits of this earth, and these of the grossest sort, as it were bound; over [above] my head, so that he pressed the head, quite a long time; and meanwhile they employed him, or his life to perpetrate the evil, which here I do not describe; and after that he was shown to his spirits who were congregated, in order that [it might be apparent] what they feel [sentiant] concerning their god, who could thus be held by the grossest and worst spirits, and was unable to liberate himself. In order that they might still [farther] know it, they wished to depart, yea, beneath the world, thus supposing they were absent, and immediately some of them were snatched up in a moment, on high above me; and it was thus shown that he could not liberate himself nor could they believe that they were far away in the universe, when they may thus be presented in a moment, and all be present most completely [proesentissime] in the sight of the Lord: he is still detained, and is beheld by them, and is silent. Wherefore, they now say: we behold the god whom we worship to be like the devil, [and] not [like] a god. These are their words, he is described as so hideous, that they have not seen [one] more hideous. - 1748, September 23.)

3287.

CONCERNING THE FINITE AND THE INFINITE. I spoke with spirits concerning the finite, and the infinite, and indeed by ideas [saying] that



let the finite be multiplied into ever so many indefinites, still it is nothing in respect to the Lord, who is Infinite: thus the finite is nothing in relation to the Infinite; but when it wishes to think concerning the Infinite, that it appears, as a something more obscure, so that it appears to it as nothing. - 1748, September 23.

3288.

HOW THE SPIRITS OF MERCURY ACQUIRE TO THEMSELVES THE KNOWLEDGE OF THINGS. (I spoke with them, and it was perceived that whenever they come, they at once perceive from the societies of other spirits what [these] know concerning such things as are then objects: for the faculty of spirits is such, that they at once perceive what others know, and what they do not know, so that there is communication, like as when a spirit comes to man. Thus it was several times granted them to know whatever I knew concerning anything, merely by inhering in their ideas, and so by exciting in me things, forgotten, or not forgotten, which may fall into their sphere: as has been several times, previously made known to me from experience. Wherefore because they thus wander about, it is granted them to know innumerable things, which they also retain. But still they confess that although they know indefinites, nevertheless there are indefinites still which they do not know; for never to eternity can it be given them to be able to know anything, not even the least, although there are indefinites, because from that [one] alone spring indefinites of indefinites, which they do not know. - 1748, September 23.)

3289.

But yet they cannot know from other spirits more than the Lord grants; which was also shown them in my case; although previously it was granted them to know something, as well by their exploring as by living voice, it was now suddenly closed, so that they could know nothing from me; wherefore, being angry they said angrily that I knew nothing.

3290.

CONCERNING A SPIRIT WHO AIMS AT NOTHING ELSE THAN TO DO EVIL. There was a spirit with me inwardly, who harbored nothing else in his mind than to watch how he might injure me; and I did not perceive it, but twice or thrice I spoke with him, [saying] that he is of

such a nature that when any speak and think concerning others, he only [looks out] how when occasion is offered he may injure, despoil, or inflict evil, just as the occasion offers, for which he perpetually watches. Of such a character are many in our world, that they watch in mind for the evils of any, when these speak and think concerning others; but inasmuch as I have not manifestly met with such, having such a nature, I presume that they are separated from others because their thought is at variance. - 1748, September 23.

3291.

WHAT ENDEAVOR [conatus] [IS]. I perceived in spiritual idea, what conatus is, to wit, instance a spirit who endeavors [conatur] to put forth [exscrere] all his evil, in different modes, according to disposition; thus the spirit is an endeavor [conatus] to all evil, and so much of him as is put forth by means of ideas, speech, or arts, so much of endeavor goes forth [vadit] into act; wherefore every idea is an image of him, so far as from him. - 1748, September 23. Moreover endeavors go out [abeunt] into active and efficient forces [vires], and where they become efficient operate according to their nature, but are received according to his nature and disposition [bestowed] by the Lord, thus also, according to state. Active, efficient forces thus again go forth [vadunt] there into act [and] so are terminated. - 1748, September 23.

3292.

When it was written concerning the spirits of Mercury, that knowledge [of the Lord], was promised them, and that there was shown the likeness of a sun, and they said that it was not the Lord, because they did not see the face; and when spirits spoke concerning it, though what they spoke I know not, then the Lord appeared like the sun, in whose midst [was] the Lord, surrounded by a solar bond, as it were; the spirits of Mercury then sunk down in profound humiliation, and acknowledged [him] in anxiety of humiliation, he was next seen by spirits of this world; by those who saw him in the world [he appeared] as when in the world; they confessed one after another, consequently many [of them] that it is the Lord who was in the world; thus [they spoke] before all the assemblage. Next he was also seen by the spirits of the inhabitants of Jupiter, who also said with manifest voice, that it was He whom they had seen; for in that earth he occasionally presents himself to be seen. - 1748, September 23.

3293.

CONCERNING A LIGHT. Certain [spirits] after the Lord was seen, were let down, towards the front [regions] on the right, and as they progressed, said that they saw a light, much purer than they had ever seen, and so said many; that they have never seen greater light; and this, when here, it was evening-time. - 1748, September 23.)

3294.

CONCERNING CERTAIN NAKED ONES. Certain [quodam] of those, who had insinuated themselves into the companies of the good were recognized to be of a different character; hence being separated, they appeared to them [as] naked, as if [thereby] they attested their innocence. They were such as in the life of the body, from many causes, in like manner, also from misfortunes have displayed themselves as pious; when remitted into that state they cannot be distinguished [by the good spirits] because they were of such a nature when in the world; but yet when restored to the general state of their life, they are amongst deceivers, just as is the case, after they are freed from misfortunes in the world. But yet angels distinguish them in every state of [their] piety. - 1748, September 23.

3295.

CONCERNING THE SEA UNDER THE FEET. Under the feet is a deep sea with waves, as [so] it appears; to which, some are let down, and because there is a horror of the deep, they are thus horribly afraid lest they be cast into the sea. It is not yet apparent to me for whom it is, or who are cast therein. - 1748, September 23.

3296.

CONTINUATION CONCERNING THE INHABITANTS OF ANOTHER WORLD, OF A CERTAIN UNIVERSE, IN THE STARRY HEAVEN. When their god, whom they worshipped, and whom [I have mentioned] previously, was angry, at being thus exposed to his spirits, having become angry, he attempted to injure me, in his modes, by casting himself on [superinjiciendo] my head: I do not know the nature of his curses, or magic, but that he practiced them in his manner was felt. I felt something within me, like an expiration of air. I said to him, that I knew

how this takes place, to wit, how they respire, when the lips are moved, besides other things which I do not remember. I said that he could do me no injury; meanwhile I sought to sleep, and so fell into slumber, and dreamed something concerning my lost writings, and the fire-places in which they were burnt. I awaked from that sleep and perceived around me many spirits, also [some] who were of this earth; then also, good angelic spirits in the midst of their crowd.

3297.

When I supposed that thus they were continuing my dream, for they were in a turbulent state, I then heard how they grievously punished and mangled some one, who was their god; who, as I perceive, thus lay in wait for me the whole night. They who punished and mangled him were his spirits from that earth. They continually supposed that they were thus treating me with the greatest fury; which also, I perceived and heard; and meanwhile I reflected upon their cruel punishment, how they treat those who despise that god, and do aught [against] him. He thus instigated them; for he is evil, and loves himself.

3298.

Their punishment [inflicted on him] was of this sort: they wrapped [rolled] him in a woolen cloth [sheet] from feet to head, and thus rolled [wrapped] him around in their manner; and after he was rolled [wrapped] around in their manner, they held in their hands the knot [where the cloth] [sheet] was tied, and twisted it; so that it [he] was tied and twisted more tightly than I ever saw on any other occasion; and thus they rolled him around [convolvendo] between their hands, and mangled and tore him, by a cruel mode of attrition [contritus]. It cannot so [easily] be described. That rolling about [involutio] was repeated several times - he was let out, and rolled up, and subjected to attrition [contritus]. They also endeavored to adjoin the [a] phantasy; but I perceive that the force of the phantasy was removed by the Lord, lest they might produce such a feeling as they endeavored to inflict; and when he had escaped from their hands, there was present towards the left, somewhat deeper, another cohort of his spirits, who -

3299.

- seemed to me to treat him in a similar manner. If there was any difference, I did not observe it. After he escaped from them, other cohorts treated him cruelly, and so, I think, to the forth cohort in succession. At last, being liberated, he came to me, and is now with me; and they were then told, that it was their god, whom they thus treated; and this [was shown] so plainly that they could not deny it. For it was present, and if they doubted, would confess it; and they saw him present, also that it was he, and that they had not at all touched me. The angels above, moderated all [this], as [they are present] near all punishments.

3300.

Immediately after, another spirit, an evil-doer, was similarly treated: and many others; and their chief [primarius] was thus wrapped up in a cloth [sheet] and carried and shown to spirits and angels, and acknowledged who he was.

## 3301-3350

3301.

I afterwards spoke with the spirits of that earth concerning their god; then concerning the Lord, [saying] that he rules the universe, does good to all, and punishes no one; also, that the Lord knows each and all things from every [each] one's infancy, [and] now that the Lord knows each and everything from each one's infancy to eternity.

3302.

There was then shown a certain one [quodam] [who was carried] - her face was white [bright], which I could not see for the whiteness [brightness]. She was carried from the anterior, backwards to the left; and it was insinuated, [and] then manifested, that she was his mother; for he thought of his mother; but the thought fell upon the evil-doers, who were punished, as has been told. For he wished to call his foster-mother; perhaps because she was worshipped by them as a goddess; and then he was shown to me, such as he was during his life - he had a brownish face, here and there of a muddy color [lutea] and of human yellow; but [in general] a brownish black; he was exceedingly hideous [and had] a seat near the ground; he was seated, as it were, upon something humble, in the corner. I do not know whether he has a house, or is outside of a house. He nods [shakes] his head, like an old man. This was the most general movement of those who speak by slight motions of the lip - for this is the result [of that].

3303.

Meanwhile, when the punishment of mangling continued, angelic choirs were in the majority [in pluralitate] in the same place where the punishment [was going on], as also round about there; and they spoke with me thence: to whom [the evil spirits] did no harm; I hardly know whether they knew [it].

3304.

The nature of those spirits is, to still raise doubts, when the knowledges of truth are told them, because their god permitted also [evil spirits] to affect them in such a manner; and they received more grossly the influxes of evil spirits. At length it was granted to tell them, that there are truths which do not admit of doubts. - 1748, September 24.

3305.

That they have a life similar to the persuasive [life] I have often said; and it was now also said, inasmuch as something thereof was infused into another.

3306.

They beheld through my eyes something of the city, houses, and grove. They said, that they have not such things, but [have] mountains and valleys. So that, as far as they know, there are no delightful places but what pertain to valleys. Moreover, they saw the city, and wondered, and thus [saw] that they were in another earth. - 1748, September 24.

3307.

CONCERNING A WOMAN WHO DESIRED PROMISCUOUS VENERY. There was a woman, who was ignorant that the conjugal debt requires that but one wife, and one husband, shall be united in marriage. She was explored and discovered to be such a one as desired promiscuous venery. Inasmuch as she was deceitful, she was at the same time chastised [castigata] by means of a long serpent, which entered; and then because she was not willing to refrain from defending [her conduct] [she was punished] by a serpent, which took away her tongue; and afterwards she was sent to Gehenna. - 1748, September 24.

3308.

(THAT THE ANGELS CAN KNOW THE QUALITY OF A MAN, NOT ONLY FROM A SINGLE WORD, BUT EVEN FROM A SINGLE SIGH.) I perceived in spiritual idea, that not only from a single word, but also from a single sigh, the angels know whatever is in a man or spirit; for a sigh is the thought of the heart; concerning which I also spoke with spirits, and it was confirmed. - 1748, September 24.)

3309.

THERE ARE THOSE WHO LOVE TO BUILD [HOUSES]. Certain ones saw [through my eyes] houses being built, and were exercised with the desire [to be] as it were, the same [who] builded and planned them; after several weeks, when I had again seen the houses, they were finished, and then they enjoyed as much pleasure as anyone might, who was the owner; which also they acknowledged; and then they wished to draw others into their society, that they might conspire; for what reason, I do not know; then they let down hooks, as it were, to draw them to themselves - just like fishers. - 1748, September 24).

3310.

(THAT THE ANGELS CAN KNOW THE QUALITY OF A MAN, NOT ONLY FROM A SINGLE WORD, BUT EVEN FROM A SINGLE SIGH. I spoke with spirits, [saying] that every good [person] receives the highest amount of joy from the Lord, that is, to his inmost [degree] so that he can bear no more; and although in the interior degree is granted immensely more, still he who desires more than his inmost, which he obtains, is a cupidity; besides that if he should accept it, he would accept what was destructive of all things, and of himself, because he cannot bear it; wherefore that he is a cupidity, that is, evil; [this was] confirmed by spirits; for when it was, called cupidity, they were silent, as if amazed. - 1748, September 24.

3311.

CONCERNING THE MOST ANCIENT CHURCH. There inflowed into my thoughts evil spirits of a more subtle sort, who [were] above the head, and I acknowledged [recognized] that they were from those deceitful ones above the head, who also act flowingly [fluids] and softly; but their conatus is evil; and they could not obtain [their] end; thus [they inflowed] by degrees; from those who inflowed thence more grossly, to those who [inflowed] more subtly; so that the perception of the influx almost began to fail [perire]. There remained the perception that the evil inflowed.

3312.

At length there inflowed more interiorly, from that height, such, or a similar principle, still more subtle, so subtle that at first I did not perceive that subtlety; so that it was within the former subtle [influx];



and when the mediate spirits perceived it, they wished to seize hold of it, as is their habit, and so admit it to injure me; but they could not be other than distinct [from the subtle ones]; for they who are their subtlest, could not enter into the exterior subtle ones, nor these into the interiorly subtle.

3313.

It was disclosed to me that the subtlest, whom I did not perceive before, were those who were sons of the Most Ancient Church, to wit [the Church] before the flood, [and were] remitted into their state such as they were [then]. Their wickedness cannot be described, because it was more subtle than could come to my perception, save what it was. But what, or of what quality, was given to perceive only from this, that [they were] evil. In a word, they were interiorly evil, so that if [they had been] still more interiorly evil, they could never have been saved to eternity, for they also wished to pervert pure spirituals.

3314.

Afterwards spoke with me they who have been from the Most Ancient Church, who were in the highest [place]; than which a higher, I think, is scarcely given. They said that they were thence, and are thus consociated [associated]; they are ignorant why they are in that attitude, and why others rarely come to them, save sometimes from elsewhere; as they said, from the universe, but from whom, they did not know.

3314\_1/2.

Moreover, I spoke with them concerning the Lord. They said they cannot speak concerning the Lord; for their ideas were celestial, and because in the Word, Lord is a spiritual idea; then also [I spoke] concerning other ideas, by which the Lord is expressed, for instance, Jesus, and Christ. And this they could not perceive for the reason that the ideas were covered up by naturals, because [they are] names; but when he was represented as mediator, because [they are] names; but when he was represented as mediator and regenerator (((((((then almost half admitting [it], they acknowledged [it], because then there were celestial ideas, which gave perception. They said, that they expected the Lord to come, who should save the universal human race. But these were only

those who lived when the Most Ancient Church began to decline and be perverted - revelation was at that time made to them, -

3315.

for when it was asked them, whether they know what it signifies, that the seed of the woman should trample on the head of the serpent, one said that it was he who first said this, but because it was the society, they were told, that the whole assemblage [coetus] thus spoke, in general, and expected a Lord to come into the world, who should save the human race; but before they were instructed, they did not wish to admit))))), that he should be born a man; but when it was said that [he was] not of the seed of the man, but of the seed of the woman, and that he was not born, and of the seed of the man, but of [that] of the woman, like as also the words say: that the seed of the woman should trample on the head of the serpent, they then acknowledged, although not easily, because they have a perception of a man to be born of the seed of man. ((((((They said moreover, that from that time, they thought of scarcely anything but offspring, so that it was their continual delight to love [their] wives, on account of offspring - which was also shown to me by this, that a delight of the whole body, in wakefulness, and sleep, occupied the region of the loins,

3316.

and [that] they desired nothing more earnestly than to procreate posterity [sobolem]; and I perceived that [this was] because there was influx from the advent of the Lord into the world; thus it was insinuated, as operating, hence [arose] their inmost most pleasant delights, or most delightful pleasantnesses, which did not inflow other, than as conjugal love and storge, therefore together with love. No longer [the love] of the spouse, interiorly, but only towards offspring; wherefore I now perceive that conjugal love perished, and remained within love to offspring or storge. Like as may also be apparent from that Church, and the ancient [one] succeeding; which is evident from many things, which [will be treated] elsewhere, if the Lord think worthy.)))))

3317.

(((Moreover, I spoke with them, touching the state of their speech. That it might be perceived there was shown me the nature of their respiration,

and I was instructed that the respiration of the lungs is varied in succession, according to the state of their faith; which fact was before unknown to me; but still I can perceive and credit it; because my respiration was so formed by the Lord, that I could respire inwardly for a considerable time, without the aid of external air; so that my respiration was so directed inwardly, that the external senses as also the act still remained in their vigor. This can be granted to do others than they who are so formed by the Lord)))) it is so said, save miraculously. I was also instructed that the respiration is so directed, whilst I am ignorant [thereof], in order that I may be with spirits and speak with them.

3318.

I was then also instructed, that the celestial and spiritual angels induce various kinds of respiration, yea, celestial [angels] one kind, with every difference, and the spiritual [angels] another kind, with every difference, as was shown me by means of the respiration itself. Besides which, the spirits of Mercury enumerated many kinds of respiration, part of which were communicated to me; as well as such as inflowed into interior respiration, as those which externally towards the left eye; so that every society of the Grand Man has its own sort of respiration, which inflow and constitute the general [respiration] of man; and as the genera are innumerable, and the species of each genus are innumerable, I am not yet able to represent their nature specifically; as has been said.

3319.

Besides this there was shown me a respiration which belonged only to [the region] of the loins, as far as the soles of the foot. It was said that [a respiration] belonging only to the foot and sole signified the lowest accordant [respiration] [agreeing with inferiors] or [one] flowing from inferiors; which [respiration] they did not feel: in like manner it was afterwards separated from the interior [respiration]; hence they who apprehend the pleasantnesses of the spouse, or rather of offspring, apart from the interior, are such as in the Ancient Church were afterwards separated from the interior; and because they still supposed that they perceived interiors, are called the head of the serpent: for the head of the serpent signifies such a thing. Therefore, also, [they are] adulterers, or such as adulterers as of no moment, and at the same time are cruel, cruelty thus conjoins itself with such conjugal love: they also are under

the sole of the foot. In a word, the spheres of adulteries and cruelties are one, together with such lasciviousness as appears to be conjugal [love]. This I know from experience.

3320.

It was also shown that every sense of the body has its own respiration; yea, its place of respiration: for when the voluntary respiration which is prevalent in wakefulness according to the state of wakefulness, ceases, then there is present only a natural respiration. Thus, just so much of this or that sense is wakeful or vigorous, when I am present among spirits, as the respiration is voluntary, which is regulated by the Lord: so that so much and such a sort, of the voluntary principle of the respiration is present as contributes to the quantity and quality of that sense, as was also granted to perceive from experience. Moreover, it was previously granted me to draw the same conclusion from a considerable experience, before I spoke with spirits, [to wit] that the respiration corresponds with thought; for instance, when in childhood [infantia] I wished to hold my breath [spiritum] purposely, when they prayed [were at prayers] in the morning and evening; also, when I wished the times of the respiration to agree with [those] of the heart, and so [observed] that then the understanding began to almost fade away [vanish] as it were; then afterwards, when I wrote in imagination, that I had observed that I held my respiration as if it were tacit.

3321.

Concerning which matter, it was afterwards granted to think, of which [I have treated] previously here and there, I think, amongst my observations concerning the lungs; yea, know what [is] the falling of [letting out] the respiration and what its drawing in, and also what its natural [principle] and what its voluntary: that the natural rules at [by] night, and the mixed voluntary by day; also that [when] in the womb there is no respiration, but that as soon as the senses and muscles have [need] to operate the respiration [begins]. It was also said to spirits that they are unacquainted with the ordering of the respiration, and that, men do not care to know; which is most diverse in its action; how it operates into the muscles is directed [intenditur] remitted [and] determined; also in each thing of speech, which are cost secret to man; [and this] also because scarce anyone attends or reflects thereupon, not

even knowing that there is given a natural and voluntary respiration; that it is variously mixed in wakefulness, according to the directings [intentiones] and qualities of the sensations and acts of the body. Hence it follows that there is an internal respiration when it is granted to man to speak with spirits, which is regulated by the Lord alone, the angels also being ignorant [of the mode] [thereof].

3322.

(((((I spoke with the men of the most Ancient Church concerning their speech, who showed me to the life by means of the communication of their respiration to me what was the nature of their speech, to wit, that it is not a speech of the mouth, or of articulate sound, as with us, but [was effected] by means of the communication of their respiration, which seemed to them to be brought from the umbilicus towards the heart, and so upwards through the lips [and was] not heard through the external way [avenue] [viam] of the ear; thus not through, the external ear and tympanum into which external sound blows, and as it were beats [pulsat]; but through (by means of [such respiration flowing out through the lips, and entering through their mouth, thus through the nostrils, and through the eustachian tube into the ear, and so is perceived. That the respiration alone contains a full idea I was not aware of before, but now can perceive,

3323.

as well from a certain perception confirmed by experience of internal respiration, as that all speech and affection [affectus] of speech is directed through respiration, so that there is nothing in the idea of the word [voice] or speech which is not determined by the respiration. Wherefore it follows that ideas of the most Ancient Church were much fuller than can ever be given in these times: thus the external of the idea belongs to such respiration because the idea brings it forth [prodit]. Such also is the respiration of spirits, hence consequently their ideas, according to indefinite differences, also according to degrees, as respects interior respirations. Hence it follows that the ideas of angels, even of the celestials, are nothing but respirations, and their life the Lord alone. Thus have I now been instructed.)))))

3324.

((((It was shown by living experience that the respiration of the most Ancient Church was from the umbilicus, or towards the interior of the breast, more [towards] the region of the back, and so upwards through [trans] the lips: wherefore their ideas were fuller: afterwards, when the state of the church was changed, that the respiration receded from the umbilicus towards the region of the abdomen, and so upwards through the lips; afterwards more towards the region of the abdomen, so that a little of the respiration was apperceived above, and so on, downwards, until no respiration of the breast was apperceived. Then began [coepit, I think], an exterior respiration, consequently sound, through the trachea, larynx, throat, nostrils, tongue [and] lips, all of which especially determine sound, and render [it] articulate: hence how [came] the speech of the mouth, because [men were] wholly external. From which I perceived that respirations took place in succession, just as [the state of] faith in man; thus just as the sphere of faith is received by man.)))))

3325.

There were also shown me other varieties of respirations; for instance, abdominal [respirations] [pertaining] to the region of the genital members [and] loins: then also that there is a respiration of the left side, and not at the same time of the right side.

3326.

Hence it is quite clearly apparent that evil spirits can by no means abide [versari] in the sphere of respiration of angelic spirits, still less of angels; for thus they would be suffocated, and could have no idea at all, because respiration corresponds with the idea; and because respiration is organic, inasmuch as respiration is the idea. - 1748, September 25.

3327.

When I refrained from speaking with them, a black spot was seen at the side under the left eye, which they said signifies that they should refrain [from] speaking: thus was seen [visa, I think] when they should refrain.

3328.

CONCERNING THE HOSTILITY OF THE SPIRITS OF OUR EARTH  
TOWARDS THE SPIRITS OF SATURN. (((When the spirits of Saturn

again came into view, at a distance, then the spirits of our earth, as if insane, infested them long, during many hours, by infusing many impious things concerning the Lord and faith. Inasmuch as this lasted [some time], certain [spirits] were astonished; but the reason was, that it might be presented before [them] how it stands between those, who respect [relate to] [referunt] the external sense, and those who respect the reason. For the spirits of our earth respect the external sense, and at this day are nearly separated as it were from all reason: and the spirits of Saturn respect the reason. Thus was manifested of what nature are they who are hostile to reason: thus what quality of reason they possess; consequently, that they infest the internal man with continual revilings; for the interior man is the reason. - 1748, September 23.

3329.

The reason, as I now perceive, is, that when the spheres of the external senses, such as the spirits of our earth respect [referunt], perceive the sphere of reason, therefore [the sphere] of the spirits, who respect the reason, that they [illi] cannot tolerate these [eos]. There is a natural enmity, since the external senses are of such a character, [that is] man or spirit believes nothing but what he perceives by the external senses, as may be known [to all].)))) (((A similar enmity have all men in thin world [hic] towards [against] the reason, but they do not perceive it, save in temptations, inasmuch as the reason departs as it were to a distance, and the irrational [principle] succeeds with its phantasies, with which they are conjoined. - 1748, September 23.

3330.

I was shown the nature of the conflict [concursum] of the spheres, to wit, of reason, and the external senses separated [therefrom], from which only [spring] ratiocinations, visions, hence fallacies, hypotheses, and hence phantasies. For the spirits of our earth could not but infest the spirits of Saturn; but these did not fear, yea, [our spirits] came amongst them, and could do them no harm at all: further, when it was also told these [spirits of our earth] that they could not respire in that sphere, they were thence projected of themselves, one here, another there; for they did not seem to themselves to respire. Such is the conflict between phantasies arising from the external senses and the reason, which can never be conquered; as was also shown them by a living idea; and that

they are thus restless when there is conflict. Such is the case with everyone, when the rational [principle] combats with phantasies arising from the external senses. That they were seen afar off and thus as it were fled away, was because the rational [principle] of man is concealed within when phantasies prevail; but when man comes into a state of misfortune, then the rational is present and [the irrational] departs. Meanwhile, the man who is in phantasies is in a tranquil state, as it were: thus [phantasies] reign - as was shown by this: that [when] the spirits of Saturn did not appear, then at once arose tranquillity amongst the spirits of this earth, [1748, September 25])) and that they do not [then] know what is the spiritual.

3331.

CONCERNING THE SPIRITS OF MARS. (Spirits of Mars were present, and they who were at a distance were afterwards infested by the spirits of our earth, who in their regard were as if insane, as I also told them; so that were they not held in bonds, like the insane, they would rush into destruction. Then came angelic spirits of Mars, whose arrival I perceived as if it were a purer aura. Then, at once, was taken away communication with the spirits of our earth, who were there near them; thus they could not be insane. Their subjects were dispersed by the arrival of the angelic spirits of Mars: inasmuch as they could not be in the same sphere). (((Then they who were at a distance humbled themselves before the Lord, so that the spirits from thence said that they never believed such humiliation was given: they also sunk down more profoundly [in humiliation] and were represented on their knees. - 1748, September 25.)))

3332.

IT WAS SHOWN A SPIRIT THAT HE COULD NOT SPEAK OTHERWISE THAN ACCORDING TO THE OBJECT PRESENTED TO HIM THROUGH MY THOUGHT. A certain evil spirit, speaking quite readily without resistance [hindrance] [remisu], said that he spoke from himself. Wherefore I merely fixed my look [intuitum] on a fly. He then could not speak other than concerning the fly, according to my looking [intuitionis]. The cogitative [principle] of the looking [intuitionis] could not be observed by me. Hence I was instructed that he did not speak



from himself: so [that] he must have immediately retained from speaking, [without an object afforded by me]. - 1748, September 25.

3333.

CONCERNING SPHERES (((In the other life exist spheres of whose existence even man is not aware: so that when I say that they exist hardly anyone can believe it. The only sphere known to man is odor [smell], so that, when he has an acute smell, he knows of what quality the atmosphere is: thus it exists in many, with a difference. There exists also another sphere known to man, to wit, his desire of this or that food, which, is called determination of appetite [appetitus determinatus].

3334.

But in the other life spiritual spheres exist so perceptible that at once is distinguished the quality of the spirit who flows by [alluit], whether he is thinking or not thinking. Such spheres are innumerable, to wit, no matter how many spirits, and how many societies of spirits, when many [are together], the quality of the general mixed sphere of all [may be distinguished]. Angels at once recognize them, and what the mixture [may be], when the Lord grants them a perception of their sphere, innumerable as are the spheres of many.

3335.

Today and yesterday I had a perception of the sphere incredulity, to wit, that [such spirits] wish to believe nothing of those things which were said and seen, when I arranged those things which were seen under their general heads. In the world these are commonly styled skeptics, because they believe nothing; nor will they believe aught that is said concerning the other life, nor concerning spheres. There are many of such a character, and they derive from phantasies, that they wish to believe nothing but what they see, or apprehend by the senses, -wherefore, so long as they are in such credulity, they believe nothing.

3336.

Every sphere of phantasy occurs, as perceptible, and while a spirit is mute, and hardly thinks at all, yet is he [it] perceived by others. They are

not aware that they have such a sphere, and that it is perceived by others, and by angels, in the most distinct manner.

3337.

As to the sphere of faith, and its quality, [I have] here and there, [treated] of it already.)))))

3338.

Some days before, when I extracted what I have written [wrote] concerning spheres, inasmuch as I was then, not in perception of a sphere, I did not know what a sphere [was], nor did the spirits around me know; so that, as it were, no sphere was given. I was then almost led to feel, that such spheres did not exist. Hence I was instructed how men perceive, to wit, that [such things] can never be, because they have not been so taught from any sense.

3339.

Inasmuch as such spheres correspond to the sphere of odor [smell], hence, also do odors [arise]. It may, therefore, be proper to mention, that brute animals perceive [sentiant] spheres, which they would never perceive in any other way; so that spheres exist in nature [natura rerum] that are wholly unknown to man, but reign [prevail] among beasts. For example, the dog [canis], who smells [scents] where his master has placed things, which he searches out and finds. He recognizes his master amongst a thousand men, both [simul] from the sphere of subordination, and friendship; thus from [a sphere] of gladness in staying with him, shuns [all] others; and does not rest till he stands at his feet. This is attributed to effluvia; but there is no effluvia, but what is a pretext for such a sphere. The animals possess a sphere of acquaintance with regions of the world which man has never known of. Thus in brambles and woods man continually wanders astray, [but] an animal never; it knows its own home,

3340.

even if it should go through a way which it never saw nor trod before. It is so with dogs, who run back [home] through different ways, through many places, they have never seen before; it is similar with horses; it is

similar with other animals: thus, bees [fly back] to their hives; so with all animals [mulla non animalia]. They also have a sphere of gladness, when they merely come to the [a] place, after several years, though they have never been in that place. [Their gladness arises] merely from the neighborhood of the place [to their home]. All animals whatever possess from earliest life [ab infantia] spheres of knowledge as to the food which they eat, which spheres never mislead them; nor are they instructed [as to this]. Every animal possesses such a sphere; but not [so] with man. They at once shun whatever does not agree [with them]; they seek, find, search out, what does agree. Animals possess a sphere of seasons [temporum], for then flying far away; for instance, geese, also swallows. So all animals have a sphere, for instance, birds, of constructing their homes, or nests. [Though they have] never been taught, they have a sphere of rearing [their] young, for instance, doves, and others in other ways.

3341.

Wherefore spheres of such a sort prevail amongst them, yet [these] are corporeal and natural. But such spheres do not occur with man, because [he is] in phantasies. Man also [were it not for this], would not only possess such spheres, which are the lowest, but would have a sphere of recognizing [his] companion [fellow] [socium] as soon as he sees him, yea his quality, as regards natural inclinations against [towards] himself and others; also his quality in general life; his quality as to internal sense and reason, his quality as to earth and all his interiors.

3342.

As to the sphere of faith, their quality as to faith, he might recognize [distinguish], like a spirit, at his first arrival, without exploration of one after another, also [even] if [one] should be thinking of entirely different matters. Such spheres have been most thoroughly attested to me, by experience; these spheres are human.

3343.

Such spheres are of the Lord alone; for they descend from the sphere of faith in the Lord, from and through this, the rest of the spheres are distinguished and they flow forth therefrom; wherefore spheres of odor

correspond; hence [is] odor [mentioned] in the Word [as] that Jehovah smelled a sweet odor.

3344.

Visual spheres also occur, distinct from those which belong to odor. A visual sphere was previously perceived by me, before I knew what a sphere [was], to wit: a sphere of grace, as it were, a golden-yellow atmosphere, which was reddish when [it pertained] to mercy; and I perceived that grace was then in that sphere, when it was [pertained to] also of mercy.

3345.

I saw, today, a sphere which [I had] not [seen] before, while the discourse [was] concerning the inhabitants of the earth Venus, to wit: there was seen by me, a sphere, [made up] as it were, of mere human flesh; so that I perceived nothing else but a continuous [principle], [which was] yet discrete in general, [and] human; thus such a [principle] as belonged to [was of] human affection. But it cannot be described in different terms, than as being truly human. Hence I perceived the quality of the inhabitants, to wit, as inwardly human; but below the sphere was an animal [ferinum] [principle] not represented to me, but granted to know, by cogitative perception - thus that their exteriors are of such a nature. - 1748; September 26.

3346.

CONCERNING THE INHABITANTS OF VENUS. I saw what was the quality of the spirits of Venus, who also were described as far as this [ab hac parte], as being ferocious [ferini], delighting in plunder, and eating of what was plundered from others. Their pleasantness, [derived] from plundering was communicated to me; it was great. Such are they [it is said] that had they been previously in the place of others, for instance, of the inhabitants of the land of Canaan; also of David, [also] of those who after they had burnt Tiklag, and pillaged everything, rejoiced from the heart, so that at certain times, they might go forth as kings and pillage, they would thus rejoice in plunder. Such was the custom in ancient times, in many other regions. Wherefore they do not enjoy a pleasanter life than when they can eat, drink, and be merry, out of the

spoils of others. [They do not take pleasure] in their own [things] unless they are spoils. Hence the cruelty of David.

3347.

But the inhabitants of Venus being explored, are found indeed to be such as delight exceedingly in plunder, so they hence derive the pleasantness of their life. But still that they are not cruel; they do indeed kill men, whom they plunder [diripiant]; but they preserve those whom they can, yea, do afterwards bury those whom they throw into the water and so kill. So that they also have the human [principle] inwardly within themselves. It was otherwise, with the Jews; who even delighted to cast those whom they slew to beasts and birds, to be devoured. I now perceive that such are the Jews of the present day, who delight in such things I perceived something of the sphere of some [of them] who rushed and fled quickly in this direction. - 1748, September 26.)

3348.

CONCERNING A CERTAIN ONE AMONGST THE WISEST OF THE WORLD; WHAT [WAS] HIS IDEA CONCERNING HEAVENLY JOY. (((((There was a certain one, who in the life of the body enjoyed much dignity and was amongst wisest of the world. In the other life, also, he is so esteemed that no one injured him, because in his life, he was exercised with much zeal, in behalf of the doctrine of faith. Yet, nevertheless, he had displayed to him, the quality of his idea concerning the state of the happy in the other life, to wit: that heavenly joy consisted in a light [lumine] of glory, such a light as when solar rays appear golden in which light [which he called harlighets sken] he supposed heavenly joy to consist, and that if he came into such, he would be in heaven. Wherefore such a light was granted to him, and he in the midst of the light. Then was he so delighted, that he was, as he said, in heaven. Thus may be manifest what sort of idea concerning heavenly joy and concerning heaven, the wisest in this world have with manifold variety. They are so obviously and entirely ignorant, what [is] the felicity [that springs] from mutual love: although that felicity is represented to them, in love towards offspring, and the pleasantness thence [derived]. This, however, inasmuch as it is corporeal amongst the inhabitants of our earth, and is thus external, can never be compared to heavenly felicity. -1748, September 26.)))) It was afterwards said to him, whether or no he could

infer to some extent the quality of heavenly joy, merely from conjugal love, which he has called, and others call heaven on earth, since he is so wise; so that as he could thence infer, heaven is likened to a marriage, and the Church is called the bride [betrothed] and wife, and marriages are representative, and hence the law [laid down] by the Lord, that there should be [but] one wife. - 1748, September 26.

3349.

CONCERNING SPHERES. Angels are not aware that they are in the sphere of perception of faith, unless the Lord grants them to perceive it. But yet they plainly perceive disagreements amongst others. That they are not aware [thereof] because they are in it, may also be evident from the sphere of odor; that gardeners do not perceive the sphere of odor of flowers, like those who come thither; nor do apothecaries thus perceive the aromatic sphere of odors, as they [do] who enter; nor shoemakers the sphere in which they are, like those who enter and so forth. - 1748, September 26.

3350.

It is shown that the odors of those who are in outermosts, thus in filthy phantasies, are spheres flowing forth from them: to wit, when to confirm, that the Lord rules the universe, I wrote concerning the soul, that it rules all things of the body; and that the will determines the muscles; then, evil spirits, of the lowest kind [infimi] thought of nothing else than what were the lowest things of man, thus how the soul and will ruled the anus, and excrementitious wipings; hence [arose] an excrementitious odor, which also when odors are perceived, are the spheres belonging to them. - 1748, September 26.

## 3351-3400

3351.

HOW MUCH THE SCIENCE [KNOWLEDGE] AND INTELLIGENCE OF SPIRITS EXCEEDS THAT OF MEN. They who come into the other life, sometimes wonder that they are not gifted with intelligence above the human race, as they conceived; but they do not perceive in what intelligence they are, because, therein, neither do angels; for whoever is in a faculty does not know how much it exceeds that of others, except by reflection upon others. It was therefore shown to some of this character, how much they excel in intelligence, by this, that when I wrote concerning thought, the eustachian tube, and the like (((it was shown how they understand these things during life; and it was granted me to know that they had not possessed any idea at all concerning these things, in the life and body, inasmuch as they were totally ignorant thereof; but in the other life, it is usual to have such ideas, so that they immediately know, although in the life of the body, they had not the slightest knowledge [thereof]. It is so in other things, also, for there is communicated to them, as far as capable of receiving all the intelligence)))) which belongs to others, and whomsoever is present. - 1748, September 26. Besides which, spirits plainly perceive the thoughts of man, and the thoughts which he has had from infancy: also his intentions, in order that they might completely know of all his things.

3352.

CONCERNING WORSHIP OF THE LORD, BY A SPIRIT OF MARS. It was shown me by communication, the nature of the worship of the Lord, by the inhabitants of Mars, which is so profound, and full of amazement [cum stupore] [overpowering to the senses] and at the same time, full of pleasantness [cum jucundo plena], that it cannot be described. It is wholly unknown to the spirits of our earth. - 1748, September 26.

3353.

CONCERNING THE OFFSPRING OF THE MOST ANCIENT CHURCH; OR ADAM AFTER THE FALL. (((There were with me [some], above the

head, not so high as they who [are] of the Most Ancient Church. These first inflowed quite mildly and imperceptibly [inconspicue]; but it was granted to know from perception, that they were interiorly evil, because they acted interiorly against love. Afterwards, it was insinuated into me that they were of the offspring of the Most Ancient Church, which was spurious, and of whom it is said, that the device of their heart was nothing but evil. It was afterwards also signified by respiration about the province of the genital members, where, as you may see before [stated] their love repaired, which was separated from true love, so that they loved [their] offspring most tenderly, as they also said. And when they acted with interior deceit in opposition to love, yet in such a manner, that had not the Lord granted me perception, I could by no means have perceived it; then when they harbored this in mind, the spirits fled cried out that they could not endure so cadaverous an odor; so that they have never perceived such [an odor], inasmuch as it would destroy [kill] [necaret] them, as they now allege.)))))

3354.

((((Also the same [spirits], that is [seu] the offspring of the Most Ancient Church, supposed themselves to be so subtle, that no one would perceive them, and they said to me, that they supposed they could do good of themselves. Concerning this matter I spoke with them, also concerning the Lord, that they have expected him, besides other things. Whom also they could adore, but of themselves. That this might be shown them, a certain angel merely thought concerning these things; which thought was communicated to them, and represented by a blowing [aspiratum] of respiration, thus like as it were, a blast of wind, which also was felt. They said they could not endure it [and] wished to flee away; but, inasmuch as it ceased, they remained. - 1748, September 26.)))

3355.

(((((How they represented the Lord to themselves was shown: to wit, as it were, an old man, of a gray beard, that he was holy, and that from him they became holy, and similarly bearded. Hence, such a religion originated respecting beards, as is read concerning those whose beards were shorn off.)))))

3356.



THAT THE THOUGHTS AND SPEECH OF ANGELS, ALSO OF ANGELIC SPIRITS, FALL INTO PARABLES. When I wrote concerning those things which [are] in No. 1577, that the thoughts of angelic spirits and angels are like parables, certain spirits doubted, because the idea of a parable is not understood by them; wherefore, angels and angelic spirits tested the matter, whether their ideas fell into parables, and it was confirmed by them, that they do not fail other than into parables, for parables contain generals. - 1748, September 26.

3357.

It was further shown, that [their ideas] fall into representations of paradises, vineyards [and] feasts, entirely in accordance with the genius of the people; for it is otherwise with one than with another. Wherefore the Lord spoke nearly everything by parables, to [suit] the nature of those who are in the world; he likened heaven to feasts, because they placed heavenly joy in feasts; otherwise for others. - 1748, September 26.

3358.

CONTINUATION CONCERNING THE ADULTEROUS OR LATER OFFSPRING OF THE PERVERTED MOST ANCIENT CHURCH.

((((These dwell under the, earth, under a great rock midway in the deep, under the buttocks, and are there in their dire phantasies, hostile to the Lord, whom they treat in many most cruel modes; concerning which impious things it is not permitted to write. They are in the greatest depth [profundissimo] under the buttocks, and labor under their phantasies; and this is permitted and admitted to be heard. There is a tumult, inasmuch as it is heard; it is also felt in each buttock, being subject to slight motion [qui motitantur], as I now perceive)))).

3359.

Such are not permitted to ascend, but sometimes the rock is, as it were, attenuated; and thus also, are they heard thence, like as they were heard by me: according to the hardness of the intermediate rock, they can be heard, and operate into the superior sphere; for that rock is a representation, that so distant is their impious and persuasive sphere, from the spheres which are above: thus are they held back

3360.

(((((Certain of them, yea, many were admitted to operate on me in person, but the Lord disposed by means of intermediate spirits, that they should do me no injury. Then from that deep [place], they came in front, as it were, through the rock, and seemed to themselves to contrive a way towards the anterior [regions] through the caverns of the rock, and so [climb] upward, which was only a representation of the Lord disposing by means of mediate spirits that they should do no injury in the superior sphere.))))))

3361.

(((((At length they appeared above to the left, and thence operated into me; also afterwards, were permitted to come next to me, even to my head, and then other spirits withdrew. At the right, above, were those who spoke with me;)))) they did not allow [admittentes] them to operate, and so long did good spirits talk with me, and these infused [their persuasions], till I was almost worn out with hearing good spirits speak; for from their infused persuasion, I seemed to myself to wish to speak with them.

3362.

(((((The good spirits were continually saying that [these evil spirits] are allowed to operate into the right part of the head, not into the left, and from the right part of the head into the left side of the thorax; [but] by no means into the left of the head, [for if] so, they said that I would be destroyed [ruined]. This they were so long speaking, as was said, to [my] fatigue, and a sort of indignation, supposed if I spoke with them, no injury would result))))).

3363.

(((((Through [by] the right part of the head, and the left side of the thorax, is signified that they were permitted to operate by means of cupidities, by infusing evil and insane cupidities, and so acting, and thus thinking and speaking from cupidities, consequently from perception; but not the left of the head, which would be with their dreadful persuasion; for they are of such a character, as I was afterwards instructed, and a little by experience, as that they are in such persuasion, because almost their [whole] interior is hostile to the Lord; so that into whatever they say, they infuse a most strong persuasion, and thus drive

away every good and true thing; just as when the digits of the foot or hand are concealed by cold and have no more feeling, but become, as it were, dead and bloodless.))))) (((In like manner, it is known, that such is their persuasion, and such were they, and still worse with all their cohorts against whom the Lord fought, and whom he overcame by his own strength; which, is never possible [dabile] without His Divine; thus also His Human Essence overcame them.)))

3364.

(((((When they began to operate in me, I fell asleep, and thus by means of cupidities, which I could not have resisted in wakefulness, they operated in me, and I had sound [graven] sleep, and am not now able to describe its nature, and wherein its soundness [heaviness] [gravitas] consisted; for their cupidities are of such a character as, cannot be described; only that at length))))) , (((they assayed to kill me by means of afflatus: then I perceived, in sleep, that they assayed to suffocate me, and then was perceived, as it were a dreadful incubus, merely, I think, from the general afflatus of [their] phantasies. It was so like an incubus on me, that I labored similarly. But yet from my laboring, which was the Lord, who thus operated to turn me around on the other side. I therefore awoke.)))))

3365.

(((((When I awoke they seemed to flee away to their place above, and acted thence, but with no effect; at length, as I wished to drive them away from me, they seemed to be wrapped in a cloth [sheet] like those who [were wrapped in] the woolen cloth [sheet]. I thought it was they. Thus were they let down through a rock, slanting in a straight line, to some depth; it was a hard rock, inclining downwards, which lengthwise was straight; when [they were let down] to nearly half distance, then the bundle of cloth was unloosed and a multitude of small human bodies seemed to go forth; concerning whom it was said that these were the ones whom [the evil spirits] had carried off with themselves, [namely], all my acquaintances. They also infused so much of persuasion, as that by their most chilly and deadly persuasion, they could kill whomsoever they came across. But the little men [manikins] seemed to escape thence, thus were such as were wrapped by them in a linen cloth [sheet] and preserved, not [my] acquaintances, but others; so that I might know how

they act, for when they appear to be wrapped [in a sheet], they involve others in their persuasions. But the involving is preservation that their persuasions may not operate more strongly than they can endure, and that hence they may become better.)))))

3366.

((((Afterwards they operated in that middle distance, or in that place, by means of dreadful phantasies, which it was not permitted to perceive and see so [well], for they were of the cruelest sort against the Lord, whom with dreadful cruelties they mangled, tore, and cut up. In such [things] consists their pleasantness, and thus their life; their tumult under the rock [consisted] in such things. For phantasies operate simultaneously with cupidities, and this is what Mark says concerning the temptations of the Lord in the desert: that he fought with wild beasts, and was set before them.)))))

3367.

((((When they operated in that middle distance of the rock, then there was continually perceived a sound of boring, as if very many large augers [terebroes] were operating, and only the rough [rudis] sound of such things was heard. This sound not only flowed [effundebat se] forth to me, but to a considerable distance from me, on the right hand, where at that time were good spirits thus were removed to a considerable distance so that they might speak with me; thus was the constitution of the Grand Man changed, as it were, in the world of spirits.)))))

3368.

Moreover there was a spirit at the right, who supposed all these things were real [vera], that the Lord was thus tormented by them, that all my acquaintances were carried away by them, and very many things [besides]; such was his persuasion. But yet he was not evil, inasmuch as such sound of despair, and such speech arose from a certain [sort of] afflatus of their dreadful persuasion, afar off. All these things occurred in wakefulness.

3369.

Meanwhile, I was also in a sweet sleep, so that I felt nothing; I do not know whether those things which were said concerning the spirit [occurred] before or after the sweet sleep.

3370.

When I awaked from the sweet sleep, I then saw human bodies floating [natantia], as it were, in the sea; also some crawling, dead, as it were, yet human: afterwards, also pendulous [and] inanimate. It was insinuated concerning these, that such thus perished before the flood, and became dead spirits; others said that they were dead, and so perished; others that they were thus for ages, and so vastated, [and that] when those things which were so dreadful, had perished, they would revive [come to life again] with remains, which would be tempered, in their case, by evils wherewith they could live, and dispositions would be formed by vastation through death of the worst phantasies, and worst cupidities; like as certain species of rainbows [occur] through representations. Hence it now insinuated that the rainbow was made a token that the human race should not perish, because they can revive, and their few remains so tempered with their nearest evils, and in the case of some, with also the evils next contiguous, that they might still live as spirits, thus the life of their phantasies and cupidities would perish and remain such; for nothing can perish save through such a death.

3371.

(((((Afterwards they were compelled to recede from the middle distance, through their darksome caverns under the rock, where they dwell and whence they act tumultuously, into the buttock, but now into the toes of my left foot.))))))

3372.

It should be observed that when in the middle distance of the oblique rock, there was granted them so much of the faculty of reason, as they can receive, and by successive degrees; but still they effected nothing; yet they persisted. - 1748, September 26, 27.

3373.

From these things it was granted me to conclude that immediately before the flood, nearly the whole interior man was destroyed, so that scarcely any human [principle] was left.

3374.

It should be well observed that it is not the force of argument, as it is called, which causes their persuasions of so deadly a nature, but it is their phantasies, whatever they may be, even if the absurdest; still are they in such a persuasion, as that they kill every living thing, that is, the good and true - just as if they should say, that this paper was black, [and] not white, and so forth.

3375.

HOW THE HUMAN RACE WAS AFTERWARDS INVERTED. From those things which were shown me, [it is apparent] that they acted solely into the right part of the head, that is, by means of cupidities, towards the left side of the breast, thus by means of phantasies [arising] from cupidities, consequently not with phantasies, apart from these [cupidities], thus not from principle and scientifics, which are of such a nature that they are in the greatest persuasion; thus they infuse at the same time dire persuasions and then destroy [mortificant] the ideas of man or spirits by expelling all the warmth of the good and true, just as cold destroys the members of man.

3376.

Then was it also granted to perceive that after the flood, man was, as it were, inverted, to wit, that cupidities, or dreadful pleasures in tormenting the Lord, and the things of faith, remained, and by degrees [passim] that hereditary [principle] was lessened in their posterity, and so succeeded scientific ideas, which were separated; so that man became entirely different, to wit, that the scientifics and intellectuals of faith, could be hidden, in [apud] man, though he should remain in his dire cupidities and act madly; thus thought was separated from the will which was left, as it were, to cupidities, so that there is no will; but the will of good and true is of the Lord, and scientific and intellectual faith is separated, or shut up separate,

3377.

otherwise than was the case with the antediluvians. For man is composed of mere scandals [offences], see [what is said] previously [concerning this]. This scandal [was] as it were, nearly continual with the antediluvians; amongst their posterity after the flood, it was made by the Lord, as it were, a separate [discrete] [principle], which never could have happened unless scandals [offences] should remain with man; wherefore the Lord also became a scandal [an offence] to them, as the Word here and there [mentiones]; therefore did he also suffer and was crucified, that scandals might remain; otherwise never could such continued scandal be rendered separate [discrete], and thus man be saved by the implanting [insertion] of scientifics and intellectuals, so that thus scandals should not appear. - 1748, September 26, 27.

3378.

(((((It should be observed, that before those antediluvian spirits came to me, that there was first seen by me, a beautiful infant dressed in a shining [white] [candida] garment, which signified the Most Ancient Church, as is now insinuated in me; then in the same open door-way was seen a boy in a youthful [viridi] garment; I do not know what it signifies, whether [or no it means] such [people] of the same time, that is, of the Most Ancient Church. Next were seen two maids in white, as respects the head, who signify the affections of such [members of the Most Ancient Church], since the youthful boy [puer] [signifies] scientifics and intellectuals; wherefore in those times, to wit, those of the Most Ancient Church, there were in part such rational ideas, that is, their scientific faith [was], as it were, youthful, yet like the boy; but the affections were like [those] of the maids, [who were] shining as to the head. Thus there was just the reverse from what is the case with us. With us, there are good scientifics, but evil affections.))))))

3379.

Also afterwards, the sphere was poisoned to some extent from their persuasions; how much there was, and the quality, was represented by the way in which disappeared a long blue thread, broken at intervals [interstitiate]. - 1748, September 26, 27.

3380.

CONCERNING DREAMS. (((((In order that I know how dreams inflow into those who sleep, I dreamed [dormivi, for somni avi, I think] things that I do not remember; at last, that a ship came with all manner of delicacies for eating and drinking, especially inside of the vessel, so as to be hidden from me, with two armed sentinels, together with him who was the captain of the ship: so that there were three, the captain of the ship and the two sentinels. The ship thus passed through into a chamber, so I awoke.

3381.

When I awoke I thought about the dream, and then began to speak with those who introduced dreams, who were above me, a little to the front. They spoke and said that they introduced everything, but I perceived that [my dream came] through them from angelic spirits, who were near that region where paradises appear, and that they showed me [those things]; they also showed me many things when awake, which they introduced into others, to wit, into spirits who slept, with whom I then spoke, and they acknowledged it. I then saw those things which they introduced, which were so delightful and varied, such inexpressible delights, and also men and infants so adorned that they can never be described; besides in the beginning a sort of unknown animalcule, which dispersed like black rays, they wonderfully spread around the left eye; besides other things which I do not remember. There pertained to the spirits inducing dreams, a certain loud [sonorous] sound, as if the song of certain at a distance, ended obscurely in a sound similar to so [loud] a sound. They also said that they could induce sleep whenever they pleased; which also as I believe they did effect.)))))

3382.

(((((It is insinuated that the men and posterity of the old Church, had similar most delightful dreams, and hence by insinuated perception, as was almost the case with me, [perceived] what they signified; hence their paradisiacal representations, and many things which were familiar in that time,)))))) (((((for not only did they see delightful [dreams], but also received perception, like as have I so many times, that I cannot enumerate the times, in order that they might know what these signified in general, wherefore, that Most Ancient Church was a representative of all things which they had seen; so that from objects of sight, they thought



at once what was signified, because they perpetually saw such things with inmost delight.)))))

3383.

CONCERNING DREAMS. Moreover there was another, who in the life of the body, thought illy of me, as I apperceived, because he spoke thereof so that if it had been allowed he would have persecuted me to death; such was his purpose, and it was discovered that he would have killed me. He was also in a dream, and then was his dream represented to me, whereby was discovered how something had occurred, and how he had attempted connection with a virgin in a privy. Thus also may those things be manifestedly disclosed with all the circumstances, places and persons which [occurred] in the life of the body, [and] which they had done.

3384.

THE QUALITY OF THE JEWISH CHURCH. It was shown me by experience how Leah represented the Jewish Church, and Rachel the new [one], to wit: that the Jewish [Church] regarded the conjugal bond [debt], as of no moment, so that, as regards the debt, it was remitted; as was shown me by experience, and also by a spiritual idea. The conjugal debt was of such a nature, that so long as the venereal [principle] and its adjoined delights lasted, then there was a spouse or wife; but when these ceased, that the conjugal debt was remitted, so that they regarded it as nothing, and since it was remitted that adultery was of no moment; and thus that they could resort to whomsoever they regarded as, and desired to be, husband. Such [women] are also punished most grievously, one after another, by inexpressible manglings, in order that they may be brought back to the conjugal debt. I afterwards spoke with those above my head, and they immediately breathed in such things as were opposed to marriage, to wit: that many [women] ought to have one husband [man]; thus they hated the marriage of one wife; besides other things which I do not remember, and which it is not proper to mention. The same [women] also induced a weakness in the right eye. Hence it was given to know why Leah is described as weak in the eyes. - 1748, September 27.

3385.

THAT INTERIORS, INMOSTS, AND THE MORE SUPREME THINGS, ARE LIKE THE DARKNESS OF AN ABYSS; THEN CONCERNING THE KNOWLEDGES OF FAITH, APPEARANCES, AND FALLACIES. I spoke with spirits who ascended like an imperceptible cloud [nimbus] in front beside the old Jerusalem, thus on the left, who were said to be of the Ancient Church, or the posterity of Noah; whether they were, I do not yet know. They put several questions, and were answered; and they wished to make some inquiries as to the more arcane, yea most arcane things; but [when] I perceived that they desired to ask these questions, it was granted to tell them, that I may answer nothing to such [questions]. For if they merely wished to inquire and know concerning those things which pertain to interior or angelic spirits, these would appear to them like darkness, or an obscure and darksome [principle]; still more [would this be the case] if they wished to inquire concerning those things which pertain to angels more interior, which would appear to them as dark; what then [shall I say] of the most arcane things; whereby if they wished to view them from their natural light [lumine] they would be surely blinded; for what could they see in these things which were most dark to them; and he who desires it, would be surely blinded; wherefore I did not wish to reply to such things, because I cannot; I am only in corporeals and naturals; thus prepared so as to be able to serve those who are in such things.

3386.

I held further discourse concerning fallacies, saying, that there are fallacies, which they do not consider to be fallacies; then that there are very many and innumerable things which appear to be so, when they are not so; for instance, paradisiacal [scenes] and the like. Wherefore they inquired whether or no [these] were fallacies; it was then granted to reply that [those things] are fallacies, which are not true, or which are vessels to which truths cannot be applied; but that such things as belong to angelic spirits and angels, are not fallacies, but are appearances, and that they are, as it were, vessels, to which may be applied the knowledges of faith. Wherefore was told what [are] the knowledges of faith, which [are] not appearances, to wit; that the knowledges of faith are, that the Lord rules the universe, that all good and true are from the Lord alone, that in [apud] us, is nothing but evil, and the like. - 1748, September 27.

3387.

They afterwards descended into the place from under which they went, and spoke together; but what they said did not reach me; besides they could not thus speak with me; but still there was perceived by those in my cerebrum, a confused, or perturbed something, which was their sphere, because they are in such things; thus [it was] a sort of sphere of persuasion against the truths of faith, which so affected my cerebrum with a sort of confusion. For it was granted to tell them, if they wished to speak concerning the like, which are in the greatest obscurity, they then could have filled the greatest library with volumes, as was granted to represent to them, and yet the sum of all would still be, what they call knowledge of faith, or what has been now said here previously. - 1748, September 27.

3388.

I spoke with them concerning persuasion, which is of such a nature, that when man is persuaded that evil is good, [and] false is true, then when he hears others, he can hear attentively, and then seem to himself to be persuaded, from well-connected arguments, and eloquent speech, the affection of sound, yet, when it is finished, knows nothing that [the speaker] said: only he praises him for speaking well: like those who assemble in congregations, and praise the lecture, and so for many years; but still, as they are in the persuasion of the evil and false, their life is not at all reformed, nor do they know at all what things are spoken. - 1748, September 27.

3389.

CONCERNING THE BRIGHTNESS [candore] OF INNOCENCE.

((((There were seen by me, infants and mothers in a lucid space, of such brightness, that [anything] brighter [is] never [seen]. The brightness was of innocence, thus represented in this sphere; which brightness is so distinguished from white [alba] that there is no comparison. Snow approaches its appearance; but still it is such a brightness as cannot be described.))))

3390.

CONCERNING THE PRE-ADAMITES. I was shown of what quality were the pre-Adamites who were regenerated by the Lord and called Adam. A certain one spoke with me in such speech as characterizes their life; not a rapid and distinct speech, as is customary, but one whose words had in them a little of life, so that it can be heard I heard him speaking when I awaked in the night; he was placed to guard me, and said that the evil wished to carry me off. I heard that he was such a guard, and was not evil, but had a little of life remaining, so that he was an external man, but still, internals were within his externals; there was [though] [but] a little of his internals [left]; so that he has not become such an external man as those of our day, in whom externals are separated from internals. But, in this case, internals, were within, though [but] little. This was now manifested to me; and now I can thus know thence, and also from his speech, that a little of [his] interior life remained; such it is insinuated, or said, were the pre-Adamites; so that [they are] not evil. It was also further insinuated and perceived that they then bore reference to the hair of the genital members. Whether, he was a pre-Adamite cannot be known, because the pre-Adamites [lived] so many ages before, and at this day there are very many of such a character; otherwise there would be no correspondences to have reference to that hair.

3391.

After that he was tempered; for evil spirits who [are] on the same level with such began to torment him, to wit, by twisting him, in their manner [igenom gnuggande], so that his whole body was thus miserably twisted by folding back and forth [gnugges], not in so [very] rapid times, and not so rapid moments: and this with great pain; and I wondered that he, not being evil should yet undergo such punishment; but I perceived that evil spirits could not but have acted into his exteriors; for [his] interiors were perceived like [those] of others who were preserved; but when he was so twisted and tormented by the evil, that he might agree with them, he, being good, was still held by companies of good spirits and angels in that state, that he should not consent but resist; so that they could not compel him to be such, as they desired, through punishment; so that by degrees he was initiated into swifter gyres, thus into the first plane of gyration; so that he could also be with [his] externals amongst interior spirits, which is the first plane into which externals are reduced, so as to correspond with internals, which indeed occurs with torment; but still they are kept

in that state that they do not feel torment, yea by the Lord, to wit that interiors are then of such a character that they seem to themselves to wish to resist and conquer evils, lest external enemies, who twist their bodies, may conquer: thus are they inaugurated by degrees; they are then also in a state of a certain sleep, so that thus they do not feel [pain.]

3392.

Another, also, of those who lived in my time, with whom I was acquainted in life, was left by his companions; he was at my back, as it were, dead; yet alive, which I perceived [sentiebam] from his animation, as if [he were] in a deep lethargy. He was afterwards similarly occupied by such spirits, so that he likewise was led [into gyres]: his gyres at first were gross; so that, if I mistake not, there were six gross gyres, distinguished by boundaries [limits]; but so gross that I could hardly have hoped that he could have been exercised in swifter gyres; he was similarly tormented, but not as to the whole body as the other, [but] chiefly; as was granted to perceive, about the gums; thus less about the body, which still was reduced to concord, as was afterwards granted to see. After some hours, principally [mainly] while I was asleep, he was introduced into such rapid gyres that when I awoke I wondered that within a few [aliquot] hours he could have been reduced into gyres, almost continuous: as I [thought] almost similar to the angelic [gyres]: I also observed interiorly: thus that other spirits wondered and complained that he should thus escape from them,

3393.

for it was perceived that he could, in this way, be in the companies of angelic spirits, when he could not have been otherwise. But this is only the first plane wherein they are thus inaugurated; for thoughts and cupidities still remain as before. But unless this plane be given, so that thus corporeals may be accommodated [adapted] to the next interiors, it is not granted by the Lord to be present with angelic [spirits] even as to thoughts and affections. That he could now also be taken from inferior spirits, as to the whole body, was also shown me by means of circumvolutions, and, at the same time, foldings of his small body, similar also to the human as regards color, which was shown to be thus capable of folding [plicabile], so that he could [might] not be injured by inferior spirits, therefore by the evil; inasmuch as it was perceived that

they could not inflow, and induce any pain on his body, through phantasies, as is usual with those who are not yet so prepared that they can be taken away from such [inferior spirits].

3394.

He then spoke with me, and was in the same place as before, and wondered that he was now different, being ignorant that he has undergone such contortions; he only wondered that he [is] different; therefore says that he [has been] changed because [he is] now in the company of interior spirits; but still it was shown that he could be reduced to his former state. In that state of first inauguration into the angelic [principle] it was granted him, that when he praised the Lord with interior motion and gave thanks, it was also granted him to feel something of his motion, inasmuch as there is still a resistance from his desire of glory in life, which was of such a character as to nearly exceed the desires of all others. He was almost of such a character but still to a less extent, as were the Romans in their time, but the Romans were braver than he. But it was shown that the bravery of the Romans was mad. Thus he acquired this reformation, as it were, in sleep, he being ignorant [thereof]; and it is the first reformation.

3395.

CONCERNING THE SPHERE OF PERSUASION. It was again shown me that the sphere of persuasions diffused by those who [are] of the evil [ones] of the Ancient Church, was measured as to its disappearance by a perpendicular bundle of blue color.

3396.

In this sphere appeared they who were known to me, then in a higher place, as if within an enclosure [claustrum] or wide gallery, obscurely seen, and thence spoke with me as from afar - also with another tone. - 1748, September 28.

3397.

THAT INAUGURATION INTO THE FIRST PLANE, OR FIRST FACULTY, SO AS TO BE CAPABLE OF BEING PRESENT IN ANGELIC COMPANIES, IS FROM THE LORD ALONE. From what has been said

of the pre-Adamites, it was apparent that the first inauguration is granted by the Lord alone, and even while the spirit is ignorant [thereof]; for when he is thus mangled [et gnuggad] by evil spirits, he was then in sleep and did not feel the torment, but rather loved [it], because the Lord acted through [his] interiors: so that he desired to overcome exterior evils: thus the preponderance was within, so he felt as it were nothing of exterior evil; besides which he was in a state of sleep, thus in insensibility, that thus he was ignorant of what they are ignorant, is also proved by this, that a few hours after being thus inaugurated he came to me and wondered that [he was] changed, so that he was ignorant how it happened; he was informed by me how [it was effected] and the nature of [the change]. Thus while man and spirit is ignorant, he is prepared and then reformed. - 1748, September 28.

3398.

HOW HEAVEN IS REPRESENTED. It was represented, when I spoke with spirits in the street, that angels have, as it were, the head in heaven, but the feet in the heaven of inferior angelic spirits: that thus similarly [these] have, as it were, the head in their heaven, but the feet in the world of inferior angelic spirits: that these also [have] the head in their world of spirits, but the feet in man; but they who flow [alluuent] recently from the earth appear to themselves, from fallacy, like men; but evil spirits, as is now insinuated, the inferior sort, have the head in the tail, and the feet upwards. - 1748, September 28.

3399.

THAT INAUGURATION INTO GYRES IS [INAUGURATION] INTO RESPIRATIONS. When the pre-Adamites, and [those who are] like the pre-Adamites, were inaugurated into swifter gyres, which I apperceived to be, as it were, at length continuous, though at first they were highly discrete, it was granted to perceive that such inaugurations are circumstanced like [those] into respiration: for when respiration is given in man, the senses and perceptions, also the actions, are alive, and when the interior respiration [is given, I perceived] that the interior senses and perceptions are alive, which was shown me by living experience; for I also was exercised in interior gyres which belonged to respiration: thus inauguration into respiration is only first, which being granted, the spirit is then introduced into interior perceptions and so forth; for, as was

shown, ideas are moments and varieties of respirations, as is apparent from the operation of the will into the muscles, through the applications of the lungs, which [I have spoken] of previously. - 1748, September 28.

3400.

CONCERNING SPIRITS OF ANOTHER EARTH. -CONCERNING THE STUPENDOUS DEEDS OF A CERTAIN KIND OF SPIRITS WHO WERE UNKNOWN. There appeared to me a spirit, a little in front, above, in bed: who also appeared behind, above, for he could change his situation, and it was then shown from many things: yea, he changed the situation of nearly all in the sphere.



## 3401-3450

3401.

I first observed that spirits who spoke from their places in other spheres could not then have spoken; that he entered into their phantasies, and [the phantasies] of those spirits of whom I could not imagine such a thing: so that they said they could not speak as before, which I also heard; thus also did he enter into their ideas, and constrained [them] by means of phantasies, and also cast them into other regions by means of phantasies; so that they would be on another side; they were now in other regions, and spoke differently from what they did before.

3402.

He did not wish to speak; but when I was thinking, and supposed that I spoke with him, he then had such phantasies that he did not at all think concerning those things of which I thought: besides, also, contrary to my apperceived opinion; but when I thought and spoke, then he excited all men or spirits with whom I am acquainted: for he was not in the idea of my thought, but only in the idea of those who, as it were, were adjoin to my ideas, not next, but remotely; in a word, he excited persons or spirits who were far away or remote from my ideas: for every idea whatever of man's is accompanied, not only by places, but also persons, just as if persons were adjoined to them. Therefore, when I was thinking, they perceived nothing at all from my idea, but the idea of his phantasy was afar off, yea in persons, as I have said, whom he so excited, that it [seems] wonderful and incredible to others that it can so happen.

3403.

Hence may be concluded that there are spirits who can excite such things from the ideas of others, as the thinker is never aware of it, as was previously confirmed to me from those who saw excrements when I was not giving heed, and that there are other spirits who excite from every idea whatever such things as are suitable to them and their nature, as has been often observed previously. Wherefore spirits are given, who excite all things, whatsoever that are in man's idea: some, proximate things;

some, the more remote things; some, even things that follow after [consequential]. This was such a one that he only excited men that I knew, and thus that flowed from the idea and were remote, but not the next ones, that is, those of whom I thought.

3404.

He was shown to me, so far as his nature is concerned, to wit, that as it were from his eyes, but it was from the ears, there appeared to go forth, on both sides, rays, like bright stings, such as pertain to certain insects who have stings on both sides; but his were bright which it was granted me to force towards myself and dispose [arrange] differently; he drew back these bright stings, and spread them out now towards me, now to the sides, now towards the hinderparts of his head: and it was said that when he thrust forth the rays towards the occiput, and there united them, then he collected all; thus [he was then] remote from the idea; for when he thrust forth the bright stings at the back, and united them, then he excited persons remotely from the idea; when he extended them towards the sides, left and right, that [he was] thus in the idea, not so remotely; and when he applied them towards me, that he then [excited] those who [are] nearer in the idea; when [he put them forth] straight out and indeed crossed them, which I also seemed to myself able to have done, then [he excited] those who were nearest in the idea. It follows, and is insinuated, that the matter is so. Except that he was shown [to me] nothing appeared of his face, as I was told, save only the beard and ears, from which the stings [came out] - but he could vary these things, so that spirits were ignorant of what form was his face. Moreover he is invisible.

3405.

Since he excited persons by means of his phantasies, for whatever was in the idea concerning persons he collected and held the intuition therein, thus enters the ideas of spirits which he penetrated, therefore persons, to wit, that is spirits, could not resist: but he excited their ideas, and so enter into their ideas, and as it appeared, attracted them to himself as has been said. I also heard other persons who complained, and then seemed not in their own place as before, but in a place between him and me: yea, as it seemed to me, he also excited the whole of Gehenna, which was heard near at hand under my left ear, so that Gehenna was near the

left ear, and I heard their shrilly sounding gyres; thus by his phantasies he perverted spheres, so that they were no longer heard in their place: wherefore if such begin to rule, the situation of the Grand Man would be perverted, as to the world of spirits. When they acted into my body their action was into the middle of the left arm, or into his forearm [cubitum], as [which] was shown.

3406.

I slept at intervals [passim], and awoke three or four times, and when I awoke he was present in his place, and continued: for he had no power on sleepers. There were also some spirits with me, who were asleep, whom he could not excite, but [only those] who were awake. In [my] sleep I dreamed that dogs had those things which were mine: that I pursued them because they carried off my things; but suddenly they ran along a certain steep way, and hid themselves; and [the way] appeared still steeper down. But the dogs hid themselves under a table, with some one, thus not seen by me; when I awoke I thought concerning the dogs and concerning the precipice that was before [me]; then the greatest possible horror of the precipice [hissna] affected me: and thus twice or thrice when I thought concerning the precipice, which horror [hissna] inflowed from him, who has so great a horror for such a thing, I was told that he never dared to think concerning the angels or concerning heaven, and that such horror [hissna] now springs up; so that he can by no means attract [draw] angels and angelic spirits by phantasy; if so, he would surely perish.

3407.

When he awoke he continually called the devil, so that he cried out nothing but diabolic things, while present with me [apud me], perhaps because they [are those] who continually call the devil, and think they can effect everything; these he attracts, for thus he calls forth many, because such things inhere in the phantasy of many; thus cohorts are excited into whose phantasies he enters, and so attracts them; thus he can [attract] cohorts.

3408.

When he spoke, I then supposed that he was thinking those things what he spoke; but they said that he does not think at all of these things, but

spoke them as if not thinking; and that then he revolved in his mind very different matters, so that he did not know what he spoke. It was granted me to perceive that much men are given in this world, who when they speak pay no heed, and scarcely know what they speak, but that words flow from the mouth, and they meantime think entirely different things: as concerning men, whom they either destroy, mislead or persuade [inducant], they do not even [think] of those with whom they speak, but of others, entirely unknown, whom they remember from the idea of their speech, or [the idea] of others when they speak. It is now insinuated that there are many of such a character that they can speak concerning matters, whereof they do not think, and [can] think concerning other things, so that men never know what they think of others.

3409.

When I thought concerning the dragon, the he is of such a character, to wit: that he thinks one thing when he speaks another; he replied to me that he knows [those who are] of such a character, but that he is not apprehended [capiatur] by them; but when that abominable spirit began to operate, then the dragon was let into the Ancient Jerusalem, and there hid in a most obscure [place] with Jews; it was said that the Jews are thus hidden when such spirits come and operate, to wit: are wrapped up [involved] in a darksome [principle] and are thus covered up [from view], that the phantasies of [that] abominable spirit may not reach them. It was granted me to perceive that the Jews are thus kept far from faith, so that they wholly deny the Lord, for the reason that they can be hidden in [that] most darksome [principle], and that otherwise they would be drawn forth and projected [cast out] by such [evil spirits]. The dragon with the Jews, thus thinks that they hide themselves in darksome [places] wherein they say they involve themselves; but it is now shown to the dragon, and he also confessed it, that he could draw him forth together with the Jews, and so cast him into his own net. The dragon supposed that he could resist by involving himself in darkness; wherefore it was granted him to contend against [the evil spirit]; and he confessed that he could not resist, unless the Lord should guard him, wherefore he is now suppliant.

3410.

It was afterwards shown me, in what light he was, -it was said, that he was in a light [lumine]. There was in the light a fiery [principle] but obscure, as when darkness and the light of a fire are mingled. I was then instructed that there were many of such a character whose subject he was, who are nocturnal igneous lights, thus are surrounded with such a light, and these are they who when they see in the other life that spirits can accomplish so much with their phantasies, then not only believe that the diabolic crew can accomplish everything, yea by phantasies, which, I think, [I have treated] of here and there, in other places, and so persuade themselves, [but] also addict themselves to such things, and learn to act by phantasies so that they may be able to effect all things: they thus suppose that they are able to direct all things; thus addict themselves thereto and wish to be of such a sort: thus suppose that the universe is subject to them or their phantasies. It was also shown me, that this is their character, and thus they suppose they are rulers [lords] of the universe. They are nocturnal lights, yea, waxen lights, rather, because there is in them more of sulfur than tallow.

3411.

I wished to know whence such come; for I did not wish that they should be from our earth. He said, that he was from the stars; others said that he was a cannibal; concerning whom I spoke with spirits, and it was shown that they were of such a character: moreover the nature of their delight when they kill man and wish to eat him, which delight was great; also that such have lived; wherefore they are so denominated; but I am unawares whether such still live; thus whether the Calmucks are of such a character. I was informed that such [persons] can hardly go forth from any other world than this, wherein they hold each other in such deadly hatred, that not only do they most cruelly treat others, but when the actuality once comes into play, that easily does the cruelty there let loose, extend itself as amongst the cannibals. I also spoke concerning the Jews, that they hold Christians in such a deadly hatred; whether true I know not, but it is reported that [such is the case] at Prague - yea, that nothing is more pleasant to them than human blood; also that some are possessed by such insane anger or fury, as even to desire to feed on such things in [their] fury.

3412.

Wherefore this world has now wandered so far into externals, as so far into cruel thoughts, inwardly that externals are by themselves, and speak well so that no one apperceives that [ut, I think] internals think cruelties; wherefore the last times of this [world] are at hand, unless they return to reason.

3413.

Still because the sphere of that phantasy is dispersed, only around me the regions are altered, so that they who appeared below are now above; but it should be observed that only the regions are thus changed before them who are not in faith; yet the regions of the Grand Man, still remain to eternity before those who are in faith, for it is impossible that phantasies can effect anything as regards the Grand Man; for the sphere of those phantasies is dispelled whensoever it pleases the Lord - only to me was it shown how the case stands.

3414.

There also came cohorts, who are wont to disperse illy - associated [things] like the hilled [spirits who are] highway robbers; then also the east wind which [I have mentioned] before. But they could not shake off [disperse] the sphere of those phantasies. On the other hand they [those phantasies] also carried them away, so penetrating was the sphere of those phantasies; but another more subtle east wind was heard and perceived around my head and ears; into it they could not operate by phantasies.

3415.

It was asked what they wished to do with those whom they drew to themselves, and collected by phantasies; they said that they would wrap them in a net and cast them into a sea or abyss; wherefore some wished that they should mean a flood: that by such [phantasies] they perished as by a flood. Whether there was such a correspondence of a flood, then in the antediluvian times appears probable; but that the flood took place is evident from very many things whereof I spoke with them: but as to Noah's Ark, there were many things which induce me to believe that it signifies something else: for instance, that there must be place and food [pasana] also water for so many animals, which [were contained] therein, and that [the ark] must have been so capacious. But I drop these

matters, because there are spirits who desire to confuse thereby, what facts have actually transpired: so that I think that each and everything written by Moses in Genesis, is of such a character, for example that [there was] such a paradise, and Adam and other things besides.

3416.

It was shown me that all those whom he thus collected, he involved [wrapped] in a great net: for [by his] phantasies he induced a great net, so that they were involved [therein] and also lamented: but were let out, aggregated in balls [conglobatim]. It seemed that only one was involved: who [it was] I do not know; when I asked they induced [the appearance of] various persons: for such is their custom, that they substitute now this one, now that; who was enclosed in the net, that execrable spirit complained; and then one who was enclosed in the net, spread [exspatiatus] himself within the net, into various regions under my feet by various flexures. It was insinuated in me, that it was that spirit who induced phantasies. But concerning the various spreading [exspatiatione] of the last part of the net where he was enclosed, it would be prolix to write, for the flexures were numerous. - 1748, September 30.

3417.

THAT PHILOSOPHERS WHO HAVE TAKEN UP PHANTASIES CONCERNING SPIRITS CANNOT BELIEVE THAT SPIRITS ENJOY FEELING [SENSE] [sensu]. (When I extracted what is observed in Nos. 1719, 1720, concerning spirits and their sense, then were present certain learned ones, and their perception was communicated to me: from which I perceived that they can never believe [that] spirits can be endowed [pollere] with any sense, still less a sense of pains, horrors, [and] terrors: thus have their philosophic phantasies induced [brought] darkness on them. Wherefore the unlearned are they who can believe. - 1748, September 30.

3418.

THAT EVIL SPIRITS, YEA THE WORST, ARE NOT ABLE TO EXCITE THOSE WHO SLEEP. It was observed when evil spirits and genii were the worst, were around me, so as to be able to excite even subtler spirits by their ideas, that they were unable [to do so to] those who were asleep: for when I was awake, I apperceived near me spirits who were asleep:

and though I was then surrounded by such [evil spirits] that still they were not at all able to move or excite the sleepers.

3419.

THAT THE WHOLE OF THE GRAND MAN IS AN ORGANISM, AND REPRESENTS THE PURER MEMBRANES [PRINCIPLES] AND GROSSER THINGS OF THE BODY, AND THE LORD ALONE [REPRESENTS] INTERIORS, THUS THE BLOODS IN THE DERIVATIVES. From what has been observed concerning the Grand Man, it is evident that he is only an organism, consequently a membraneous [principle], to which correspond the organic, or membraneous things of the body, which are actuated by the life of the Lord, thus think and act from the Lord. The Lord alone, inasmuch as he is life, vivifies and actuates these things, therefore is represented also by the animal spirits, or bloods, in the ultimate nature of the body: for his life is as well in ultimates, as in firsts primaries. Wherefore, whoever wishes to live, or act his own life, cannot be in the Grand Man, but so far as he desire this, so far does he expel himself, is purged away and rejected [therefrom]; wherefore the whole of the Grand Man is a patient force, or passive force, which is termed dead in itself; but the Lord alone is the active force, the agent, or living force: hence [comes] marriage, and [hence] heaven is compared to a spouse [bride], or wife, and the Lord alone is the bridegroom. - 1748, October 1.

3420.

THAT THERE EXISTS NO FIXED STAR, BUT WHAT HAS ITS OWN WORLDS [PLANETS] AROUND ITSELF. I spoke with spirits concerning stars [and] of the origin [ortu] of the worlds around them; [saying] that no star exists, that does not have worlds around it, because it is like a sun and center: for nothing is created but on account of the Grand Man, as an end, thus on account of the Lord. - 1748, October 20.

3421.

THAT THE LEARNED WHO HAVE TAKEN UP PHANTASIES ATTEND TO NOTHING ELSE, BUT WHAT CONFIRMS [THESE PHANTASIES]. I spoke with spirits concerning the learned, [saying] that spirits find [in them] more confirmations of such [views] as they have taken up from self-love [and] love of the world, and assumed as principles, than [they



do] in others: for whatever philosophic and scientific is in men, they turn into confirmations: they do not see anything else, or if they are excited by other things bend them thither. In like manner do preachers [handle] the things that are in the Lord's Word: they do not see those things which conflict [with their views], but only such things in the literal sense as favor [them]. Wherefore the more learned in the sciences, and the more learned in the Word, the insaner are they wont to be. Hence perhaps it happens that priests immediately as it were change their mind when they become priests, and become more unmerciful than others, and so forth. It is with these things as with the ideas of spirits, who see only filthy things that are far off, [and] who conclude only from such things as they see. - 1748, October 20.

3422.

CONCERNING THE IDEAS OR SPIRITS. By means of a single tacit idea, it could be represented to spirits, what is the nature of the idea of inferior spirits, the nature of [the idea] of angelic spirits, also [that] of angels, merely by their perceiving in idea, that the interiors of an [the] idea belong to angelic spirits and their interiors belong to angels: and it was at the same time said that this, which is done and perceived in a moment, cannot be explained to man in many pages: and still would not be perceived, yea, because he has no perception what is an idea, still less what is inward or written ideas, for he supposes all things to be simple: for thus do corporal men conclude their ideas [to be]. - 1748, October 24.

3423.

CONCERNING THE METRICAL THOUGHT OF SPIRITS. (((Spirits and angels speak metrically [in measures], so that their speech [sermo] flows spontaneously without hindrance. They use familiar words, and no word is introduced which multiplies the sense [meaning], or diverts it in other directions; they also [take care] that nothing of self-love [springing] from artful elegance and arrangement of the words may flow, for these things distract [the mind]. When alone, without the close [comitante] attention of man, they act in a more flowing manner; also when they do not inhere in any word, but in the sense. In my case [their measures] terminated in concords [unitates] of the simplest possible kind. When [they exercise] in other [measures] they are brought into concord by means of accent. These things [are so] on account of the

simultaneous speaking of many spirits; otherwise, many would not be able to speak together: wherefore there must be roundness [to their speech]. The last concord becomes rounded by means of its successor, into which the preceding [one] is thus rolled. Metrical speech proceeds from interiors to exteriors, through mediate ends so called, all of which are concords. But how the harmony of speaking, pertaining to spirits, differs from the harmony of the speech of angels, it is not permitted to observe. These things in the way.)))))

3424.

CONCERNING LICE. (((((They who secretly assail the things which belong to faith, and secretly pervert in various modes those who cannot know better, are lice, especially the domestic sort, which have a foul smell. In the way.)))))

3425.

CONCERNING MICE. (((((They are mice, who, like mice, tread upon [terunt] those things which pertain to truths; just as mice do to corn. Those are in the highest degree, mountain mice, who are better informed, and deceitfully tread upon those things which are more interior. Such is the character of those spirits who are in the highest degree mice, so that they constantly trample on, and deceitfully pervert all that is growing up, be it the true or the good. In the way.)))))

3426.

THE CONSULTATIONS OF SPIRITS. Spirits seem to themselves to hold consultations; but they exist in a moment, because [they proceed] from [their] nature. It is similar with their thoughts and answers. In the way.

3427.

CONCERNING THE DRUNKENNESS OF SPIRITS. It was also granted me to know, through visual [ocular] experience, yea, even to feel it a little, the drunkenness of spirits: which is one of the infernal punishments, but was not a hard one [acerba]. The same [spirits] were long [affected] with the annoyance and stupor of drunkenness, that previously reasoned acutely, and often they had heard many truths; hence they became intoxicated, yea, spiritually. In the way.

APPEARANCES ACCORDING TO WHICH IT IS PROPER TO SPEAK, BUT NOT TO THINK. (1.) That God punishes the wicked; that he is angry; that he puts away from himself: that he does not regard, c. <sup>27</sup> (2.) That man does good and speaks truth; that man is good and true; that man lives from himself, when yet he can neither live from himself, nor think nor will good from himself. WHAT GOOD IS, WHAT THE TRUTH OF GOOD, AND WHAT TRUTH. Let fruit be [taken as an example]: - The use which fruit answers, is good. -The manner in which the use is to be applied, is the truth of good. -The quality of the fruit as to taste, smell, and beauty, is truth. The odor of fruits or flowers: -The use which odor subserves relative to the brain, the lungs, and the heart, is good. -The manner in which it is to be applied, so as to answer its use, as to the nostrils, the temples, or about the head like a wreath, is the truth of good. -The quality of the odor, and the like, are truth. Charity: -The use it serves, is good. -How charity is to be dispensed, is the truth of good. -The

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<sup>27</sup> It is not of course implied by this, that, in the righteous government of God, the wicked are not punished, but simply that this punishment results from the contrariety of nature between the Divine Being and the offender. This appears as the exercise of wrath on the part of God, and the Scriptures are in great measure constructed on the principle of apparent rather than real truth. It is the sinner who punishes himself by his own evil. To a man with diseased eyes who looks towards the sun, it appears as if the sun, by his positive influence, caused the pain which he feels; whereas the true cause is in the state of his eyes, and which he may have procured to himself by his own act. If the eye were sound the light would not harm him. This is Swedenborg's doctrine of punishment. It is the necessary and inevitable result of transgression, by the law of its own working. A nature alienated from God regards God as opposed to him and fighting against him, whereas God is unchangeable love, goodness and mercy. Still the transgressor is punished, not only by the natural effects of this contrariety in its bearings towards himself, but by the malignant passions of other wicked spirits, a part of whose evil is this very infernal prompting to inflict misery upon others in ways that are ineffable to men in the body. The doctrine delivered by Swedenborg on this head may be seen in what follows: - "That Jehovah has not any anger is evident from this, that He is love itself, good itself, and mercy itself, and anger is the opposite, and is, also an infirm principle, which cannot be imputed to God: wherefore when anger in the Word is predicated of Jehovah, or the Lord, the angels do not perceive anger, but either mercy, or the removal of the evil from heaven. That anger in the Word is attributed to Jehovah or the Lord, is because it is a most general truth, that all things come from God, thus both evils and goods but this most general truth, which infants, young people, and the simple, must receive, ought afterwards to be illustrated, namely, by teaching that it is so said to the intent that they may learn to fear God, lest they should perish by the evils which they themselves do. The reason why by anger is meant mercy and clemency is, because all the punishment of the evil exist from the Lord's mercy towards the good, lest these latter should be hurt by the evil; but the Lord does not inflict punishments upon them, but they upon themselves, for evils and punishments in the other life are conjoined. The evil inflict punishment upon themselves principally when the Lord does mercy to the good, for then their evils increase, and thence punishments: it is from this ground that instead of the anger of Jehovah, by which are signified the punishments of the evil, mercy is understood by the angels. From these considerations it may be manifest what the quality of the Word is in the sense of the letter, also what the quality of truth divine is in its most general sense or meaning, namely, that it is according to appearances, by reason that man is of such a quality, that what he sees and apprehends from his sensual, he believes, and what he does not see, neither apprehend from his sensual, he does not believe, thus does not receive. Hence it is, that the Word in the sense of the letter is according to those things which appear; nevertheless in its interior bosom it contains a store of genuine truths, and in its inmost bosom truth divine itself." - AC 6997. -Tr.

quality of charity, is truth. THE GENERAL LAW OF HEAVEN. (1.) So far as the love of ruling enters with man, so far love towards the neighbor departs. (2.) Thus also so far as love towards the neighbor departs, so far love to the Lord departs; for the good which is from Him is the neighbor, and also the truth of good. (3.) Thence it follows, that so far as the love of ruling enters, so far a saving faith, which is from the Lord, departs; for faith is of truth which is of good. (4.) That this is so appears from conjugal love, which departs just in proportion as the love of ruling enters. -Conjugal love is the fundamental of all loves.

3428.

CONCERNING THOSE WHO REJECT ALL FAITH, AND BELIEVE ONLY IN LIFE. There was a certain spirit, somewhat obscurely visible, who first spoke with me by ideas, and afterwards applied himself to my left ear, but in an inverted position, his head downwards and his feet upwards, <sup>28</sup> and thus spoke two or three times in my ear, while I knew not who he was or of what character. It was afterwards disclosed to me by living discourse and by perceptions, that of such a quality are those who reject faith so decidedly that they are unwilling to hear of faith or of knowledges, which they think to be the tree of knowledge that deceived Eve and Adam; and while they insist much upon life, speaking largely of it, and otherwise exalting it, the case is the same [i. e., they appear inverted] with those also who believe [and maintain] the contrary, viz., such as are called Lutherans, who say that faith alone without works saves. The former maintain that faith, which they so entirely reject as to be unwilling to have it named or to hear of it, does not save; indeed they are rather in the persuasion that it damns, [as is to be inferred] from their speaking only of life, as if that alone were life which they call such, though apart from knowledge; and insisting that if it is not such, it is nothing.

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<sup>28</sup> The inversion here spoken of is to be regarded as the effect of a strong contrary persuasion. To a certain state of mind a spirit in a directly opposite state appears in the manner here described. In the present life the encasement of the spirit in a material body, prevents the effect from being realized as it is in the other. But even here it is easy to apprehend that to a rigid Papist, for instance, a Protestant must appear as to his moral posture, the opposite of himself, like his own image seen in the water; and so vice versa with the Protestant. They will of course be antipodes to each other if their feet are in contact. Yet each appears to himself normally erect. It seems, however, from what follows, that in some cases, where the sphere of the contrary persuasion is peculiarly strong, that its effect may enter the consciousness of the inverted party, and he may be aware that the other regards him as inverted, and on this ground he may not only be said to be inverted, but may be in a measure sensible of the effect. -Tr.

3429.

The same person, who was a subject of this class of spirits, <sup>29</sup> and who spoke in my ear with his head and heels inverted, although not conspicuous, yet he afterwards appeared to me as lying for the most part [or most of the time], extended in a supine posture, and then seemed of a white body, and yet not [to be] a body, but something white like one, because life is represented in this manner. When he was examined as to the quality of the life which he perceived, [in himself] it was found to be abstracted from faith, thus from knowledges, they thinking [i. e., the spirits whose subject he was] that life being present, knowledges were of no account. It was given to say to him, as his persuasion was communicated, and, as it were, borne in upon me, that life is that which does, and that life is of faith, and that faith is nothing but life; and when one lives the life of faith, that then knowledge is not perceived, as is the case with the angels; or as a man, in speaking, does not attend to the sounds or words, but abides in the sense of the words, so also while he lives, that those things which are of knowledges do, as it were, perish, as also the things which are of scientific and intellectual faith.

3430.

He who thus appeared, being exhibited naked, supine, and snowy, said that he was nothing, thinking that life chiefly consisted in that, and this [he reiterated] often, that he was nothing; for which reason, and because he was so imperceptible, evil spirits were unable to harm him, for it was his persuasion that he was nothing, and in that persuasion lay his life; but in what manner or respect he was nothing, I was not able to perceive, only [that he said it] not from humility towards the Lord, nor from the consciousness that there was nothing but what was evil and impure in himself, for this he did not admit, as [all such] deem themselves pure, though they do not say holy. But his or their persuasion was, that he was then pure, and that there was nothing of evil, still less of defiled, pertaining to them, thus that all evil and defilement were washed away.

3431.

But this subject-spirit was not, I think, in any other persuasion than that life consisted in this, viz., that he was nothing; but what the being

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<sup>29</sup> For an account of the spirits called subjects in the other world, see AC 5856.

nothing is he did not know. In other things he was, compared to others, rather open to conviction; as, for instance, when it was said that the Lord is life, he gave his assent to it, besides other things which he could easily be drawn to admit; wherefore his whiteness appeared like that of a body, naked and pliable, because he himself was pliable, as was manifest. I thus judged that he was easily led to things that were true and good; but I now perceive that the fact was otherwise, and also that he had lived in ignorance, and thought that [state] to be everything (:his preacher or instructor, who is now with me and directs and has directed him, does not admit what I am now writing; he does not admit that I shall say true and good, because this involves faith, which he regards as knowledges [or sciences] that pervert:) and thought all this was so, as his preacher or instructor has taught him, thus [remaining] in ignorance, because he suffers himself to be simply and passively led; wherefore there is yet hope of him, for ignorance excuses.

3432.

It is consequently clear that his preacher or instructor, who appeared to me before, was present [to him by his influence]; for whenever he was with him, the spirit was in a similar opinion and persuasion, and he had the power of leading him to do [whatever he pleased], since he could persuade him into whatever he wished, [and] thus had persuaded him that life was all in all. He does not even admit the utterance of the term faith, nor that of truth and good, because they are of faith. Whether he admits love and its vocal term I doubt, for I perceive that he does not know what love is, consequently he does not know what life is, because he does not admit the life of faith, and scarcely the life of love. His life therefore is perceived as being cold; but yet while he lived in the body he did not seem to himself to have acted badly; he rejected whatever he deemed corporeal and worldly, and being of a serious turn, shunned everything sportive and pleasant.

3433.

And because he thus spent life without a knowledge of life, he appears but obscurely, accordingly as he regarded life as something spiritual and abstracted from the body.

3434.

When therefore his preacher was in his own persuasion concerning such a kind of life, and he appeared erect in his black garment, which was dimly seen, then the good spirits of interior quality, who were above, appeared inverted and of a grayish white, their heads being downwards and their feet upwards, for so his persuasion, or the sphere of his persuasion, inverted good spirits. Afterwards, when he himself was inverted, in his black garment, obscurely seen, it was effected with difficulty, and the good spirits there were then erect; yea, when his subject, whom he had persuaded, lay supine, then the good spirits who were at the right above, and who thus led him, said that they could stand erect, but there was still somewhat of an opposing force, as they inclined forward to compel themselves to stand upright. And now I perceive something cold from the preacher, who applies himself upwardly to my head, so that cold enough exhales from him. The good spirits wish that I should write much cold, <sup>30</sup> for it especially affects my hands and my left knee, and passes towards the sole of the foot. They say it is not permitted me to feel more cold; whence it may be known that enough is much.

3435.

This preceptor, as he wishes to be called, or preacher, was led into several spheres, that the quality of his life might be explored, as for instance into the sphere of those who believe there is nothing except evil and pollution in man; but not being able to remain in that sphere, he now insinuates that the Lord took away all evil and pollution, so that with man there is nothing of it left. Whether the Lord alone is [now] such, he does not dare to say, because he knows that he is in the other life, and that spirits are present who hear. I perceive, however, by a spiritual idea, that he thinks the fact to be, that the Lord alone is polluted, because he took away all pollution from the human race, and that thus he will remain till the last judgment, when he comes into glory, when it will be different, and that he chose to assume this pollution in order to save the human race; being thus persuaded from the fact that the Lord bore all the evils and defilements of men. He says that he knows no otherwise.

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<sup>30</sup> From this it may perhaps be inferred that Swedenborg ultimately designed the publication of this Diary [now called Spiritual Experiences]. It is otherwise not easy to understand why the phraseology in this instance should have been deemed of any particular importance. -Tr.

3436.

Hence it may appear why the good spirits were inverted, viz. from his persuasion; when the truth is altogether the reverse, and the Lord alone is life, and the Lord alone is pure and holy, and all beings, whether angels, angelic spirits, spirits, or men, how many soever there may be of them, are evil and unclean, and never can have anything of good or of life, except from the Lord: and that evil is spiritual death, and good celestial life, and truth from good life celestial-spiritual.

3436\_1/2.

He was brought into another sphere, where they believe there is nothing of life but from the Lord; but there he could not abide.

3437.

Conversing with him largely concerning the knowledges of faith, that no true life can ever be given except through such knowledges: that without life by the knowledges of faith, or by the doctrine of faith, that is, by faith, there would be no need of the revelation of the Word, either the Word of the Old Testament or the New; in order that this might be evinced, it was given to say that otherwise there would have been no need of his preaching, in order to instruct as to the conduct of life, and the rejection of faith; nor would there have been any need of his disputing with me on the subject, as life might have been immediately infused without the Word and without his preaching: to all which, because he was unable to answer, he confessed once or twice that it was so, but because he was in the persuasion [before mentioned] he returns to it again, and wishes to retract the words, which I have written in this paragraph. This also he wishes to insinuate, that man is regenerated while ignorant of it, and thus obtains life; concerning which it was also previously given to speak with him and to say, that such is indeed the case with regeneration, but yet [that it is effected] by the knowledges of faith, and that although man is ignorant of it at the time, yet in a state of adversity and temptation, when bodily things recede, the things that are of faith are recalled by the Lord to his mind.

3438.



It was also previously given to speak concerning the angelic life, that it is a life of love, and it was intimated, that a life of love is their felicity, inasmuch as they perceive the felicity of life in doing good; that the celestial life is such, and thence the spiritual. It is otherwise with men, who when born are defiled and are nothing but evil, and are educated in the love of self and the love of the world, and such a life can by no means be amended and reformed, except by the knowledges of truth and good, thus by the knowledges of faith. Wherefore it was insinuated into him, that the internal man consists of understanding and will, and that without understanding there was never a man, and [yet] that man is not born into any understanding, still less into will, but first into intellectuals, and so is inaugurated into the intellectuals of truth and good, which are of faith, and thus by the Lord into life: thus the life becomes [the life] of the Lord, which is the life of love.

3439.

He was then brought to him - [or to them] - whose subject he was, who thought faith alone without the works of the law to be saving, thus to those were in a contrary persuasion, that I might see how those spheres upon concurrence would be affected. They each confessed themselves to have been in life Lutherans, but he who supposed faith alone without good works to be saving, began, from the sphere of the other's persuasion, to be changed first about the head, which appeared obscurely white; he then became almost invisible, and complained that he could not resist (:perhaps seeming to himself to be only inverted:), then he appeared to recede, and his [vacated] place seemed as a fiery lumen, or as something peculiarly bright.

3440.

Above the head a little to the left in the rear stood those who favor promiscuous marriage, from the persuasion that every good ought to be common, thus also marriages, and [who hold] that the reason why matrimonies are contracted is solely with a view to cohabitation, and that thus the offspring may be reared as belonging to one party, while at the same time they really belong to others. Upon being asked what he thought of that kind of life, in which the good was thus common, he replied, as it was given to perceive, that he did not reject it, saying indeed that he did not approve it, yet still did not condemn it because every

good is common. That both he and the other, who was his disciple, or former subject, thought so, was owing to the fact, that they had their own wives, with whom, on account of the scandal, they did not wish to have the concession take effect, but that others should think and act thus he had not the least objection. But it was told him that this was abominable, and that conjugal love was unique, from which not only the love of offspring, but (:as now:) all other loves were derived; that when this is relaxed, the most enormous license grows strong against all conjugal love, and nothing of life remains, which is [spiritual] death because there is no life of love. - 1748, October 2.

3441.

It was observed that when the persuasion of that preacher or preceptor operated in me, the perception of truth and good which I formerly had, was, as it were, taken away, so that I could only recur to scientifics, or scientifically to the knowledges of faith, for I did not then perceive that marriages were so holy, inviolate and strict. Hence it may appear how powerfully the persuasions of certain men are able to work upon those whom they instruct, thus of this preceptor upon his disciple, who was, notwithstanding, a king. It appears also from this, that he before whom he stood, and who believed that faith without good works was saving, became himself, from the sphere of the persuasion, [transformed] about the head into a white cloud: for the persuasion penetrated so deeply that he was almost ready to affirm, wherefore he was removed. Such is the power of the sphere of persuasion.

3442.

From the incidents above related it appeared that a single expression of the Word, which [one interprets] for himself according to his phantasies, is able to induce an entirely false doctrine or heresy, and thus a life; as, for instance, from this alone, that all goods ought to be common, thus also wives again from this, that man is regenerated while in ignorance of it, and without the need of knowledges; from this also, that the Lord has borne iniquities, [implying] that all the human race is pure, and that consequently the Lord alone is burdened with sin; moreover, that life is that which is regarded, but not faith, because it is something scientific; besides other similar things; thus myriads of heresies may exist from the literal sense of the Word.

3443.

The subject before mentioned being elevated to heaven in order that he might perceive a certain pleasantness communicated to me, inquired, "For what end is such pleasantness? for I supposed that one would place his happiness only in use, like the angels." Being then, conveyed among those who would have the whole heaven, without exception, to be as nothing, I perceived that he had [in that persuasion] his own felicity, thus not in any use; concerning which it was given to say, that mutual love, and a preference of another over one's self were angelic, and that then felicity was given by the Lord (:thus now or then I said to him:) <sup>31</sup> and that all were dedicated to their uses, some that they might be delighted in marriages, some in the love of infants, some in helping the distressed in temptations, some in resuscitating and introducing the dead, and so on. - 1748, October 2.

3444.

What the quality of that life is it was given to perceive when I sifted the truth respecting [the things of] love, that they are represented by heat, viz. that as nothing of the vegetable kind can exist and subsist without heat, as nothing [of this kind can flourish] in winter, so neither can anything [exist] in man without love; if destitute of love, his life is the life of winter, which [kind of life] the preacher also appropriated, as if it were no other than a wintry life, from which nothing of truth and good, still less of the fruit of faith, could be produced; wherefore his presence was cold, as it was given to say to him. - 1740, October 2. I thence perceived that it was only with the utmost reluctance that he would admit the word love; that he did admit it, notwithstanding his repugnance, seems to have been on account solely of the well known sexual love towards a wife, and other similar things.

3445.

CONTINUATION. This preacher or preceptor was afterwards examined, and conversation was first had respecting conscience, that true

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<sup>31</sup> Parenthetical clauses, like the present, frequently occur in the pages of the Diary [now called Spiritual Experiences], and seemed designed to indicate some particular impression made, from the spiritual world, upon the writer's mind at the very time he was penning the paragraph. What this was cannot now be ascertained, any further than as the general scope of the context may afford grounds, more or less definite, for an inference respecting it. -Tr.

conscience is not given without the knowledges of faith; but he would have it that the human race was born into the conscience of truth, that he might thence know what truth and good is; but it was shown, that man is not born into any knowledge, but is viler than the brute, and unless he received the knowledges of truth and good from education, would be much viler than the brutes, and scarce an animal; thus that he is altogether destitute of conscience, which is the product of those things that the man thinks true and good. Thus it happens that false and defiled consciences are given, as for instance when one is troubled on account of prevarications against those things that are not true and good, but which he only thinks to be true, and good, but which he only thinks to be true, like heretics, idolaters, and others acting from trifling considerations, in which there is nothing of evil; whereas conscience is true [when there is trouble or anxiety on account of transgressions or prevarications] against the things that are of the truth of faith. This kind of conscience is never born with man, but there are first knowledges, by which it is to be procured, and then at length it is [fully] given by the Lord, so that he may sometimes be ignorant of the causes [from which he acts], like a man who, having learnt languages and sciences from infancy, becomes at last as if he did not know them, but they follow as though they had never been acquired.

3446.

Thus (:now:) to live honestly, to live according to laws - laws of subordination - to study the good of the commonwealth these things are [first] learned, and afterwards remain fixed; and thus it is granted by the Lord that one should not take cognizance of what he has learned, but that conscience should dictate. Such things were said to him, but he was unwilling to admit them, being confirmed, it would seem, by them [in the belief] that as ideas are connate with man, as it is termed, so also is the conscience of those foul adulteries, maintaining, beside many other things, that it became defiled from [fallacious] reasoning. That conscience was such [as I had affirmed] he would not acknowledge; wherefore he was elevated on high, where they perceive interior things, that he might better perceive the truth; but being of the quality of one without conscience, he acknowledged and yet did not acknowledge, and so much the less as he did not admit the knowledges of faith.

3447.

It was shown also that from the sacred Word he had acquired to himself many confirming things, by means of foul representations and shameful nakednesses, which it is not permitted to relate; thus he was without conscience.

3448.

Being examined also as to whether he wished to rule over others, it was detected that he had in his mind a desire to hold all others in subjection, thus not only the king [above-mentioned], whom he transferred under his feet, and into whom he wished to infuse persuasions, but did not fully dare to do it, but he wished to exercise the same dominion over everyone else; so supreme with him was the love of self. This was evinced by the vile attempts, to this end, of similar spirits, who for a long time have been well known to me.

3449.

He desired also to inveigle the innocent, as when anything was charged upon him, he would fain substitute the innocent [in his place], pretending that even those whom he knew to be innocent were liable to the same charge; and this that he might not only exculpate himself, but also persuade others that it was lawful thus to substitute whomsoever he could find. In this manner those act who are without conscience and without love towards others.

3450.

Afterwards the fact was detected and confessed by him, that he was leagued with them [the adulterers], and he disclosed the manner in which those abominable promiscuous marriages were conducted, both in darkness and in light; for they court obscurity, but when those whom they fear withdraw, they bring a light and kindle it, when their rites are detected, which from their abominableness are not to be described; and as they say that the intercourse is to be common, so they act promiscuously, that a wife may not know by whom she is pregnant, and thus the progeny may be common to all, and yet may be brought up by a husband; thus everyone acknowledges the offspring as common, and in order to this many have connection with one [woman], and indeed all, in

order that the particular person may not be known. Their quality was represented in the light by filthy swine, which they resemble.

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3451.

They confirm themselves also by this, that in this manner propagation of offspring is promoted, and by many other things equally wicked and revolting. <sup>32</sup>

3452.

When this preacher of the king was thus detected as having been concerned [in the abomination], the rest confessed that such was the fact, but that still, independent of him, they had had such intercourse, but that on account of his participation, they had done it with less shame. The house also, which was of a yellow color, was shown, together with the entrance, but the entrance was presently covered by a cloud: he said that he had his wife there.

3453.

Ostensum mihi qualia sunt spurci illorum amores, nempe quomodo confirmant talia spurcis ratiociniis, per inductos sensus in regionem membrorum genitalium, primum in glandulas inguinales, tum per invasionem quandam sensibilem ab abdominis regione versus regionem istam, dein per inductionem sensus in membrum genitale, successive versus bulbum, et tunc simul in pollicem sinistri pedis, et per sensum igneum sub media planta; cumprimis in unguem pollicis pedis sinistri, qui tali igneo ardori in bulbo tandem correspondet; igneum erat; quibus significatum quomodo progressive se confirmarint et instigarint spurcis ratiociniis, tandem crassissimis naturalibus, quae significata per igneum in ungue pollicis sinistri pedis, tum ardoris cujusdam sensu in urethra prius, quae significant ea quae ad spurcam vesicam pertinent, sic successerunt eorum foedi amores, nam ultimo aestimant conjuges, ita

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<sup>32</sup> As there is no propagation of offspring in the other life, it is to be borne in mind that the scenes here portrayed were really transacted in the natural world, but under the instigation of spirits such as those whom Swedenborg here describes. While abiding in the body they were acted upon by spirits of a similar love and life to their own, and when they enter the world of spirits they are immediately associated with their like, and the traits which are there developed show clearly what they had been during their lives on earth. The same remark applies to a multitude of the revelations contained in these pages. -Tr.

conjugia pro urinatoriis vasis, quibus unicuique permittitur urinam infundere, ita detestantur et abominantur tandem conjugia, et amorem conjugialem, tum totum sexum foemininum; consequenter omnes amores inde derivatos, sic ut vita eorum tandem sit vita hyemis, et quidem spurca.

3454.

They are so powerfully allured by this foul cupidity, that they think there is not an individual in the whole world who may not be persuaded that he is of such a disposition, or may become so, for in principle they place the highest terrestrial pleasure therein, although afterwards they nauseate and abominate, together with conjugal love, everything which truly belongs to love.

3455.

That preacher was at length changed as to his face, and having become fiery yet black, his body clad in white, in this black and deformed aspect he was carried about and exhibited to spirits and angels, [that they might know] how vile a man he was; and because he deemed that his conduct was for the sake of offspring, he represented to himself something like an offspring, which was seen; but, as in the case of a young child, his head was enveloped round about and made as it were black, thus rendering his face still more deformed. At length he represented to himself that the innocent were participators with him, for these he was in the practice of substituting, that he might screen himself. He then scraped together whatever he could from the Word, - some things respecting David, and others respecting the Pre-Adamites, - which I had not before heard; and his whole body being then again enveloped, and presenting thus enwrapped a dusky aspect, the entire front of his person, from his head downwards, became, as it were, an elongated face, which added vastly to his deformity. Afterwards he was torn and rent by the tormentors, but still not very cruelly, and placed against a column, when his face appeared only of its natural dimensions, but unsightly, from a cadaverous hue.

3456.

But still he spoke, or another in him, from which it was manifest that he was void of modesty, for he was not ashamed of being made what he was,



nor that he was affixed to the column with his hideous face; for not the least sign of shame was to be observed. - 1748, October 3.

3457.

IT WAS PERCEIVED, BY A SPIRITUAL IDEA, THAT NOTHING OF [TRUE] LIFE INHERES IN THE WICKED. There were above the head those who act by clandestine deceit, for they only act when they can do it without harm to themselves, as is usual with those who are accustomed to act in this manner. These being remitted for a short time [into their former state], immediately acted from their nature; wherefore I inquired of them whether there was aught of life in them, for I perceived, by a spiritual idea, that they acted like a sinew, which acts only as it is relaxed; with the difference, however, that such spirits being forms receptive of life, think that they act as if really living. By a spiritual idea it was also perceived, that of themselves they were destitute of life, which was indicated by the appearance of something black [and] lifeless. They answered that they did not know, because they also perceived that they acted like a sinew that is relaxed; thus they, from their own form, into which the life of the Lord flows, in proportion as this is diminished or withdrawn, tend to what is deceitful and depraved. - 1748, October 3.

3458.

In speaking further concerning them when reformed, [I learned] that the means employed were honors, terrors, shames, and things of this nature, which were impressed upon them by punishments and vastations, until they contracted the habit of being more watchful over themselves, and could thus be restrained with less reprehension. The consequence is, that in process of time, they become such that a greater degree of liberty can be allowed them, though the same nature remains. - 1748, October 3.

3459.

CONCERNING THE ANIMAL SPIRITS AND FIBERS. Speaking with some concerning the animal spirits, when there was one or more present who in the life of the body seemed to have known something about such things, [I said] that very few of the learned would believe that any animal spirit is given, but that the fibers are empty, like dry stalks of flax, when yet it may be evident to anyone that no such fiber could operate without its inner fluid, any more than there could be a patient without an agent.

This was perceived to be impossible, for the fibers would then be destitute of all vital operation, like a blood-vessel without blood. Yet [these same persons] if they see any juice expressed, or a liquid injected by instruments, will then believe, because it becomes sensible; when at the same time nothing subservient to life can be given, unless there be an agent within and a re-agent without. This was not all actually said in so many words, but it was thought over with spirits, as it is while I am writing. - 1748, October 3. As long as it is disputed whether an animal spirit exists in the fibers, which may be done for a thousand years, they can never come even to the outer court of knowledges, nor even see it, but stand afar off; for on most points the learned simply dispute whether a thing is or not.

3460.

The sciences are not in themselves of such a nature that they are to be rejected, for those things which are spiritual may be confirmed by them, for the angels understand indefinitely more in all sciences than ever could be believed, and those too of the most hidden character; but the learned in every science, be it what it may, scarcely ever fail to endeavor, either openly or to themselves, to reason concerning spiritual things, each from his peculiar science, and thus everyone blinds himself; for many, in order to gain a character for learning, reason from their sciences; as the philosophers from theirs, the logicians from theirs, the metaphysicians from theirs, the anatomists from theirs, the geometricians from theirs, the historians from theirs, the politicians from theirs, and so on, whereby they heap up phantasies, like the Jews from their trifles; wherefore the ideas of the learned are closed, and with them spiritual and celestial things, and thus heaven itself, which is opened to the unlearned. - 1748, October 3. Who worship nature as God more than those that are skilled in the different sciences?

3461.

CONTINUATION CONCERNING THE PREACHER AND HIS LIFE. It was given to know the quality of this man's life and that of those of similar stamp, from this circumstance; that while I was reading of those things that constitute the primary knowledges of the faith professed in heaven, it was attended at first with such a full idea that the angels also were delighted; but when he was present, and the persuasion of his life

flowed in, then those perceptions were so dulled [and deadened] that the spirits around me could scarcely apprehend the sense of the words, much less feel any delight, so completely was everything closed, obscured, and weakened, from the life of his persuasion alone.

3462.

Moreover, because he was in the persuasion that he might have eternal life, he was restored to his former freedom from restraint, and again explored; the reason was, that being a preacher of much dignity, he might have served as a subject of this class [of spirits], and then, as a subject, he could not have thought differently [from them], and consequently the explorers themselves might have been deceived. But because the course of events detected his quality, and the persuasion of his life, it was given to state what the result would be. But because he was a priest, and priests are accustomed to shield each other, however flagitious, certain spirits were disposed to protect him, as if it would be injurious to the priestly order were he to be impeached. He was therefore transferred into the society of others, and first of those who were cunningly malicious; but yet his true character was seen as it was. Afterwards he was conveyed to a society of the pious [pietists], who deem themselves holy, and who were with me in the face; he there became associated with those who directed him through right and wrong, pious and impious, sacred and profane, but still he was recognized there also in his true character. At length he was delivered over to the company of certain spirits who, because he was a priest, were ready to screen him, from the false idea that unless the priests were screened, the priesthood would suffer. In this society he became such that he never could have been read as he really was, for he seemed ready to confess faith as fully as those who now led him, although it was obscurely perceived that, as the spirits around me said, it was rather they than he that were chargeable with it, and that he merely served them as a subject, which he did without his own agency, for from this he would have shrunk at all hazards; but the truth was, the priests had reduced him into their own state, so that forgetting himself he spoke as they did. <sup>33</sup> Hence it appears what the quality of priests in general is, as well

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<sup>33</sup> In a note on the lateral margin of the page containing this paragraph, occurs the following: "I wondered that such a person should be found in the company of priests, and almost began to think him blameless that he was there, for a good pectoral respiration flowed in."

as that of the bishops who are among them, viz. that from a false principle assumed they will defend the most abandoned and reprobate, and see the church of the Lord suffer rather than permit the vilest wretch to be removed from the priesthood, though it is plainly their duty to prefer the care of souls to the well-being of a base miscreant who can seduce and pervert whole congregations, and plunge them into hell. But most priests, as well as their bishops, rioting in worldly and corporeal indulgence, heed none of these things, nor think at all of the church and the salvation of souls. While I am writing this they acknowledge that such is their character, and being somewhat ashamed, retire.

3463.

But the preacher being suddenly caught away from them, comes towards my left ear, and a little below, speaking almost like a boisterously chiding spirit though his speech cannot well be described. He first makes a grinding noise with his teeth, then a similar one in the abdomen, belching forth his words, as it were, and in this kind of utterance confesses that he was in the life of the body of the character above described, that he delighted in promiscuous adulteries, and not only approved of them but actually practiced them.

3464.

I was afterwards remitted into the company of those of this character, from whence respiration flowed in, that I might know their quality; the respiration was then separated from the pectoral region, and removed to the abdominal about the naval, nor did it extend itself any further; and this signifies a life separated from good and truth. There were then shown to me certain species of respirations, concerning which much conversation also was had, as, for instance, that there is conjoined with the usual respirations an external one, which is common to the world of spirits; then an internal with an insensible external, which is sufficiently good; then an internal without an external, which is better; and finally an insensible one that was to me scarcely perceptible, which is angelic. But these in general; there are still other genera, and an indefinite number of species, pertaining to different regions of the body and the determinations thence, concerning which, by the favor of the Lord, I shall speak elsewhere. I was first accustomed thus to respire in my early childhood, when saying my morning and evening prayers, and

occasionally afterwards, when exploring the harmonies of the lungs and heart, and especially when deeply engaged in writing the works that have been published. For a course of years I continually observed that there was a tacit respiration, scarcely perceptible, concerning which it was subsequently given me to reflect, and then to write. I was thus during many years, from the period of childhood, introduced into such respirations, especially by means of absorbing speculations, in which the breathing seems to become quiescent, as otherwise the intense study of truth is scarcely possible. Afterwards, when heaven was opened to me, and I was enabled to converse with spirits, I sometimes scarcely breathed by inspiration at all for the space of a short hour, and merely drew in enough of air to keep up the process of thinking. Thus I was introduced by the Lord into interior respirations. I have also again and again observed, that when I was passing into a state of sleep, my respiration was almost taken away, so that I would awake and catch my breath. When I observe nothing of the kind, I continue to write and think, and am not aware of my respiration being arrested, unless I reflect upon it. This I may say has happened in instances innumerable. Nor was I at such times able to observe the various changes, because I did not reflect upon them. The design of all this was, that every kind of state, every kind of sphere, and every kind of society, particularly the more interior, might find in my own a fit respiration, which should come into play without any reflection on my part, and that thus a medium of interaction might be afforded with spirits and angels.

3465.

Once on awakening after sleep I heard a subtle sound as of a peculiar kind of turning or twisting above my left ear, which I can hardly find words to describe. Again, on awakening at another time, I heard the sound of a rougher kind of twisting and rending, and it was perceived that it was from those who were of similar quality with the preacher, as were also those who were thus dreadfully torn, the reason of which [punishment] was, that they had deceitfully charged upon others misdeeds similar to their own; for it was habitual for him to say that all others, however innocent, were like himself, as he was desirous by means of phantasy which was perceived, of conjoining others with himself, in

order that the innocent might undergo the rending.<sup>34</sup> [It was also perceived] that he seemed to believe that he had actually substituted the innocent; but I maintained, on the other hand, that it was impossible, although I still had a sort of belief that the fact was so, as the renders labored hard to hold him, while he seemed several times to escape, and the innocent to be substituted. Wherefore angelic spirits were [seen to be] around my head, who directed the punishment, and then there was no sign of his escaping, for it was perceived that they held him, and when he seemed to escape that he was still brought back. The former illusion was owing to his being dealt with by renders of a duller genius, who did not duly perceive interior things.

3466.

I afterwards spoke with those of this stamp, and informed them that it was impossible for them to enter the sphere of angels, for they would be distressed like a fish when raised out of the water into the air. But as they were of a more subtle genius, they were above at a very considerable height in front, and flowed in with a kind of insensible subtlety. They were those who think such adulteries with married and unmarried women as are mentioned above, to be not only lawful, but holy; thus pretending for them a character of sanctity. To these I remarked, that it was as impossible for such vile adulterers to enter the angelic sphere as for a bird to live in the ether; and I represented a bird in [the empty receiver of] an air-pump; but they thought it was possible; whereupon they themselves were representatively carried upwards, as out of the atmosphere into the ether; and the preacher himself being made the subject of this process, it appeared as if with him the urinary bladder was so dilated as to occupy the whole man, with the exception perhaps of the head, so that he became, as it were, only a filthy bladder or vile utensil. Whether anything similar appeared to take place to those who were in the elevation above-mentioned, I do not recollect. At this time I saw what I have described; but it was perceived that they were fearfully tortured, for they were remitted into more subtle ideas, because they had made a pretence of holiness.

3467.

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<sup>34</sup> Of the nature of the punishment termed *discerptio*, or *rending*, see AC 829, 957, 959.

When they had been thus tortured for a time, and by reason of the bladders drawn over them were converted to the appearance of these vile utensils, there burst forth from [each of] these coverings, as it were, a naked human body. This led me to think it might be the remains of their good, for it differed not from a naked human body, except that it was somewhat more ruddy. But it was let down almost in a perpendicular line towards the earth below, and then became somewhat, though not entirely, fiery; but after some delay it was conveyed to Gehenna. It was their holy which they had profaned, and which therefore appeared in this manner.

3468.

When this quasi human body was let down toward the midst of Gehenna, then those who were there perceived a certain charge; their lasciviousness, which was fiery, was diminished, because the delight of the other lasciviousness was greater, as it was given me to perceive. It appeared from this that their lasciviousness was more outrageous than that of those in Gehenna, for which reason they could not be sent into it. The fire of Gehenna is redder, like the fire of flame, but their fire was represented as white, and like the flame of an intenser heat. Their passive life in like manner is represented as of a snowy light, for they represent the light of winter; but when coupled with their nefarious and abominable lasciviousness, it was of a flamy light.

3469.

When it was found that the fire of Gehenna would not coalesce with the fiercer fire of this flame, then those from Gehenna who were of similar quality drew near to them, and both parties forming themselves into a band, were thence wafted about. I then supposed and said that a new Gehenna would be formed of those of this character, and that for this reason they were borne about as described. But they could not remain in that sphere, and came above my head, and there remained for some time stationary. I learned that they were exceedingly numerous, from a hissing kind of whisper, which cannot be described. They were sometime above my head, and whispered with a horrible hiss, but quite unlike the Gehenna that had previously approached my left ear, concerning which I spoke, if I mistake not, before, and the whisper of which was hoarser, because from a more dense flame of fire. But this was more subtle,

because of a more subtle flame. It extended itself around my head, from their pretending such principles of holiness. They were afterwards driven to a region in the rear, or in a back direction, as if to be remitted from the world of this sun into the open universe, where beings like them are supposed to be, and there to be plunged into their lakes. Where they were afterwards driven to I know not. I perceived at the same time that my eyes were weakened, especially the right. - 1748, October 4.

3470.

CONCERNING SPIRIT, THAT IT IS EXTENDED. I conversed with those who, in the life of the body, believed that spirit was not extended, and who, moreover, from such a principle, had irradiated phantasies to that degree that they would not admit even the use of a term implying the idea of extension. Upon being aware of the fact, I inquired of one who was deeply rooted in this persuasion, what he now thought respecting the soul or spirit, whether it was extended or not, reminding him that he saw, heard, smelt, touched, and had appetite, just as if he was actually in the body; that as to touch, for instance, he enjoyed it most perfectly; besides the various cupidities of which man is possessed in his corporeal life, and (:now:) that he was even in similar thought. He confessed that during life he had been of the opinion that the soul or spirit was not extended, and consequently that he would admit nothing, not even the use of a word, which would involve such a belief. He was then held a while in the idea in which he was when he thought thus in the world, and he then said that spirit was thought. But I answered him as if he were still living in the world, by inquiring whether sight could exist without an organ of sight or an eye. Sight in itself is not extended, but the eye or organ of sight is extended, as are also the objects of sight, but not sight abstracted from organ and object. So also with thought, which is internal sight. I asked him whether he could conceive of thought or internal sight apart from organs or organic substances, just as sight could not be conceived of without an organ of sight, adding that thought viewed in itself and without an organic substance, was like vision, of which extension could not be predicted; and if internal sight or thought were practicable without an organ, I demanded from what source or by what means. He then acknowledged that he had, during the life of the body, indulged the phantasy of supposing that spirit was only thought, but not organic; he now however manifestly perceived that it was organic.



3471.

The cause is hence manifest why the learned do not believe in a life after death, nor in spirit, viz., that they abstract thought from its organic [relations], just as they would sight and hearing from their organs. To this we may add, that if spirit was nothing but thought, man would have no need of so much brain as he has, for the whole brain is an organ of the internal senses. Indeed the skull might in that case be wholly emptied of its contents, and still the thought act as spirit. How then can it fail to appear to the learned of the world, that there are organics of thought in the brain, from whence flow invisible fibers, along which the thoughts pass from the [outward] senses to the [interior] organics, and from the organics to the muscular activities?

3472.

Another subject of discourse was the form of spirits; for they know not that they are possessed of any other form than the human, inasmuch as the inmost things of the spirit aspire [and tend] to a form similar to the human body, as the spirit of the parent in the embryo to that form, and the whole spirit of man to the form of the body, but yet to a much more perfect form, one fitted and accommodated to the celestial life. This was illustrated by the case of the nymphae which are transformed from worms into winged insects, and thus into a form adapted to generation and to a life in the atmosphere, and to uses in that their heaven. This form is altogether unlike the form of the worm, because the use creates the form. But that spirits are not [earthly] bodies, is manifest from this, that the [earthly] bodies answer to the worms, and are the food of worms, but in the other life the various viscera, as the ventricle, the intestines, the liver, the heart, the lungs, are of no use, for these are all formed for the sake of the blood, and this for the sake of the muscles and the organs of sense, that the man may be able to live and act in the world. Wherefore the forms of spirits are much more perfect, and the cause of their representing the human form has already been stated. But of what quality are the forms of spirits, it is not, for various reasons, given to know. - 1748, October 4.

3473.

WHAT APPEARS CLEAR TO MAN IS OBSCURE TO GOOD SPIRITS, AND THE REVERSE. I spoke with spirits to the effect, that I ought to write in such a manner that men would understand and perceive its drift; for if I wrote according to the understanding and perception of spirits and angels, it would be so obscure to man that he would scarcely apprehend anything; it would be in fact involved in darkness, although spirits, good spirits, and angels, can scarcely believe it, because, being in light themselves, they naturally conclude that that would be clear to men which is clear to them. It was therefore given to say to them, that that which is clearly manifest to men would be obscure to spirits, who understand and perceive the ideas of thought. In like manner that which is clearly manifest to spirits would be obscure to angels, because they are in the light and affection of ideas; for if angels perceived in the same manner with spirits, their perceptions would be gross, and as if clouded by darkness. It follows, moreover, on the other hand, that what is obscure to man, is manifest and clear to spirits; and what is obscure to spirits, is manifest to angels. - 1748, October 4.

3474.

OF THE PROPRIUM OF MAN, SPIRIT, AND ANGEL, AND A CLEARING UP OF TRUTH RESPECTING IT. When engaged in writing and saying that the proprium of man, spirit, and angel was in itself nothing but pure evil, certain spirits of an interior quality insinuated that they had a proprium which was not evil, namely, an inward and still inmost mind; and that the inmost gave to the inward the power of becoming celestial and spiritual. I had never heretofore supposed any otherwise than that there was an inmost mind in man which does not exist in brute animals; but they insisted that these minds, the inward and inmost, are their proprium, and because they are receptive of celestial and spiritual things from the Lord, and give its faculty to the proper mind of man, that thus they had not evil, but good. But it was answered them that these inward and innermost minds were not their's but the Lord's; and that theirs was a natural mind, which was altogether perverted; and that if a spirit or angel were deprived of his proprium, which pertains to his natural mind, the interior [or higher], as well as the lower, he would be utterly deprived of life, which was also shown to the spirit by a slight experience, and he confessed that if the experiment should proceed farther he would become nothing. But that the propiate

and natural mind may be obsequious to the truly spiritual and celestial mind, the matter is so ordered that it shall not be effaced and nullified, and thus made, as it were, obsequious, for in that case one would feel nothing of himself or of his own, but his propria are disposed into a form that may be compared to a rainbow, in which the colors derive their origin from black and white, answering to the propria of man, to wit, his evils; these are disposed by the Lord that the man may live, as it were, from his own life; and the less of remains there are, the less has he of life from his proprium. Therefore, for one to claim to himself an interior and inmost mind, by which the Lord gives power to the natural mind to become what it is, is to claim for himself what is not his proprium, for neither man, spirit, nor angel knows anything of these minds.

3475.

Besides, unless those minds should be in a state of perfection, man could never be reformed. The more interior mind is mere potency when man is born, and is opened by the inner that it may give to man the faculty of understanding and perceiving what is true and good. So also, when the false and evil is much increased, and penetrates towards the interiors, just in that proportion the more interior mind is closed, that is, so much less of remains is left, which is everywhere shown. As to what pertains to infants, their inner mind is opened according to the ideas of infants in heaven.

3476.

CONCERNING THOSE WHO ARE INSANITIES FROM INQUIRING WHAT GOD WAS EMPLOYED ABOUT FROM ETERNITY, BEFORE THE CREATION OF THE WORLD, AND WHO THENCE INFER ON ORIGIN EVEN OF THE LORD HIMSELF. Those who remain [in great measure] corporeal, very much as they were on earth, cannot reason, so long as they are of this character, otherwise than from corporeal and material things, consequently from the most finite and exterior, judging, for instance, of celestial happiness from the pleasures of the body, and of everything spiritual from the sensual joys of the flesh. Some of these also, when they reason, fall into speculations grounded upon the most finite things, as time and space, concluding from time respecting the eternal, and from space respecting the infinite, not knowing that in the other life there is no notion of time or space, for those who have lived

thousands of years know not that they have lived a minute; and those who were locally the most remote from me, as in the Indies, or in other earths, compared with the distance of which, all the distances on our earth vanish to nothing, were yet made to be present in a moment of time. Wherefore the notion of time and space is not given to spirits, except to those who are corporeal, and while in corporeals. But a [true and correct] notion does not obtain even with them, because [interior] reflection is not given them, and without reflection a [true] notion does not exist, as is evident from the case of a man in the body who does not reflect upon corporeal things of this kind; he is not then in the notion of them. This is written in the presence of the angels, and thus with the angels.

3477.

Hence it is that some engage themselves in reasoning from time concerning the creation of the world, and thus concerning God, what he did prior to the creation of the world; and because they have no other notion than that of time, some say that he was then thinking how he should create the world, and the things that are in it, and how he should foresee and provide for everything in particular. Thus they draw absurd conclusions, and those of them that are altogether corporeal [infer] that God began to exist with the world, thus that nature is God, or that God existed from nature; besides other things [of the same kind].

3478.

Some corporeal spirits, when they were in such a phantasy, were unable to perceive time from eternity. They could indeed perceive an eternity to come from this, that there is no end of time, and that thus it is time without end; but time from eternity [past] they do not conceive; and when their reasonings extend in that direction, they fall into such absurdities; whence the naturalists confirm themselves to the utmost that nature is God, and God from nature.<sup>35</sup>

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<sup>35</sup> "Men cannot but confound the Divine Infinity with infinity of space; and as they cannot conceive of the infinity of space as being other than a mere nothing, as it really is, they disbelieve the Divine Infinity. The case is similar in respect to eternity, which men cannot conceive of otherwise than as eternity of time, it being presented to the mind under the idea of time with those who are in time. The real idea of the Divine Infinity is insinuated into the angels by this, that in an instant they are present under the Lord's view, even from the farthest extremity of the universe, without intervening space or time. The real idea of the Divine Eternity is insinuated into them by this, that thousands of years do

3479.

From this it may appear how men fall into impious principles and direful phantasies, when from things philosophical, material, sensual, corporeal, yea, natural and finited to the lowest degree, they reason concerning spiritual and celestial, and still more, Divine things; which results from their not being in true faith, so that the Lord might lead each and all their thoughts; whereas they on the contrary lead themselves, for such things arise from their proprium.

3480.

Some spirits were of such a quality that in reasoning concerning the creation of the world, [they made it a question] what the Lord could have been before the creation and from eternity, and [finally inferred] that eternity could not be predicated of the Lord; besides other outrageous things of like nature.

3481.

When I was myself led by them into such phantasies, in order that I might get free from them by having their fallacy exposed, it was given to ask them, whether they could conceive of anything existing beyond the bounds of the universe; whether there were any space without the universe; and if there were, whether this extended to infinity; for no termination can be conceived if space is conceived; thus how there could be space without space, or the infinite, which cannot be predicated of space (:some suppose that there God is, because he is infinite:) wherefore those who had been in such phantastic conceits in the life of the body, appeared to themselves to be conveyed without the universe; and some of them, when there, armed their condition to be so much to their mind, that they wished to remain there, aloof from the [troubles and] annoyances to which they were subject in the created universe. But while held in the phantasy that they were out of the universe, as things appeared to them according to their phantasy, they then began to reason concerning that non-space beyond the universe, as having no limit; wherefore they seemed to themselves to advance still farther, till at

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not appear to them as time, but scarce otherwise than as if they had lived a minute. Both ideas are insinuated into them by this, that in their NOW they have together things past and future; hence they have no solitude about things to come, nor have they ever any idea of death, but only an idea of life: thus in all their NOW there is the Eternity and Infinity of the Lord." - AC 1382.

length they saw there certain beings, who spoke to them, and whom I also heard speaking, and saying, that they were in the terminus beyond the universe, and in fact that they themselves were termini, and if they approached that they should swallow them up. Whereupon they were smitten with terror in the prospect of being devoured if they ventured farther, and indeed seemed, from the effect of their terror, to be, as it were, actually devoured; thus deeming themselves reduced to nothing, and compelled to vanish away. Those who thus stood in the terminus, or as being themselves termini, were described as a kind of statues, yet neither of stone nor wood, but as somehow animated, and yet not animated; whether cold or hot, could not be determined, but they seemed to be both. These [reasoners] were those who in the life of the body had been in such a phantasy, viz., that of confounding the Divine infinite with infinite space, so that they could not conceive the infinite of the Lord except by the infinite of space; wherefore because they could not conceive the infinite of space, neither do they admit the infinite of the Lord.

3482.

I was also [as remarked above] held by them in that phantasy, though still recollecting my former state, but I was delivered from it by the Lord by thinking of infinite space as not being space beyond the universe, which is without bound. The idea thus falls into the inconceivable, and as this is true of the thought of space, so also of that of an eternity before the creation of the world. I was afterwards led by the Lord himself into a certain perception of forms, the idea of which exceeded immensely all the ideas received by geometers, for even the lowest human forms, as those of the intestines, so vastly surpass the forms apprehended by geometrical ideas, that they can by no means be perceived by them. And as this is true of the intestinal spires, and their consequent forms, so also far more are the forms of their operations such that the most subtle of them cannot possibly be conceived from geometry and its calculus of infinities, as they indefinitely transcend all such calculus. What then can be conceived from geometry of the forms of the still more subtle organs, and what of the vital forms, or those adapted to the reception of life, which immensely transcend the organic forms and [baffle] the sight? Hence it appears in what manner the human mind acts upon spiritual, celestial, and divine subjects; that it cannot reason even from the

excretions of the intestines, [and show] how they are separated, which it cannot perceive from their calculus of infinites; wherefore they reason from the very dregs of these excretions, the most vile and sordid of all things.

3483.

There was shown to me a hand before the left eye, upon the sight of which it was given to perceive that it signified that they were inveigled by such a phantasy; for as long as man or spirit holds himself in phantasy respecting the creation of the world, whether, according to the opinion of one of the ancient philosophers, it was from eternity, or not, they are borne away into direful conceits respecting the orientation of God from nature, thus respecting nature that it is God. This phantasy once imbibed, so long as they remain thus corporeal, as remarked above, easily and spontaneously recurs, and thus obtains the mastery; and if they confirm themselves, [they will maintain] that nature is God, especially the geometricians, who think that nothing can go beyond or rise above their science, when yet the utmost extent of geometry cannot reach to the point of detecting the coarsest process of fecal secretion; and as to the form of the intestines, geometry with its whole array of infinites cannot grasp it at all.

3484.

Wherefore, that I might not be held in things so extremely ultimated and finite by the Lord, there was given me a notion of forms entirely transcending all geometrical forms, for geometry is terminated in the circle, or in curves referring themselves to the circle, which are merely terrestrial, and do not embrace even the lowest of the atmospheric and aqueous forms. From these lowest or terrestrial forms, it was given, by the removal of imperfections, such as the causes of gravity, rest, <sup>36</sup> cold, and so on, to perceive forms which were free from the operation of such causes; and that then there remained forms still more free from them, and others freer still, till at length forms were given in which nothing could be conceived but centers in every point, so that they consisted of mere centers from whence were all circles and peripheries, each of the

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<sup>36</sup> From this, and from what occurs elsewhere in the philosophy of Swedenborg, it appears that motion is to be regarded as a more native state of elementary matter than rest. -Tr.

points of which represented centers, and from these centers still had respect to similars, till the lower form being removed, in which were those termini signifying the boundaries of space and of time, I saw myself carried forward to forms almost entirely void of limits and thus taken out of relative to spaces and time. But all these forms are yet finite, because an idea of them can be conceived by a certain abstraction of those things that are more finited, though they yet remain finite; wherefore all such forms are still within nature, and are without life. Consequently as long as the mind detains itself or is detained in such forms, it still falls short of the sphere of life; but the things that are within or above them, are living from the Lord, but still organic, because even they have no life of themselves, any more than the forms within nature. Wherefore no one by any kind of abstraction can conceive of the forms that are within the natural, as I now perceive while writing concerning forms on the paper before me, being forced thus to confess that there are spiritual forms within the most subtle forms of nature which are never perceptible. - 1748, October 5.

3485.

CONCERNING DIPPEL. A certain one was for some time at my left side, who attempted wicked things; I did not know who he was, because he acted with much subtlety, so that I was scarcely aware of his influence, but yet it was given me to perceive it. He was also, as it were, within me on the left side, and I called him a most vile devil. He then receded to a station in front a little higher up, and spoke, but he induced a common [or general] sphere of ideas, which cannot be described. It was however such that there was no idea of particulars, and yet he spoke as if from particulars, for all discourse is of particulars. A similar sphere I do not recollect of having perceived before, that is, of one's speaking in such a general kind of sphere. His sphere therefore was the sphere of his nature, the nature of one who was bound to no principles, but was in general opposed to all, whoever they might be, of whatever principle or whatever faith. He therefore arrayed himself against all, and could ingeniously refute and vilify them, while he himself knew nothing of truth and good. I afterwards wondered that such a genius [or character] should exist - one that could refute others with so much dexterity, and sting them so keenly, when yet it was not from the knowledge of truth.



3486.

He afterwards approached nearer, and appeared at first black in the face. At length advancing still nearer, and being in a certain light, he took an earthen flask, of a grayish white appearance, and came up to me with the flask in his hand, that he might offer it to me to drink from, at the same time insinuating that it [contained] excellent wine, so that I begun to be almost persuaded to comply, for I knew not who he was; but I was presently informed that it was Dippel, and that he displayed this flask of wine because he formerly practiced the same stratagem, when in consequence of his becoming angry with anyone for contradicting him, he would give him wine containing some poisonous mixture, that he might destroy his understanding, and cause him to know no more what he said than if he had been an infant. He was moreover of such a character in respect to those whom he deceived, from whom he took away, as it were, all understanding of truth and good; and even those who adhered to him [seemed to know nothing] except his own opinion. I had myself been among those who adhered to him, and had heard the various things collected from his writings, but could not retain in memory the least item, nor know what I thought, nor even help thinking things absurd. Such was his contrariety even to those who adhered to him, as to take away all their intelligence of truth and good, and leaving them in a kind of delirium, not knowing what they were about: yet still they adhered to him. Whether therefore he gave such a poisonous draught to anyone, or whether by the flask and the wine was signified such a quality in himself which he imparted to others who adhered to him, I know not; it might be both.

3487.

His quality was represented to me by a great hurdle [or crate] of teeth of a yellowish hue, like teeth indeed, but so large as to be monstrous, so that the entire face was apparently nothing but teeth.

3488.

CONCERNING [CERTAIN] EXCELLENT SPIRITS OF ANOTHER EARTH, SIMILAR TO THE PRIMITIVE OR MORAVIAN CHURCH. A company of spirits came to within a short distance of my left temple, and breathed upon me with a certain kind of speech, which, however, I did

not understand. But thinking it might be within the sphere of my thoughts, I felt it as something softer than I recollect ever to have experienced before, blowing like a very gentle aura first upon my left temple and left ear upwards, extending to the left eye and slightly towards the right, then to the lips, especially from the left eye, and when it reached the lips it entered by the mouth, and thus as I supposed, through the Eustachian tube into the thought. There was then given a communication of thoughts, so that I perceived theirs, and they mine. They then stated, in cogitative speech, by what manner the utterance was effected, viz. by moving the lips, which were similarly moved with me, as also the tongue for a short time, which was a common act [to them all], for there ought to be a common where there are particulars. Moreover their thoughts were communicated by [the fibers of] the lips, and it was said in thought that they thus perspicuously conveyed their ideas to others. I was able thence to conclude that they were from some other earth, from their speaking [by the simple motion of the lips], but from what one in particular I was left in ignorance. From their confession of faith I was prompted to think them from the earth Jupiter; for in every earth there are various knowledges of faith, as there are also in our own, and our Most Ancient Church was extremely similar to that [to which these spirits belonged]. Their speech was moreover marked by another common peculiarity, viz. that it was effected somehow by the lower jaw, which with me, as well as with themselves, they made to protrude beyond the upper lips: <sup>37</sup> quae maxilla simul movebatur a gingivis, quam motionem habebant, a mea maxilla cum gingivis, et labiis. <sup>38</sup>

3489.

They confessed that they acknowledged the only Lord, which led me to conclude that they were from the earth Jupiter, as also that the proprium with them was only polluted. Concerning these things, and also perhaps a third topic, I conversed with them, but the third I do not recollect, though I inferred that they were in the true faith. They then said that I

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<sup>37</sup> We have left untranslated the concluding sentence of the above paragraph, because we know not how to understand it. It evidently points at some difference in the motion of his jaw and that of the spirits in question, but the precise nature of the difference is to us unintelligible. -Tr.

<sup>38</sup> Note on the lateral margin:- "They pertain in the Grand Man to the province intermediate between the cerebrum and cerebellum, thus to the region of thought or intellect in the cerebrum, and to that of affection or will in the cerebellum. Thence it is that intellectual and voluntary things act with them as one, the face speaking and the eye at the same time, as it were, thinking."

was impure, for they declared of what character I had formerly been, which they perceived immediately from my sphere; wherefore I said to them that it was as they had confessed (:which was the third topic just mentioned as forgotten:) viz. that all good is of the Lord, and that in themselves there was nothing but evil, therefore all their good was from the Lord, and they themselves, considered in themselves, were devils and infernals; consequently the Lord alone had delivered and saved them from hell, as he had us. In farther conversing, they asked me why I spoke with devils? I replied that it was permitted me, and that too with the very worst of the devils, from whose inflatus alone man, as to all that is his own, is liable to be spiritually destroyed. I informed them also that the devils of this character were once men, and some of them, whom I had known in the life of the body, were men of eminence, and of whom I had never supposed any such thing as that they were devils, or would become devils, but that they would rather become better; <sup>39</sup> for it would be unreasonable to suppose that the Lord would permit anyone to be punished in hell, much less to eternity, for [the sins of] a short life, especially as each one considered his principles to be true, and was thus fixed in his persuasion. It is not to be thought therefore that the Lord would suffer anyone to be punished, much less without intermission forever, except with a view to reformation, as whatever is from the Lord is good, and for a good end, but eternal punishment could have no [such] end. This was the reason that I answered them so harshly, and called them, as to their proprium, infernals and devils.

3490.

Their respiration, which was interior, within the umbilical region, was communicated to me, but flowing up and down through the breast, it was not perceptible.

3490\_1/2.

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<sup>39</sup> Dr. Tafel's note on this passage implies that Swedenborg's meaning here is, not that be supposed such persons would be regenerated, but that they would be subdued, and thus ameliorated. As to the paragraph that follows, respecting, the eternity of punishment, it is probably to be considered as expressing Swedenborg's opinion during the life-time of the persons spoken of, and before he became the subject of that full enlightenment which he afterwards received; for he is elsewhere extremely clear and emphatic on this subject. Thus, AC 10,749, "The life of man cannot be changed after death; it remains then such as it had been, nor can the life of hell be inscribed into the life of heaven, since they are opposite. Hence it is evident that they who come into hell remain there to eternity. " -Tr.

It was given me to think concerning the primitive church, of which some supposed those spirits to be; wherefore some from the primitive church came near, who were very similar to them, but they did not speak by the [simple motion of] the lips, nor did they flow-in in like manner; they flowed-in by an afflatus into the upper region of the head, from about the separating line between the cerebrum and the cerebellum, towards the forehead, thus above and almost within the brain, and that they who come into heaven and thence the breath they breathed upon me flowed into the interior of the thorax and crosswise to the left of the nose. It then first filled the thorax with respiration, and thence passed to the region of the umbilicus, where they respired inwardly from the umbilicus through the back of the thorax, the breath scarcely reaching to the mouth. The respiration was thus reciprocally inwards, but not evolved outwardly; that is to say, [it passed] from the umbilical region to that of the thorax towards the back, and then upwards towards the neck, and thus with a reciprocal rolling, which was sufficiently agreeable.

3491.

I also heard from these the same confessions of faith, viz. that the Lord ruled the heaven; that all good was from the Lord; and that with them was nothing but defilement.

3492.

But I still recollect that it came into my thought that these spirits were not from the primitive church, but from the Moravian church; and thus is it now said, that they were from the Moravian church, among whom an image of the primitive church is preserved.

3493.

THAT THE KNOWLEDGES OF FAITH MAY BE BROUGHT, BY DISPUTATIONS, EVEN TO THE POINT OF DENIAL. I spoke with spirits who supposed themselves to be in true faith, and who acknowledged with the mouth and in a scientific way, that the Lord rules the universe; that all good is from Him; and that everyone's proprium is nothing but evil; all which they affirmed. But I remarked to them that those things which are luminously clear in themselves, when they fall under discussion, come into obscurity or ignorance, and from ignorance or obscurity into doubt, and from doubt into denial, and thus man

becomes an atheist. But they replied that it could not be so; and this was asserted among them because they had confirmed in themselves the knowledges of faith, and were thus able [without danger] to dispute with others and even to induce obscurity. I added from experience, that they might doubt, and even seem to themselves to deny, because the sphere of certain persuasions is such that it is able to extinguish spiritual things, as was said to me respecting the antediluvians; but that those who are in faith, and in whom the Lord has deeply rooted and confirmed the knowledges of faith, although they seem to themselves, from the sphere of persuasions, to be driven to denial, yet that is dispelled (:which is sometimes represented by removals:) negation being first driven away, then doubt, then obscurity, till finally they are established in light; that is, in knowledges. Hence it appears that nothing can injure those who are in faith, although they should be in the midst of devils, and in such spheres as seemed to threaten destruction. - 1748, October 6.

3494.

CERTAIN MAHOMETANS CAME ALMOST IMMEDIATELY AFTER DEATH INTO CHOIRS [gyros] OR CONSENTING HARMONIES. I heard a certain sonorous though somewhat hoarse-voiced choir, which I knew at once, from the gyre and the sound, to be composed of Mohometans. It was [as I remarked], of hoarser or less flowing sound than that of any choir I had before heard, and I was informed by others that they were Mohometans, who had died three or four days previously. In like manner I heard a choir of Mahometan women, of whom the same thing was said. That they were Mohometans was given me to perceive by the communication of their delight when they heard that the women were near. They held on during the whole night, and I heard at length that they formed their choirs with peculiar rapidity and ease, as they were in fact almost initiated into the harmonies in the space of one night; for these choirs are formed from all speaking and thinking as each one, and each one as all. Certain spirits remarked that Christians were seldom inaugurated into these choirs and harmonies in short of thirty years. - 1748, October 6.

3495.

HOW ONE SPIRIT LEADS ANOTHER TO THINK AND SPEAK. When writing concerning freedom, and saying that he who is led by the Lord is

free, and he a slave who, in his own opinion, is led by himself a spirit applied himself to my left side, thinking that he was free because he spoke from himself. But it was given to say to him, that he was not [led] by himself but by others, and by those too of such a character, that they would kill him if they could; and I asked him if it were not better that he should be led by the Lord, who gives every good, or wills well to all? When he still persisted in thinking that he was ruled by himself and spoke from himself, it was shown him by what spirits he was led, and what ones spoke through him, and that when these spoke others spoke in them and led them, and so on successively to the number of five, six, or seven, who confessed that they spoke through them one from another, while they supposed that they were speaking from themselves. It was observed that they formed a certain circular spire, and that thus the influx of the Lord's life flowed in through a kind of perpetual-spiral form. But this form no one can know but the Lord.

3496.

CONCERNING THOSE WHO ACT THROUGH THE GOOD AFFECTIONS OF MEN, AND THUS BEND THEM TO THEIR OWN PURPOSES. There was a certain spirit whom I knew during his life, although ignorant of his ruling motives and modes of action, but who in his time was highly esteemed for his endowments of intellect. With this person I conversed, and he flowed-in in a general manner, his influx differing but little from that of those who act without any fixed principles of art [or method]; but as he assumed only such things as are agreeable to a man, and are termed good affections, to these he assented; as for example he would introduce infants, and thence exhibit pleasant spectacles, as it were, and such like things, that he might allure the good. In this manner he attracted their minds through their good affections. It was discovered also that he was possessed of conscience, as he was unwilling to do anything contrary to the sense of goodness and truth. I perceived also his tenderness, that he would not harm those who were in mutual love, which love was represented by an infant surrounded by rays and carried by a mother, as the Lord when an infant is sometimes represented. When he was told to desist [from this conduct], he said he would not desist unless the Lord should save him; and because he was of such a quality as to act by good affections, and the like, and because he could be prompted by a certain tenderness of conscience, he was

received to the society of those of similar stamp, and thence acted by a gentle influx which cannot better be described than by comparing it to something pearly and yet flowing, and [which was directed] to the tunic of the left eye. [Those of this character] acted by their wills inwardly, but yet they are those who pertain to the outer tunics of the left eye. Their afflatus is somewhat cool, and this coolness is now felt especially in the region of the left knee. He flowed in also by respiration into the left side of the breast, affecting my sensation, as far as I know rather pleasantly than otherwise. Such therefore are those who correspond to the outer tunics of the left eye. - 1748, October 7. They are those moreover who, from a peculiar tenderness of conscience, protect whatever belongs to the left eye.

3497.

To this class, however, belong some that are evil as well as those that are not evil, and their quality may be understood from their resemblance to Dippel [mentioned above]. They are such as have general ideas, not being bound [or devoted] to any particular principle which they have confirmed to themselves. These general [or vague] ideas which distinguish such spirits are not easily described. They held my mind set loose, as it were, from everything certain and determinate, and acted as if roaming abroad in an open field, so that unless certain others had retained my thoughts in a measure restricted, I should have had no proper sense of anything, so diffusive is their sphere. And yet, what I could not but wonder at, they were able, even in that sphere, to speak of things that were [definite and] certain, and if such [spirits] were not detained in ideas of speech, I should scarce know that they existed, for it is, as it were, a common sphere of spirit as a whole [totius spiritus]. Should the operations in the body take place according to it the motive fibers would be so relaxed that a man could scarcely restrain his evacuations, which it was also given to experience. In fact they had nothing else of a determinate character in their minds than the wish to lead good men by good affections and evil men by the cupidities of evil; and because they are in this general idea, and not determined by life, they that are good can mingle with many societies of the good, and there be fixed and determined, but not to anything that is not good, as was clearly ascertained. The evil, on the other hand, can mingle with many evil societies, and there be fixed. Those that are in such a general state of

ideas reflect but little upon other persons, though still many things fall into their thoughts; so that they do not know, until they begin to reflect, that they are actually drawing others over to their interests. - 1748, October 7.

3498.

CONCERNING THE HOLLANDERS IN PARTICULAR, WHO SEIZE BY CRAFT AND DECEIT THE GOODS OF OTHERS. A certain spirit, obscurely visible, was present above the head, which I perceived from the stench of his teeth, and a still more horrible foetor, and also a little after by a smell as of burnt horn or bone; and inasmuch as he was not clearly visible, I supposed he was some one of the class of spirits thus distinguished, but I was informed that he was one of the Hollanders. There then came up a vast crowd of these above, below, behind, like a cloud, whom I perceived to be of the same stamp. Those who were detected as being above the head, I supposed, from their partial invisibility, to be of a peculiarly subtle genius, and thus spiritually wicked; but I was informed that where a sphere is spiritual such persons are not clearly visible, but that in a natural sphere they appear distinctly to each other, as those who are thus natural think nothing of spiritual things, nor believe in a hell or a heaven, or in the existence of spirits; consequently they are naturally but dimly seen.

3499.

They came in front above and spoke with the greatest earnestness, striving in the meantime by every cunning art to prevent anything being divulged concerning them. The particular arts they employed it is not necessary to relate, only that they aimed to snatch away the ideas of others, and that they induced a multitude of illusions with a view to prevent their detection, which was continued for a long time. Hence it was given to know that they were of such a quality in their lifetime as made them unwilling that anything they did or thought should be exposed, assuming a counterfeit face and speech, and all with a view to defraud others of their property. As a consequence of this habit, contracted in the life of the body, they fall into a similar practice, in the other life, of seizing whatever comes in their way, and concealing their thoughts and actions, though I do not recollect of their resorting to false pretenses and actual lies, only that they employed a species of craft in



concealing their transactions, and by a simulated cast of countenance deceiving all they could. They continued this practice for nearly ten or twelve hours, laboring with all their might to prevent exposure. I did not perceive a manifest fraud, and they now convey themselves stealthily away.

3500.

Speaking of their business proceedings, I perceived that their life was not so much wrapped up in money as in business itself; for their riches did not consist in money laid up in coffers, nor in their merchandise itself, of which they think comparatively little, but in business itself, which was their end and their life. It was however common to them, at least to some of them, to have magnificent houses and suburban dwellings, where they lived luxuriously; but this was the case with a few only. I conversed with them [at length] on this business propensity, which was their life and soul, and their desire for possessing, by whatever art and management, what others possessed, even in any part of the world, and their thinking that everything must belong to them. Concerning the Jews, they said they hated them on account of their foreign traffic, but as to business, as they draw much money into their country by various secret methods unknown to them, they regard them with a degree of tolerance. But as they were unable to defraud them of anything, they had no dealings with them, though in point of fact they preferred them to all others, thinking that by their means they could attract the good of others to themselves.

## 3501-3550

3501.

It appeared from this that they were not at all touched by the love of the neighbor. It was shown also that they were prompted to destroy the innocent, which was represented by an infant that they wished to kill; for such is their sphere, that when they see an infant, they burn to slay it; and some would even, if possible, slay innocence itself. That they cherish love for their children was shown by a mother's kissing an infant; but it was said that their love was like that of brutes, which also love their young.

3502.

It was said and perceived respecting them, that as soon as they enter into the other life, their rich men seem to themselves to dwell in splendid palaces, and to live in other respects as they did in the body; but as the life is successively changed, they by degrees pass from these into viler and viler habitations, till at last they are left without any; thus they are deprived of their [fancied] riches, and become poor, which they are forced to acknowledge, and then they wander about seeking wages; and because their quality is such, they are rejected by the societies to which they come, and every where subjected to some kind of penalty by loss. Thus their life is successively changed to its contrary, and they become mere refuse and offscouring, and exhale the fetid odor of [decayed] teeth.

3503.

I conversed with these persons on various topics, as for instance that in the other life no respect is paid to persons; that the rich are saved equally with the poor; that men may become rich, and engage in business like the most active of that class, and still be saved, for everyone is regarded according to his end and love; that there are those of their rich men who did business in like manner, that yet enjoy eternal life; and that the greater part of the poor are worse than they, and are rejected. But they urged, on the other hand, that if they are saved, they must renounce their

business and give their wealth to the poor, which would render them miserable. But it was given to reply, that the fact was not so; and that their rich men who were good and were saved, felt entirely otherwise. They know too the grounds on which this conceit is founded, but they explain them according to an interior and truer sense. Thus, for example, they who in saying the Lord's prayer, which I recited to them, pray that the Lord would not lead them into temptation, such persons, if truly Christians, are at once aware that the Lord leads no one into temptation, wherefore they do not abide in the letter, but in the interior sense of the letter. So also in regard to what is said about the rich young man's being commanded to sell all his goods and take up the cross, this too is to be understood otherwise in the interior sense. But the persons in question give utterance to such sentiments with their lips, because they are addicted to filthy lucre, and wish to live their own nefarious life. They said, moreover, that unless the acquisition of riches was allowed, they would have no means of defending their little commonwealth against their powerful hostile neighbors. But it was shown to them that scarcely anyone acts from such a principle [of patriotism], but that it was a mere argumentative fetch; and that they might besides abound in wealth without desiring to deprive others of what belonged to them.

3504.

I heard also what were the punishments of such, viz. a rending from the loins, the chest, the head; but what they signified as pertaining to the loins, the chest, and the head, I do not yet certainly know.

3505.

I heard, moreover, that some [of them] do not acknowledge the Lord, still less that he rules the universe, and yet that they did acknowledge a certain supreme Being, which rules, for they are taught by their experience in business that there is such an overruling power, inasmuch as success crowns the efforts of one and not of another, how diligently soever he may labor. From this cause it is that they pray and perform sacred rites, having regard however to private ends and other considerations.

3506.

When the conversation turned upon their republic, and they said that they act in this manner and become rich that they might be able to resist the enemies that bordered upon them, it was said to them, that this could not be their real end, for if they should learn that larger gains were to be made elsewhere, they would immediately convey themselves thither with their wealth, and leave the republic to take care of itself, which they confessed; beside what was said above, that they might increase in opulence, and still not be deprived. It was also shown them that business was not in itself an evil, for men might manufacture swords, muskets, and gunpowder, and yet be good men, although thus fabricating instruments which were destructive to the human race; for they do not think of nor regard the use to which they are to be applied; they only think that such things are necessary for the defense of society, which they surely are while societies are such [as they are].

3507.

From being so dominantly natural, they scarcely know that they are in the other life, or what spiritual life is, of which also they were ignorant in the life of the body, despising and scoffing at those who discoursed of spiritual life. When in spiritual spheres they appear only as fetid teeth, their faces being so retracted above that scarce any face appears, which was manifest in a variety of ways.

3508.

That the Hollanders are of different life or different nature from other nations is to be inferred from a variety of considerations, as that other nations, besides aiming at the acquisition of wealth, have also an idea of something honest, pious, religious, learned, and friendly, which they hold in esteem, as they do also those who are distinguished by these traits, but the Hollanders are altogether of a different genius, esteeming nothing in comparison of gold, and making light of everything except rich men.

3509.

In speaking with them I asked what they could anticipate from the life of the body, when that life was a mere point of time, to be followed by a life after death, when even ten thousand years were nothing; what then was

a life of fifty or sixty years? When they thought of this they acknowledged [the weight of the suggestion].

3510.

They were moreover invisible to other spirits, who said they knew not where they were, nor how they get into heaven. They were also scarcely visible to me for the space of more than a whole day, and yet they operated very strongly with me, especially to prevent my writing anything about them, which power of acting upon me I perceived [in this] more strongly than in any other way, besides that they would not admit, but rather ridiculed the interior things [which I stated]. They acted the more strongly, more so in fact than any others had done before, in order if possible to provoke me to anger.

3511.

That they are thus invisible arises with them from a natural cause, viz. their unwillingness that men should know their thoughts. Hence they are silent, and conceal their designs, and ponder upon the characters of others, and how they may be made useful to their ends. From this taciturnity, and the desire to veil their ends from others, they contract this character of invisibility, notwithstanding they are natural, and thus it is that other spirits know not where they are, nor in what way they enter heaven. There is another spiritual cause of the same fact, and that is, that they think so grossly of spiritual things and of the other life, believing, in their own fashion, simply in a Supreme Being, whom they acknowledge, but not diffusing their thoughts over a wider field. Hence they tolerate in their temples neither statues, images, nor pictures, lest their ideas should be rendered gross. This was evinced by their immediately flying away and vanishing when an image of the Lord on the cross, which is common in other places, was shown to them. I heard and perceived that they were of such a quality that things of this nature could not fix their ideas, but that they chose rather to abide in things obscure [and indefinite], so that they understand and perceive nothing that is superior or interior to nature, nor do they reason concerning them. On the other hand if they hear anyone reasoning on these subjects they think him insane, and openly make light of all but the rich, whom, from a view to private ends, they shrink from offending, leaving it to others to think and bewilder themselves [as they please], still cherishing the idea

that their interior thoughts may be [at length] laid open. What their quality is was represented by a thin watery fluid contained between substances transparent on either side, which is the appropriate representation of the natural.

3512.

It was shown also that when they were elevated to the sphere of interior and angelic spirits, the speech of their ideas was undulating, and became so wonderfully subtilized that I could scarcely perceive it. From their thus almost vanishing from my perception, I supposed that they were among the angels. They were represented as a thin whitish cloud, in which they were wholly in that sphere, not only the head and body, but also the feet, unlike most others who have their feet in the lower world of spirits. But it was said that those thus elevated think nothing of spiritual things, but only how they may become thus subtilized, which as before hinted, is only a kind of first plane, on which it is possible for them to come into connection [with a higher sphere].

3513.

I heard some speaking from the same sphere, who had been instructed as to who the Lord is; who rules the universe; who are received [by him]; and when thus instructed were convinced and persuaded that the Lord alone is the ruler of the universe, from which they become more constant than others: <sup>40</sup> and as they are then almost entirely in that sphere, they are unwilling to be among or to hear those in the world of spirits, who reason from visible things, and the like, and thus cloud and confound themselves. Indeed they rather deride all such, and renouncing all their speculations, abide in the truth, from which they do not suffer themselves to be drawn away. This character they contract from the life in the body, viz. from the cause above mentioned, that they do not reason concerning interior things, which they say no one can know; and from this also, that in their business transactions they rarely proceed through any other truths to their ultimate object than those that are certain and well-defined, and thus adopt such means and such a policy

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<sup>40</sup> Speaking in another place of the Hollanders in the other life, Swedenborg says, to the same effect, "These afterwards became more constant than others, so that they may be called CONSTANCIES: nor do they suffer themselves to be led away by any reasoning, fallacy, obscurity induced by sophistry, or by preposterous vision from confirmations alone; for they become more clear-sighted than before."- True Christian Religion 802.

as they have learnt from experience will not deceive. Then again, being possessed of a subtlety of thought, which imbues their nature, they see how others err in adopting uncertain counsels and measures, without experience or principle, and thus generally fail of success. That they are of this character, may be known also to others; wherefore when in the other life they are confirmed and persuaded respecting whatever is true and truly good, they follow the same course, the Lord still upholding them in their peculiar nature, from which it is that they are confirmed and persuaded more strongly than others. It is for this reason that other spirits said they knew not where they were, or how they came into heaven. - 1748, October 10.

3514.

They are not instructed like others, because they call [such instructions] reasonings; but when they have wandered about for a long time, not knowing how they can reach heaven or escape misery, they are left to reflect upon the means, and to be aware that they are not in [the use of] the means; the knowledges of faith are then gradually insinuated, and confirmed by reflection, till they are persuaded, they scarce know why; for it is not by means of instruction, as is the case with others. Among these are some in the heaven of spirits who may be called constancies, for they remain firm, nor do they suffer themselves to be led away by any deceit, or art, or reasoning, or injected doubts, or obscurity thence, or fallacy, or appearance, or phantasy, especially those whose life or soul was business, not money, and whose ruling end was a genteel style of living.

3515.

But the sphere of those who have not yet received faith is to those who acknowledge and meditate upon interior things, continually repugnant, more so than that of all other spirits; whence for more than an entire day it was apparent to me with how much difficulty they are brought to the acknowledgement of the interior things of the Word; for they are not delighted or affected like others, by the exhibition of these interior things, but continually resist and fight against them, but in silence, without any open contradiction. They merely offer a general [internal] resistance; wherefore in the world they seem to be brought with more difficulty than others to the belief of those things which are of true faith.

It was shown to me that their sphere conflicts with the sphere of those who are in faith, and who are yet so obstinate that they will not suffer themselves to be overcome. The sphere of the former drove that of the latter, and themselves with it, towards the right, but they still refused to yield, and again drove back their assailants, and so these also, in their turn, the latter, till finally the former, [the nullifidians] were compelled to recede. They moreover sometimes were seen clad in upper and lower garments like men of our earth, but in this dress appeared but obscurely, or as in an obscure vision. - 1748, October 10.

3516.

They everywhere pretended with their lips that it was wholly for the sake of their republic that they were disposed to wrest from others their property, as if to them alone pertained everything in the whole extent of the earth. But it was told them that they had no [real] concern for the commonwealth, but merely laid hold of this as a confirmatory argument, as one does when he undertakes to defend any concupiscence to which he has become addicted. They were therefore remitted into a state which might put it to the test whether, if it had been possible, they would have seized and appropriated whatever belonged to the state and its citizens, and it was shown by an idea communicated to me, that they would have done it, and if the republic could not afterwards have sustained itself, that they would have gathered up their wealth and emigrated, not caring if the whole country should perish. Wherefore it is clear that the argument was post-assumed, and not a proof of their real end, which, if it had been, would have implied the presence of something good. As it was, it implied only evil, as they were wholly contrary to the love of the neighbor, not caring, as was shown, if they should so far deprive families of their substance that they should be compelled to go forth naked with their children and live by begging. There was therefore nothing in them but evil. They wondered when they perceived that they had nothing good in them, which they could not but perceive, as they were such as could perceive what is true, for they know that the love of the neighbor is the principal law: but whether they themselves had ought of this love, except towards the poor who favor [and assist] them in their writing and trading, though they ponder upon it, they find no evidence of it. As to others, they look upon them as laboring under phantasies with which their minds are infected. But when it was inquired whether they were not



wholly contrary to love, and whether this was not still a principle of vastly higher excellence, they were unable to answer.

3517.

Some of them being left to the thoughts which they formerly had of heavenly joy, it was said, that they conceived of it as some kind of joy different from that with which they had been acquainted on earth but whether it was to be preferred to terrestrial joy or not, they could not tell. It was evident, therefore, that they could have no idea of heavenly joy except from earthly. When they were asked what they could exact in the other life, where there was no more business, nor riches, nor traffic, - which are there unknown - they had nothing to reply.

3518.

When it was said to them - but not in my hearing - that they could do nothing by their own efforts towards securing their entrance into heaven, I perceived that they [at once] took it for granted that they were to fold their hands and wait for [the divine] influence; for those of that character receive no other impression. But they were informed that this was not so, that men were to act, but that the work was still to be ascribed to the Lord, who gives power and strength to all; just as the preacher, when he says that the Lord speaks by him, that he directs his thoughts and words, and the like, does not hold his peace, and wait for [the divine] influence, but preaches as from himself, while he still says afterwards that he spoke from the Lord. The principle is the same in other cases. - 1748, October 10.

3519.

They called their priests worldly priests, affirming this of them, because they live at home like others; wherefore it was not to be supposed that they could know anything of a celestial nature, for when they who ought to be of a heavenly character live thus, how could they believe there was anything heavenly among men? They moreover called the doctrine of faith a bond of society, that it was solely for the sake of the unprincipled, that they might be held together in some kind of union. As theirs is such a life of business, it was represented as a life of wintry light; and the sensible cold proceeding from them was felt in the foot and knee.

3520.

The quality of the sphere of their faith was shown when I entered the temple of Paul, as it was then suddenly said to me, that some one had dreamed in his sleep that he was introduced by the Holy Spirit into this vast temple. Afterwards a certain person appeared to be raised up into heaven from the left towards the right, and it was said to me, and perceived, that it was some one who had recently died, and that he was immediately conveyed by angels to heaven. This gave occasion to a conversation, in which the circumstance was mentioned that some one had been immediately after his death taken to heaven by the angels who resuscitated him, and that it was seen that he was received by the Lord, and shown the glory of heaven. When this occurrence became a topic of conversation, the Hollanders around me induced such a sphere of incredulity as almost to stifle the belief of the fact, which it was also given me to tell them. I did not actually perceive their thoughts, but a sphere of incredulity is a collection of a great many thoughts which have been confirmed. They were moved by a kind of invidious wonder, that they should stand below, while others were raised to heaven.

3521.

Continuing to converse with them respecting the operation of their sphere, some of them said they would believe if they should see me resuscitate a dead person who was lying on a bier. But is was given to reply, that even if they should see a dead person revived, they would not believe unless they should see me resuscitate a number, and even then they would ascribe it to natural causes, and so would believe less than before; for so it happens with anything which becomes familiar, that it makes no more impression than the sight of green meadows, which excite as little wonder when the causes are not considered, as did the manna with the Jews, though they saw it every day. Therefore faith cannot be rooted in a man's mind by means of miracles, nor even persuasion; if they are ever persuaded, it will be without miracles. They afterwards said, when left to their own thoughts that if they should see a priest raise [and reanimate] a dead body that was being borne to the burial, they should ascribe it to fraud; and when they were convinced that it was no fraud, they would say that the soul of the dead man had some secret communication with the priest, by means of which the

resuscitation took place; and if they saw this happen in repeated instances, they would be confirmed in the idea that there was some secret in the case which they did not comprehend, as many things occur in the course of nature which are not well understood; but they would never believe the priest's assertion that the effect was wrought by a celestial power, and so would ascribe it to nature. The quality of their faith, even though miracles should be wrought, may hence appear. It is such that they neither believe in spirit, nor heaven, nor hell.<sup>41</sup>

3522.

They were remitted into their life, which, however incredible, is still done in the other world, and their life appeared like a whitish light, similar to that of the person spoken of above, who said that he was nothing; and it is a life without love of these latter, in naturals, because they have no love towards the neighbor - of him, because he would not acknowledge faith nor [admit] the word love. Thus it is a life without love, which is represented by such a whitish light. This kind of appearance ensues when they are remitted into the life of their business and the state of their thoughts when affairs were prosperous with them. A cold was perceived about the left region of the head, which was the cold of that kind of life; but they remarked that they did not feel the cold, because they were in their delights and the affection thereof, saying that they were in their heaven, from whence their heat was communicated to me, which affected the left region of the forehead, and the left cheek. But it was given to me to know that their life is turned into an icy coldness, and the splendor of their life into misery, thus all things into their contraries; for they cannot otherwise be affected by spiritual much less by heavenly things. - 1748, October 10.

3523.

At length it was said to them through me, and, if I mistake not, by some of the same nation, that inasmuch as they had been persons of so much intelligence during life, and knew what truth was, they were able to know this also, that love to the neighbor is the principal law, without which no one can enter heaven, for heaven or the heavenly societies are made up of love, because from the Lord alone; hence they might know whether

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<sup>41</sup> Compare AC 5573.

they possessed this love, and could thus be admitted into heaven. But they objected that those who were devoted to business could not attend to thoughts of this nature; to which it was replied, that there were rich men of business in heaven, and much richer than they, who spoke with them through me, confirming what I said, and saying, at the same time, that they had had the common good for an end, and love to the neighbor, and that they had carried on their mercantile pursuits for the sake of performing a use in the world, and had not set their hearts upon them, nor acquired a life from riches and trade. That they had actually become richer than the others, was shown by a spiritual idea. They said, moreover, that in the other life there was no respect of persons. - 1748, October 10. This only is to be added, that [the impression with these spirits that] the rich would remain [rich] that they would pertinaciously hold on [in their ruling character,] and would practice their multifarious wicked arts - these were perhaps the illusions of spirits respecting things to come.

3524.

THAT SPIRITS HAVE AN EXQUISITE PERCEPTION THE THINGS THAT EXIST FROM SOCIETIES. I recollect its twice happening, that, while not aware of it, certain spirits, by means of a kind of affection or indignation induced upon my mind and my face the things which they perceived, and which were no otherwise made known to me than by that effect. It was hence given to know that spirits have a very exquisite perception of the changes of affections and persuasions which occur, but which I could perceive only from the effect. Thus they inspired a species of indignation or of shame, the cause of which I did not understand till some time afterwards. What kind of spirits they were I know not, nor do I think they spoke; still they were present. - 1748, October 10.

3525.

CONCERNING TUTELARY ANGELS, AND THE SPIRITS BY WHICH MAN IS LED. I was instructed that with every man there are two angelic spirits at his head, by whom the Lord protects man, whose office it is to moderate and control the evil spirits who approach him, besides various other things pertaining to a man's truth and good. Those spoken of just above were, I think of this sort there are, moreover, spirits who think that they are themselves the man - one, two, or three, who are subjects of

the world of spirits, upon whom their influence acts. These spirits are changed according to the general changes in the state of man, and are controlled by angelic spirits of whom they are entirely ignorant. Angelic spirits, without reflection, know no otherwise than that they are themselves the man, but the interior man, in whose interior thoughts they act - thoughts which do not fall within the consciousness of the man himself. But when reflection is given they know that they are angelic spirits. As to a change of these - whether others succeed in turn - instruction is not given. The case is similar with that of the inhabitants of Jupiter, with whom, when the chastising spirits approach, there are two angels present at the head. Thus, too, with the dead who are to be resuscitated, there are always two angels. - 1748, October 10.

3526.

CONTINUATION CONCERNING THE HOLLANDERS. Many things were represented during this night, and after I awoke, concerning their wicked machinations, tending to the destruction of interior things, and against conjugal love; but as I was unable to learn what they signified, or whether they proceeded from themselves or from the prior instigation of other reprobate spirits, I omit the recital.

3527.

I will only say that there was in no case a disposition to change anything true and good, as [being] what they truly and rightly believe, as that the Lord rules the universe, which is the doctrine of faith with them and others, for the Lord Himself said that all power was given to Him in heaven and earth; it is also known to them that they are nothing; that they ought to put off the old man, which is to die with its pleasures and lusts, that the new man may rise; as also that the Lord Himself is the all of life, for they pray and teach that all their thoughts, words, and actions may be governed by the Lord. It is known moreover that they say they believe that faith is everything, that the love of the neighbor is the principal law, and that thus love is in all and each of the things of heaven, and also in faith; and as the Lord is the only love and thence compassion, that the Lord rules the universe, and that faith is of love and therefore of Him. - 1748, October 10. Consequently their businesses are not condemned.

3528.

Since then the state of things is such that two angels govern the interiors of man and at the same time rule the spirits who induce cupidities and think that they are the man; and especially since the state of things is such in general and in particular that evil spirits flow in so strongly as to have become acting powers, while good spirits or angels are mere resisting powers; it thence follows, that the world of spirits is filled with the spirits of evil, who infuse into man the evil of their own nature, and that to such a degree that good spirits and angels are scarce able to resist it any longer, and thus the equilibrium is in danger of perishing, which is the same thing with the predicted consummation of the Gentiles; for when evil begins to conquer, or rather to drive away good, if good spirits then recede, the case of the human race becomes hopeless. But that good spirits cannot resist without the immediate help of the Lord, has been abundantly shown me; yet immediate help is not according to order, for order requires that there should be an equilibrium of all things; and when the equilibrium perishes, then the last times have arrived. That this crisis is at hand may be gathered from various things in my experience; for at this day the throng of evil spirits is so immense, and their malignity so great, as to be incredible. They could indeed all of them be driven away by the slightest force, and even by the power of an infant, but in that case the evil come into such tortures, and into such a hell, that it could not otherwise be than that they should endure severer pains than would be conducive to their amendment and reformation. - 1748, October 10.

3529.

THAT SPIRITS, ALTHOUGH THEY NEITHER SEE NOR PERCEIVE ANYTHING THROUGH THE SENSES OF MAN, YET KNOW WHAT HE THINKS, AND PERCEIVE WHAT HE COVETS. It was given me to know by experience that spirits, although they neither see nor hear anything through the eye or ear of man, yet they know his thoughts and perceive his desires; for I have spoken with spirits by whom my thoughts and desires were controlled, [who said] that they did not see when I was by the fire [for instance], and yet they knew and wished to dispose my actions. Those that are more remote do not thus see and hear, yet still they dispose; yea, spirits know the taste of the things that I eat and drink,

although they have not taste. Even this they would not have been aware of, unless reflection had been given them, and yet they disposed my thoughts and desires, for they are in fact the thoughts, as it were, of the man himself, and his cupidities. Whatever enters through the senses he draws it up into his thoughts and into his concupiscences, and thus into the [attendant] spirits; wherefore, since this is the case, there is no need of their seeing or hearing otherwise with me. - 1748, October 10.

3530.

THAT MUTUAL LOVE IN HEAVEN IS TO LOVE THE NEIGHBOR BETTER THAN ONE'S SELF. This may be seen in shadow from true conjugal love, in that a husband loves his partner better than himself; that he will undergo death for her; that he will lay out upon her all his goods; that he will give to her rather than [take for] himself. So also from the love of parents towards their children, as it is known to everyone, that a mother will suffer hunger herself rather than that her infant shall go without food. The beasts and birds, in like manner, are more solicitous for their offspring than for themselves. Thus too from true friendships, when one will die for his friend, and will serve him in every way before himself. So likewise from common civility, which draws its origin from this source, and in which mutual love is externally evinced by giving better portions, dishes, &c., to another, and taking the poorer to one's self. And finally from deposits and loans, when those that are upright will guard and preserve what belongs to their neighbor more carefully than they do what is their own. - 1748, October 10. The same thing appears from the nature of love, which is such that it wishes to give itself to others, and its joy is to serve another and not itself: when there are many such there is mutual love, for what is similar is reciprocal. But they cannot receive this who love themselves supremely, or who are greedy of lucre, least of all the avaricious. Thus is the Lord [in his love] shadowed forth. These things are said in the presence of spirits.

3531.

CONCERNING THE COMMON PEOPLE, RUSTICS, AND THE LIKE. At the right side, as if from a deep abyss, there rose up a voluminous mass or flood of people, as great numbers of people appear like such rolling masses or billows in the other life, as I had often observed before. They rose in this voluminous manner, as if with a hoarse sobbing kind of

sound. I called it gurgling [kluncka], because it was of a gurgling sound [klunckweis]. Wondering who they were, it was told me that they were of the common people, rude but not depraved like robbers, the deceitful, or the malignant, but of other classes, which are vastly numerous, such as simple rustics. I spoke with them and found that they knew nothing except respecting the Lord, to whose name they commended themselves. As to other things they were profoundly ignorant, unless it were that they had some knowledge of faith. Other similar spirits succeeded in like manner, but their sobbing, as it were, or the modulation of their rolling mass resembling sobs, was quicker. They rose very near to the right side. Then others rose with more quickness [and animation] through the foot, through the body, even into the belly, whom I perceived to be those that possessed, during life, more of the knowledges of faith, and so pertained to the various provinces of the interior regions of the body. There were thus three classes of them, who knew almost nothing in life, except that they adored the Lord, some of them knowing something of faith, others a little more; thus they were collected from all that class of people who are simple in faith. I heard those who were on the side, and they read the Lord's prayer with so much simplicity that it scarcely amounted to the literal sense, still it was in such a manner as showed that their interiors might be opened. It was also given to perceive from the odor or stalls, that they were such as had been devoted to the tending of flocks, bullocks, and similar domestic cares.

3532.

As to what relates to their speech, many of them, indeed all that came together, were prompted to speak simultaneously, and no one any different from another, although there was no society; still all spoke and thought alike, which made them better capable of being initiated I afterwards heard from these and others like them, who were nearer the side, a sonorous speech in society or choir, but somewhat hoarser; then a quicker one, indicating that they could shortly be initiated and come into concert with the societies of good spirits, and afterwards, when duly instructed, with the societies of angelic spirits, and so onwards. Their conscience and perception of good was communicated to me, and especially their conjugal love, which was such that they loved each other mutually, like married partners, but it was so extremely simple that I know not how to describe the perception of it. I spoke with them of



conjugal love, and they said that they knew not whether their wives loved them. They conversed only partly by speech, yet from the perception communicated to me, it was given to know that they really loved. And if they did not abhor adulteries, yet they abstained from them from a certain law of conscience, which they now say they do not know, only that they had no inclination that way, and consequently no power.

3533.

Such persons, and infants, in the other life, are they who remain firm and constant in faith, without doubts, nor do they suffer themselves to be drawn away by insidious objections, wherefore they do not vacillate, caring nothing for cavils, and being assured that the Lord rules the universe. - 1748, October 11.

3534.

CONCERNING CERTAIN PERSONS OF EXTREME CRAFTINESS. A little before the left eye, and somewhat elevated in front, were gathered together in a kind of globe, those of such a quality that they act insidiously in secret, far more so than others, concerning whom it is permitted on this occasion to relate barely the fact, that they continually send forth insidious emissaries, whom they inspire as subjects, and who act with a subtlety that cannot be exceeded, simulating other persons, and practicing various deceits hitherto unknown to me. They especially practice their arts against conjugal love, thence against interior and more interior [principles], and so against those that are spiritual and celestial. Their subjects go forth to a considerable distance, and then return and report [their proceedings]. Some of them, like other [i. e. like good societies] dared to send their subjects to me, and to hold [me for a while under their influence]. - 1748, October 11.

3535.

Some of those insidious spirits wished to instill into me their poisonous suggestions concerning the Lord, as those are accustomed to do who are made up, as it were, of mere scandals; but it was given to say to them what might suffice for their conviction - that the Lord was the Father, and thus one, as he Himself said, which might evidently appear from this, that from Him is Innocence, from Him Peace, from Him Mercy, from Him Mutual Love, from Him Goodness and Truth, all which are

divine. Of Him Moses and the Prophets [wrote], and He was represented by all the typical rites of the Church; and as I was fully convinced and persuaded on all these points, what would they have more? They were unable to make any reply. - 1748, October 11.

3536.

Such being the persuasions of their life, that whithersoever they come, they can, as it were, seduce other spirits by the life of their persuasions, as soon as their sphere begins to operate, it was given to ask them how, if anyone was warm and he should be surrounded with ice, he could help becoming cold? or if he was in light, and the windows should be closed, [how] he should not be enveloped in darkness, and thus unable to see?

3537.

CONCERNING TRUTHS, AND THEIR BEING VARIED BY CIRCUMSTANCES I spoke with spirits respecting the position, that the character of a thing is often varied by circumstances. They suppose that no absolute truth is given, and maintain that from the power of circumstances to alter the character of a fact, Pilate said to the Lord, "What is truth?" It was given to reply, that all the knowledges of faith are verities, that truths are eternal, and that whatever is of the truth of faith is an eternal truth; but that while circumstances may affect, they do not take away truths; as, for instance, let it be granted that Adam was the first and only man, and that his sons and daughters might be joined in marriage, yet this does not nullify the eternal truth that such marriages are unlawful. Again, let it be assumed that it is better to enter into marriage in the season of youth than to practice concubinage previously; this does not take away the truth, that as society is constituted, such marriages cannot be contracted before they are able to bring up children. So in regard to the Jews and Gentiles; [as for instance] concerning the Jewish children who, from the persuasion of their parents that the Lord is not the Messiah, are not instructed to believe it; yet as it is owing simply to circumstances that the children cannot believe otherwise than they do, this does not abolish with them the truth, that the Lord is the promised Messiah. And thus as to the Gentiles who are in ignorance, not knowing that the Lord rules the universe; this ignorance, being a circumstance, does not preclude their being instructed in the other life, and thus saved; besides many other things. - 1748, October 11. Thus the

literal sense of the Word [implying] that the Lord does evil, that he slays, that he is angry; as also that man does good, and other similar things in the Old Testament, do not affect the position, that the interior sense is the truth. - 1748.

3538.

HOW ANGELIC SPIRITS VIEW WHATEVER COMES TO PASS. I perceived by a spiritual idea communicated by angelic spirits, that they so regard existing things as to recognize the Lord's disposal and permission in every particular. They unceasingly look upon the events that occur as proceeding from the Lord thus disposing and permitting, yet not as men, or non-evil, or evil spirits do, who would fain have the Lord dispose things according to their views, phantasies, and cupidities, and when they happen otherwise give way to doubt and deny a providence; all which flows from the fact that they are not in faith, and thus from their phantasies would have the universe and all its details governed just as they would govern it themselves. They neither can nor will acknowledge that all and singular events happen in such a way that man may not perceive it, and thus may be kept in faith, or brought to the state of angelic spirits, of whom I am now speaking, especially that man should not be solicitous about the future, or trust to his own prudence. Wherefore those that are in faith rarely obtain the objects of their desire, while they desire them, but yet, if it be for their good, they obtain them afterwards, when not thinking of them. - 1748, October 11.

3539.

WHAT THE QUALITY OF THE LIFE OF THE EVIL IS. The life of the affections or of the will of the evil is like the fire of a torch, or of a wax candle, or of sulfur; for into such a life, which is one of cupidities, is the life of the Lord's love and mercy turned. The life of their understanding is as a dim lumen thence, which extends to a considerable distance, but yet verges to obscurity or goes out altogether. But when true celestial love approaches and spreads to a distance, as when the light of the sun dawns upon the world, it is extinguished. The fiery part first dies away, and is afterwards turned to cold because contrary to true love. The difference in the degree of cold is according to the nearness and quantity of the love, that is, according to the measure of mutual love, of conjugal love, of parental love, as also of mercy, peace, and innocence that there is

in it. But at the approach of truth, which is intellectual light, their fiery lumen begins to grow dim, and at length turns into darkness, and that too according to the distance and quality of the light, the degrees of which are indefinite. Hence we may learn the nature of the rainbows, which correspond to affections and truths, or to will and understanding.

3540.

CONCERNING THE GENERAL SPHERE OF THOSE WHO SUPPOSE SPIRITS TO BE OF THE NATURE OF THE ATMOSPHERE. I was for some time in a sphere which was very far from being agreeable, as it was so general that I could not perceive spirits any more than if there had been no spirit at all, as they disappeared so completely that I could scarcely perceive that they were anything. They were very numerous, and were manifested as in a small star or white scintillation, made up of a vast multitude of little wandering sparkles; and it was said that they were like these in number, so that no one of them could be perceived as anything. There was at the same time a certain disorder about them, such as to prevent any apparent consociation, so vaguely erratic were they in their sphere. Indeed there was nothing in such a sphere but a loose general somewhat, without any fixed tendency to societies; in a word nothing but an indeterminate and unassociated commune - a sphere that affected me most unpleasantly, and induced an idea as if there were no society, and that one did not know another, but everyone wandered about, as though flowing forth into the universe at large. I was instructed that they were those who in the life of the body had cherished the idea respecting spirits, that they were somewhat of the nature of the atmosphere, invisible, without any quality definable by words, thus not perceptible, though wandering about in the universe. Those that entertain this idea are innumerable, on which account all that are of such a quality are remitted into it. While in that sphere I wondered whether, in the other life, one would ever know another, thinking that all perception would perish, and still more, consociation; and yet, notwithstanding, one would [somehow] find another, and from this arose that most disagreeable sphere which I have called general. I was informed that they actually were in society, though it did not appear so, for they yet had life, and [from their associated life] they spoke with me.

3541.

CONCERNING THE PERSUASION OF CERTAIN SPIRITS. There was a certain spirit who entered into me with his persuasion, and attempted by means of it to do me injury. He was thrust down below, because such persuasion is not permitted. Exploration was made thence, and those who were above the head were found to be of this character, and they appeared to have rays shooting out of their eyes, which were bent backwards, but not extending so far as in the case of those who had been previously exhibited in [the strength of their] persuasion, or as in that of the antediluvians, who were distinguished by such pointed emanations, though longer. Such are those who in the life of the body had succeeded in all their undertakings, and hence had acquired the persuasion, that let them attempt what they would, they would succeed in it. When such persons are evil, they believe confidently, in the other life, that whatever they engage in, they will succeed in it, and are in the full persuasion [of this]; and certain great ones induce upon others the persuasion, as is done here also, when they are [themselves] in the persuasion. They then modify and vary the sphere of the one to whom they come, as may be seen in what has been previously said of the antediluvians. Those who were above the head said, as they believed, that they could pour forth their persuasions upon others, and effect anything by means of them. The sphere of their persuasion was widely extended, and it was perceived as being external, so that they had no power against interior things, still less that they were able to pervert those that were in faith. This faculty is among magical arts, but they are expelled from societies. - 1748, October 12.

3542.

CONCERNING INFANTS. Infants were oftentimes sent to me in bands, which surrounded me, and from the sound they made I was enabled to know that they were infants. They were heard as something tender, yet inordinate, though their sound cannot well be described. They flowed, as it were, round about and just above the head. It is proper to state concerning them, that as often as they were heard, the spirits who were present could scarce refrain from leading them, or compelling them to speak, that they might speak through them. But this was resisted as often as attempted, and the infants were, as it were, indignant that others should think to rule them and compel them to speak. I observed their resistance as often as the attempt was made, and when allowed they said

they wished to speak, and yet did not wish to do it in this way; yea, it was given them to speak freely. This, I was informed, was their temptation, that they might be kept in a constant repugnance towards those who might wish to lead and rule them, and might be initiated into the habit of regarding the Lord alone as he that is to lead and rule them, and from whom they are to think and speak; thus they grow up.

3543.

They moreover, on three or four different occasions, recited the Lord's prayer, but so tenderly that they scarcely seemed to apprehend even the literal sense; but as they grow up they are endowed by the Lord with a fuller perception of the meaning, and are initiated into ideas, and finally into the understanding of the internal sense; for the Lord acts through them chiefly from an interior ground.

3544.

Some of them are of a spiritual, and some of a celestial genius. The spiritual are known by a certain crackling tone of voice, as they are smarter, and break out more hastily into a kind of indignation when they perceive anything contrary to goodness and truth, which they wish to correct; but it is not granted them to do anything more than thus to break out and to will, for they do not yet understand. I have several times witnessed this peculiar ebullition, as if by a sort of winged darting forth, when they wished to utter their indignation because others did violence to the truth, and because it was not allowed them to declare the fact as they knew it to be; but as this is not yet permitted them, they are immediately restrained.

3545.

That they are instructed by angels, or in heaven, was declared to me, as also that they grow; and that they become more celestial and spiritual than others, appeared from the case of one who had died in infancy some years before, and had now become adult as we are. He spoke with his brother from the promptings of mutual and fraternal love, and so moved his interiors that he could not refrain from tears, because, as he afterwards said, it was love itself that spoke. Such are infants while growing up, and they are those who are nearest to the Lord. - 1748, October 12.

3546.

THAT THE WORLD OF SPIRITS CANNOT HELP FLYING BEFORE THE POWERFUL PRESENCE OF A SINGLE ANGEL. There were spirits around me not of an evil order, and when one angel, who deceased in infancy - the son of a prince - came to me, I remarked to him that the spirits would fly, as it was perceived that they could not stand against his sphere, which accordingly happened, for the spirits removed themselves to a distance, that they might get without his sphere, or place themselves within its outer border, as they were not evil. Hence it may appear that one infant, or one angel, can drive away myriads of spirits, nay the whole world of spirits, for they cannot sustain the sphere of mutual love, and yet it was perceived that his sphere was tempered by the consociation of others, so that it had comparatively little power - 1748, October 12.

3547.

THAT INFANTS, ALTHOUGH THEY GROW UP IN HEAVEN: ARE STILL SINFUL AND IMPURE, AND IN THEMSELVES NOTHING BUT EVIL. It was the perverse opinion of certain spirits, that infants who grew up in heaven were pure, because there was in them no actual evil, as in adults on earth. But there was a certain one who had died an infant and grown up in heaven, who because he thought otherwise, and perhaps because he was ignorant of his own evil, was remitted, like others, among spirits, and then spoke with them on the subject of infants, saying that they were made up, as it were, of hereditary evil, so that they were nothing but evil, yet still with some diversity, according to the evil successively transmitted by descent from parents, which continually bursts forth, and, as being the evil of lusts, continually suggests falsities. Wherefore they can never be perfected to eternity, or an absolute correspondence be given, because the stock of evil incessantly buds, from whence are abundant actual evils in the life of the body, excited by hereditary evils, of which the diversities exist according to the actual evils of the parents successively transmitted. Hence it is that the evils of some families may be distinguished from those of others. Good therefore can never [from this source] be implanted in infants, because they cannot be good and evil at the same time; but all their good is from the Lord. - 1748, October 12.

3548.

One who died an infant and became an adult in heaven, was remitted among spirits that he might know the quality which he had acquired from hereditary evil. He was born a prince, and I perceived that he retained a hereditary disposition to exercise dominion over others, and also that he made light of adulteries, as had also his ancestors; whence it appeared that hereditary evil adheres without receding, and that when opportunity offers it breaks out. He was otherwise [or ordinarily] such as to be capable of being imbued in heaven with mutual love in an eminent degree. - 1748, October 12.

3549.

THAT EVIL SPIRITS MAY BE DISPERSED BY THOSE WHO ARE SIMPLY KEPT BY THE LORD IN THE KNOWLEDGES OF FAITH. It is now perceived by experience that evil spirits will recede and remain in an inability to speak or think or communicate ought of themselves to me, so long as I am kept simply in the faith of universal knowledges; for it is given to say to them that it is of no use to urge objections, but that if they are so ingenious they ought rather to discuss the objections and doubts, arising from the knowledges of faith in which I am now held and kept; but all the spirits are as dumb as if they had retired; indeed some of them have retired, as I am given to understand. Hence it appears, that they who believe in simplicity, as for instance, that the Lord rules the universe, that the Lord alone is life, that their proprium is nothing but evil, and who do not admit objections from whence come doubt - that with them evil spirits are dispersed, for with such an one they cannot be, as I perceived that they themselves also think. - 1748, October 12.

3550.

CONCERNING THE LOWEST OF THE COMMON PEOPLE. I perceived for some time a cold considerably severe from the sole of the foot upwards through the foot itself to the knee, and even to the loins, first in the right foot, then in the left. It clearly appeared that they were spirits thus cold; or rather cool, and wondering who they were, I was informed that those which ascended through the right foot were such as had lived in absolute ignorance, and were contrary to my love as to externals, [indulging] in drinking, whipping each other, etc., characters such as are found in the lowest of the populace, who live in woods, differing little from the wild beasts, and who would be beasts but from possessing the



faculty of thought, by which alone they are to be distinguished from them. Those that ascended so coldly through the left foot were in like manner from the dregs of the people, who utterly denied a life after death, and believed that they would die like the beasts. Those therefore who were in such principles were raised through the province of the left foot.

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3551.

After theme were thus raised, those who ascended through the province of the right foot were heard speaking, but from their speech I could scarcely perceive anything vital; indeed so extremely feeble was it that I should have supposed they were at the point of death. They spoke almost as if life-less statues had been compelled to speak, wherefore I began to despair of any life remaining in them. Those that ascended through the left foot spoke very similarly, yet with the difference that pertains to what is spiritual, viz. that there seemed to be scarcely any spiritual life in them, which difference could be perceived from the sound. Concerning these I began also to despair of their being able to live, for they were like sculptured statues compelled to speak, in which there is nothing vital. Both companies spoke from behind above.

3552.

But I presently heard that they were forced into a certain species of activity, to wit, of a choral kind [gyrationis], thus into a society of good and angelic spirits, who made them the objects of their peculiar care, and who were almost persuaded that they would be incapable of motion, unless they infused life into them; and this they attempted with an earnestness and solicitude which cannot be described; nor did they suffer themselves to weary in this work, but continually labored to agitate them by a sort of rough gyration, attended with the usual sound.

3553.

When the good and angelic spirits had thus for several hours exercised their patient care for them, they began to be somewhat vivified, and to appear no longer as such lifeless beings. When this was perceived, as also that life might be so far insinuated into them as to render them capable of being in society, they said that they were in heaven, for this insinuated life was their heaven. This careful labor was continued by the good spirits through the whole night, when I understood that they had become more and more habituated to the societies, and that they might be so

united with them as to be thereby perfected in the things pertaining to spiritual and celestial life, for there was nothing repugnant in them on the score of knowledges, only that there was somewhat of a resistance arising from the strong disposition to fall back into their own [dead] life. But yet by one method and another they are initiated, and become above others obedient.

3554.

In what manner life was successively infused into them was represented by colors, first by a whitish marble color, then by a bluish color mingled with white, thirdly, by rising spots of white-hued clouds. In a word, life is insinuated into them thus successively that they may be enabled to enter into the fellowships of good spirits.

3555.

It was afterwards shown me what was the quality of such by an afflatus from them, first into the face, then into the anterior region of the breast, which was somewhat, though slightly, cold. I perceived it also as not cold, but verging to heat; but whether from others or themselves, I know not.

3556.

I could not sufficiently wonder [to see] how solicitously the good and angelic spirits, as also the angels, strove to infuse life into them. Far from being wearied, they labored [in the task] with the most strenuous endeavor, which was perceived to be from the Lord alone, who not only insinuated into the angels such a studious effort, coupled with an affectionate delight, but who also insinuated life into these [semi-animate spirits]; for they were [in a condition] similar to death, so that they could be said to be resuscitated from no life into life, and thus into that which is spiritual and celestial. - 1748, October 13.

3557.

THAT DISTANCE IN THE OTHER LIFE IS A FALLACY OF SENSE. It was sometimes observed that a spirit, when he believed himself to be absent, nay, when [he seemed] to speak with others at a distance, was at once close by me, so that he could not understand how the matter was,

that while speaking with another at a distance, he should be immediately present, and his thought, which was intermitted, be continued. - 1748, October 13.

3558.

THAT THE SPEECH OF OTHERS IS CONVEYED IN A COMMON [GENERAL] MANNER. It was sometimes perceived that others spoke, and what they said was conveyed to me, not by speech nor by distinct ideas, but in a certain general manner, so that I knew what they said, but the mode of it cannot easily be described, except that it was as when others speak together, and it is known, as it were, from the countenance what they say. But this barely [and remotely] represents such a perception. In this general mode [of communication] there is a certain indication of what they say; and yet so definite that it does not deceive. - 1748, October 13.

3559.

CONCERNING A HOMICIDAL POISONER, THAT HE WAS CAST INTO A LAKE. Those that were with him complained that he continually fought against the things which are of faith. He was in front, and slightly or about half enveloped as to his face; and being rolled onwards for a long distance towards the filthy Jerusalem, he appeared to me over the roof of the city, but was cast down into a airy lake, from whence he said that it was excrementitious and foul.

3560.

Being explored as to whether he was constant in his opposition, which was not a bad sign, because he was then less lukewarm, it was said, that after a delay of some time, when he should perceive that his help was in the Lord alone, he would come into better thoughts, and so would be firm in that part of faith [viz. dependence upon the Lord]. The quality of which he would then become was shown by a certain plane, whereupon was a slight sprinkling of gold dust, which signifies something of the affection of good; besides which [there appeared] green walks, abundantly covered with grass. [The same thing was] afterwards [indicated] by a certain luminous something intermediate between fiery and flamy. This was shown because there were some who doubted

whether he could ever live, because so contrary [to faith]. - 1748, October 13.

3561.

CONCERNING INFANTS. It was shown, when infants were sometimes sent to me, and they appeared as if dispersed about the head, that they had no fear of diabolical infestations, nor were at all concerned, because they had no perception of such things; wherefore, while anyone is in faith, he is rendered safe from such infestations, and infants also are sent to guard him. This was often said to me, and it was given to perceive it.

3562.

42

3563.

THAT SPIRITS DEEPLY RESENT BEING RULED BY MEN. I sometimes perceived, as also today, that spirits bear it very ill that they should be ruled by man, and thus are extremely indignant, inasmuch as they desire [on the other hand] to rule man themselves. If also the idea of a man is presented, as that he was a man in the world, they bear it ill that they should be ruled by him; but not so, if that of a spirit. - 1748, October 14.

3564.

THAT THE KNOWLEDGES OF FAITH ARE THE FOOD OF SPIRITS. That the knowledges of truth are the food of spirits may appear from [the case of] those spoken of above, of the lowest of the common people, who were as dead, and as sticks or statues, in whom, because there was scarcely any life, life was given by means of their consorting with good spirits; for before this they knew nothing what heaven was, or what faith was. As much as they come into the knowledges of faith, so much do they live, for so much do they receive from the life of the Lord, and so much have they of ability to be in angelic societies. So also of him that was sent into the miry lake, they said he could not live, because he was unwilling

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<sup>42</sup> When the same person said in the lake that he would not forgive [the offence], though it was light, because he was such during life that he would not forgive anyone against whom he entertained hatred, then from another part of Gehenna there appeared a large sack, from which, when opened, there issued a dense and black smoke, and rolled itself upwards, which indicates such hatred.

to receive anything of faith; wherefore they despaired of his life. Hence it appears that they live in the other life by the knowledges of faith; hence also that the knowledges of faith and the affections of good are the true food of spirits.

3565.

It appears, moreover, hence what is the nature of correspondences, that it is not known, in the interior degree, that there are things which correspond. That spiritual food corresponds with the food of the body, for the life of the body is sustained by good and wholesome food; so in other things. Nor is it known that the cogitative and voluntary principles correspond to the muscles. Hence also it appears that it is not known, by inferior spirits, that the things which exist with angelic spirits correspond; so also the things with the angels. Since these correspondences are not known, therefore they are scarcely acknowledged; wherefore it is absurd to wish to penetrate into the inmost and highest mysteries, which can never fall into the perception of men; even angelic things, gross as they are, do not fall into it, how then shall divine? - 1748, October 14.

3566.

Speaking with spirits [it was remarked] that when a man is sitting in conversation at the table, he ought to eat slowly and long, that the salivary ducts may be opened, and that his food may serve better for the purpose of nutrition; because such is the correspondence of spiritual food, which is thus according to the genius and nature of everyone, as in the world of spirits, which food is that of instruction, by means of discourse. Thus also those who are spiritual, whose minds are at the same time delighted, and they are spiritually nourished; and those who are natural, naturally; for in such things consists the life of minds. Moreover, because there are spirits with every man, and they know not that spirits are ever separated from man, they enjoy their food with the spirit of man, when the body of man [enjoys] his. Wherefore because angels are present, it is preferable that they should delight in those things, which are spiritual and celestial.

3567.

It has been previously remarked that spirits have every sense except taste; but taste they have not. It is now manifest to me that they are delighted with man's spiritual food, thus with the knowledges of truth and good. But they do not insinuate themselves into taste, which is a sense properly dedicated to corporeal food, or to the nourishment of the body, in which they have no delight. - 1748, October 14.

3568.

THAT THOSE WHO ARE NOT IN FAITH CANNOT EVEN NAME THE LORD. It was given to hear and perceive that those who are not in faith cannot even name the Lord, but that it is granted to those only who are in faith to do it, and that only where reflection is given. They tried, but were unable, at which they wondered; for they desired it from their proprium. But when such reflection is not given, then it is lawful for them, as for every man. To name the Lord from the proprium, is to take his name in vain, as is read in the first precept of the Decalogue.

Wherefore the Lord says they ought not to swear by heaven. - 1748, October 14. Nor can a spirit [who is not in faith] name faith, however he may attempt it.

3569.

THAT IN THE OTHER LIFE SPIRITS ARE PREPARED, THAT THEY MAY BE KEPT IN A STATE OF PERSUASION. I perceived that certain spirits thought - which is a remarkable thing - why, in the other life, they should not immediately come into a state of faith in the Lord, inasmuch as they there knew and believed that the Lord governs the universe; as also some in the world may possibly believe. But they were informed that the reason why they could not believe in the Lord, although they knew all this, was because their nature was repugnant to such belief, and although they should hear, see, and know a thousand times that it is so, they would, nevertheless, return to their own nature. Wherefore, their nature, because it is repugnant, must first be castigated or corrected; and thus by degrees be led into faith, so that they can be kept by the Lord in a state of persuasion, <sup>43</sup> which can only be done by slow degrees. It was, moreover, said that if they, who do not believe that there is a heaven, because they

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<sup>43</sup> Here the term "persuasion" would appear to be employed in a good sense, namely, that of faith, or belief, in which sense it is also used in the title of this article. -Tr.

did not believe it [in the world], were carried up into heaven, and were compelled to acknowledge and confess that there is a heaven; nevertheless, when remitted into their own state and nature, they would immediately deny, as before, that there is a heaven. Which fact has been proved by experience, from which it was seen, that such persuasions and phantasies cling to such persons as have confirmed themselves in unbelief; wherefore it is necessary that faith be implanted in some other way than by mere science, or knowledge, and experience.

3570.

It is also the same upon earth, as I was told; for when the Jews saw miracles, and even the presence of the Lord Himself upon mount Sinai, because their nature was repugnant, they, nevertheless, returned to their own unbelief.

3571.

Certain persons, who believed that they live from themselves, were let into the state of persuasion in which those are, who believe that they do not live from themselves, but that life flows into them from other spirits, thus, from the community [communi]. When they had come into this state, they said they could not thus live; and I perceived they were tormented with a certain anxiety. From which fact it may be concluded, that if a man, who believes that he lives from himself, and that his life does not flow into him, were to come into such a state, as to be persuaded that he does not live from himself, but from the Lord's life; and that the Lord's life flows into him through angels, and, at the same time, believed that he is governed by spirits, he could scarcely live, although he was scientifically or experimentally persuaded that it is so, as was the case with certain spirits; -in a word, his life would, in the highest degree, be anxious; wherefore, it is permitted that a man should think that his life is his own [inherent in himself] although it is a mere fallacy of the senses. - 1748, October 14.

3572.

CONCERNING EVIL SPIRITS WHO WISH TO ENTER INTO THE MYSTERIES OF FAITH. I was several times infested by evil spirits, who would fain suggest doubts against the more hidden and most hidden things of faith, and thus refute them, as also by those who would, by



their defiled phantasies, penetrate the inmost and highest things of faith. I then proposed to them, having recourse to representations, to look into the intestines, the seat of the vilest excretions, [and see] whether by their ratiocinations and intellect they were able to know and comprehend what the truth is as to their forms, how the separating processes go on, and whether they could understand how the different discharges [are formed], of which [process] there are so many diversities. If they could not understand these viler things, how could they grasp things spiritual and inmost? - 1748, October 14.

3573.

THAT EVIL SPIRITS SEIZE UPON TRUTH AND GOOD, ALTHOUGH THEY DO NOT KNOW WHAT THEY ARE. There was something which I had forgotten, and which I seemed to myself anxious to recall to mind, but [certain] spirits were unwilling; wherefore when it was recalled, or was on the point of being recalled, they snatched it away, so that I could not recollect it. I know not what it was, nor did the spirits know, supposing it, however, to be something which might infest them, or which proceeded from malice. It was hence given to know that spirits can seize and secrete even things of which they know not what they are; as also that they can perceive how near a thing is to being recalled to my mind which I have once seen. It appears also from this, in a twofold manner, that evil spirits, at the first presence and approximation of truth and good, seize upon it and pervert them, -one reason of which is that they are so directly opposed to their nature; another, that their malignity is such that they are prompted to seize and conceal. - 1748, October 15.

3574.

THAT ALL THINGS ARE CREATED FROM USE AND FOR USE. I spoke by ideas of thought with angelic spirits, that nothing was ever created in the world but from an end, whence is use, and from use effect; and thus everything is created from use for use. I spoke first of the lungs, that they were formed for use, being designed to be subservient to particular functions, as first to give life both to the muscles and to the organs of sense, and then to apply themselves to each, yea, the most singular, of the [various] functions. Thus the use of everything is pre-existent, and ought to be foreseen and provided for. The end is that the whole body, as to functions and senses, may live; thus it is a kind of commune, to which

every single use has respect, so that uses are mediate ends to a universal use, which is the life of the body. The muscles and organs of sense, as the sight [for instance], have respect to a common use, namely, the internal sight; wherefore they also are for use and from use. Internal sight, or thought, has respect to a common end, which is the good of society in general and in universal over the earth wherefore all things of thought will be uses, and tending to that end, thus [they will be] intermediate ends.

3575.

Interior thought has respect to the common good of society and societies, thence of the whole world of spirits and of heaven in the other life, wherefore each and all the things of interior thought have respect to mediate use. In the inanimate and animate world also everything in like manner has regard to use, that they may, in various ways, subserve the interests of man. They are therefore uses, to which each and everything is formed, and from the interior have respect to the exterior. Hence it may sufficiently appear that the most universal End of all is that which disposes all and each and that He who disposes is the end from which and to which everything tends in order, and that the [grand] End, which is the Lord, causes that all inferior ends and uses should have respect to Himself and that nothing can have this respect except what is from Him; and that that End is Life may appear from the ends of each individual man.

3576.

Unless the Lord were the end, no one could perceive how uses and ends should form the viscera and other natural organs, which no mortal understands, for no idea is to be had of use except from effects. And as uses and ends can never exist but from organic substances, and because uses and ends are the vital principles of organic substances, it thence appears that the Universe, as to its contents, from the inmost to the outmost, is organic, and that the Lord alone is Life, and thus the Universe is filled by the Lord. - 1748, October 15.

3577.

As it appears therefore that throughout the universe use can never be separated from organic substances, there results hence a reason for the

use of ultimates in nature; they flow from the uses of external organic substances. Use separate from organic substances is not given in the created universe, thus [it flows] necessarily from the Lord. But that all use might be seen from ultimates, is a consequence of man's being born such a being as he is - one who is to be instructed by sensual things; but his sight extends from external to internal things by a removal of the external, or, as it were, by their death, for when the external are removed, the internal appear, and upon their removal, things still more interior, so that finally there are no externals. Thus by removals and rejections [from before to] behind the internal, a way from the posterior to the prior is given - a process with which man is familiar. - 1748, October 15.

3578.

But yet the externals are not wholly rejected and consigned to death, so as to become nothing, but they are disposed by the Lord that they may be subservient to interior things, and thus to Himself, which subserviencies are of such vast variety, in order that at indefinite variety of genera and species may be given. Such subserviencies are represented in the other life by colors, as of the rainbow, by odors, as of flowers, by spheres, from which their qualities are immediately perceived, by resembling images of visual things, as well as by other kinds of perceptions, which truths flow in only through the interiors, from the remains [obsequiis] of external things. - 1748, October 15. I was instructed concerning the things here treated of as much by ideas of interior thought, as by speech communicated to me.

3579.

CONCERNING SPIRITS WHO SAY THAT THEY ARE NOTHING, AND YET WISH TO BE EVERYTHING; OR CONCERNING THE ANTEDILUVIANS. There are spirits who appear at a great depth behind, whose life is like that of a wintry light, and who strenuously affirmed that they were nothing, but it was perceived from their speech that this was not their real sentiment. It was also said to me by others that they declare this of themselves, when yet they would fain be everything; wherefore, in order that they may emerge and mingle with others, and thus destroy them, they say they are nothing. When I mentioned "love," they could not admit the word, because [it conveyed to them the idea of

something] so gross that it did not appear to be anything. Thus they are devoid of love and are of a wintry quality. They were the antediluvians, of whom I have spoken before. - 1748, October 15.

3580.

I spoke with them when they were below, and indeed very deep beneath the posteriors, conversing with them thus remotely and profoundly distant altogether as if present, for distance [in the other life] is of no account. I supposed that they had thus confirmed themselves by arguments and reasonings against the truths of faith, and, some, of them, so fully as, by the force of reasonings, to go entirely contrary of faith. But it was given to observe, that this was not so much from their abundance of arguments, as from their persuasion, or the things which they thought, for whatever they thought was persuasive [with them], of which more below.

3581.

I spoke with them concerning objections and reasonings against the truth of faith, that they were mere shadow, and could turn the light of truth into shade, and could place the clear knowledges of faith, by a multitude of objections, in such doubt, that it was afterwards very difficult to believe, when yet truth is truth, and the knowledge of faith is the knowledge of faith, and that there [only] is light. I represented this at the same time by means of imagination and thought, thus inwardly according to their mode of speaking and understanding, and it seemed to me as if others about my head uttered such a speech as was within myself. There was represented a sparrow, as to which I know that such a bird actually lives, and is of such and such a quality. Now if I should contemplate its viscera and its brain, and thence reason whether the sparrow be alive, and whether it be such as it is, the fact will be denied; namely, if upon seeing its brain, and perceiving that it is like a jelly, I should reason [with myself] how this [brain] could live, and cause [the bird] to live with senses and a body, -then [again] if I should inspect the viscera, as the liver, the pancreas, the intestines, and also the vessels, with the fibers and their connections, and should thence reason whether [the bird] could live, when such and such things could never cohere, conspire, and operate to cause it to live, and so of all the contents of the body;-

3582.

Since [I say] I know not in regard to these things how they contribute to life, and deem it impossible that life should be the result - if on this account I should deny that the sparrow really lived and was what it is, [should I not act unreasonably?] Would it not be sufficient that it was plain that it did live and was of such a quality? And to reason in such a way, would it not be to cast the mind into such shades and darkness - which were at the same time thence represented - that I should deny what was [obviously] true? It was also given to represent a certain flower which I see to be a flower of beautiful colors. If now I should reason from the stalk, from its fibers, which simply rise on high, from the juice oozing forth, then from the root, how it could produce and form such things, so that the particles should beautifully arrange themselves as if they knew what they were about, causing such elegant colors and also the flower itself to exist - if from these things I should reason concerning the existence and quality of the flower, should I not fall into shade, and deny that the flower existed, and so on? Wherefore a thousand objections may be started; as many, in fact, as the objects themselves, and all of such a nature as to destroy truth and cover its light with darkness.

3583.

As they were unable to reply to this, though they appeared as persons convicted, it was given to know, that their persuasive principle arose not so much from the store of reasonings as from other causes, and that they had confirmed and darkened their minds, so as to deny the truths of faith. But as they were smitten, as it were, with such a love of self as to suppose that whatever they thought was actually so, and thus to deem themselves infallible and as gods upon earth, this was perhaps the source of their persuasive principle, concerning which I have spoken before in relation to the antediluvians, which is also confirmed by this that when they lived in the body, they would have strangled those who did not admit that everything was just as they would have it. They would not allow its being said that they wished to kill them, but rather, to strangle, and thus to suffocate them, for their persuasive principle is such as to suffocate, whence some would have it that the flood is to be understood in this way, as something by which men were suffocated one after another. For this persuasive principle is such as to suffocate others by

taking away their respiration, wherefore they now say that they are thus suffocated by their own persuasive principle, when it penetrates interiorly, where the spiritual resists, so as not to suffer them to die eternally.

3584.

As there were many of the evil genii who wished that these spirits might come forth from that hell, that thus they might in conjunction destroy me - for there is a continual plotting and purpose with spirits and evil genii to compass my destruction, and with a view to this they especially aim to make me [think and] say that they are nothing - wherefore they impressed upon them the idea of their issuing forth, and [in order to this] poured upon them, as it were, the prompting to say that they were nothing, that thus they might emerge. There was therefore heard a deep tumultuous uproar beneath the posteriors, like that of a huge tumultuous and turbulent rolling, which continued for some time, as it arose from their movement, because they wished to emerge, and to struggle forth into the world of spirits. Their sphere of tumultuous and turbulent activity extended itself upwards to the left side, in a direction to the left of the anus; wherefore it was permitted that some of them should emerge, who then appeared above the head a little in front, to the opposite of where the profound depth was, or to the opposite of the posteriors.

3585.

They attempted there, through their strong persuasive principle, and assisted by the evil genii, to infuse their deadly influence into me, but in vain; I even spoke with them there, though the tenor of the conversation has escaped me. But in the night while asleep, I suddenly seemed to myself to be suffocated; but from being asleep I knew not whence it was, though the angels that were with me knew. Wherefore I besought help of the Lord, and there appeared a man with me in the bed, upon which I was immediately delivered, and delivered too by the Lord. It was thence given to know what is the quality of their persuasive principle, that by means of it alone they can strangle or suffocate others, yea whomsoever - that even - as if awake, when in the state - there was exhibited a kind of representative breastplate, which cannot be described, as such an idea is

not expressible by words. <sup>44</sup> The breast-plate however signified that it [the thing in question] was of no value, that it was scarcely an argument, and yet that such a thing had been so strong a persuasive, that if anyone would not have believed it they would have sought to kill him. They induced a persuasion also that a small man was lying with me, nor could I, in that state of sleep, as if awake, think otherwise than that such was the fact; I also heard him speaking. Hence it may appear how strong had been their persuasive principle.

3586.

At length some of them who supposed that they were able to do anything, even to take away the life from anyone, or suffocate anyone, began to tremble greatly, and to be gradually submerged. It was perceived by interior vision that a certain small child was pushing them down, from whose presence they so tottered and trembled, that they cried out that they were in anguish, and indeed to that degree that they often betook themselves to supplications that they might be delivered. But still they were thrust down with such trembling and anxiety that they related to their companions under the mountain that they were overpowered, so that they could scarcely breathe, and thus that they no more desired to come into the world of spirits, and lead men, as they said this desire was infused into them by evil genii.

3587.

The spirits who were before around me fled, and some who returned remarked that if they had remained the life of their respiration would have been taken away from them. Some who were on the left of the head, and who were their subjects, afterwards complained that they more than others were rendered almost lifeless, for [the spirits spoken of] inwardly held that all others compared to them were nothing. Such in fact is their persuasion, that in comparison with themselves others are nothing, and this persuasion penetrates others, so that they are affected with great anxiety in finding themselves, in their own esteem, to be reduced to nothing. There were those who desired that they might emerge in order to my destruction; but their presence made them feel, with much

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<sup>44</sup> From the broken manner in which the paragraph is given, the reader would naturally infer, what Dr. Tafel, the editor, says is the fact, that the MS. is here somewhat defective, the paper having been torn. I have concluded to let it stand as it appears in the original. -Tr.

anxiety, that they were as nothing. Some of them were seen by me to be seized with vomiting, for when they seemed to themselves to be recovered from that [apparent] death, the effect of the recovery was to produce the vomiting which was seen. Certain of the evil genii who were above the head associated with themselves several others, for they are intent upon craftily taking my life. They said those did not suffer in this manner from them who think themselves to be so subtle that they cannot be affected by their persuasive principle, though they were still liable, as was in some measure perceived by me, to be seized with various anxieties growing out of such strict conjunctions. I knew, however, by positive assurance, that if they did not desist they would be inwardly affected and punished worse than others. Such are the genii who eagerly watch for an occasion of acting in this clandestinely deceitful manner.

3589.

It was afterwards shown me how their women were clothed as to the head, viz, that they wore a round black cap considerably large, with a kind of turret between the small snow-white [projections], and because they loved infants, they delighted to have them go before them, which also was represented to me, and how they went before in an inflected line, the mothers glorying [in the meantime]. Speaking of the love of infants, [I said] that the same principle existed among all the brute beasts, and thus among the worst of the human race; but if they loved infants, not for the sake of self-love and self-glory, but with a view to the common good by the increase of human society, and more especially by the multiplication of the numbers in heaven, thus on account of the celestial societies, and thus on account of the Lord, they would then have had the genuine love of infants; but this was not theirs. It was said concerning the men, that as they grew up they became deformed, especially from the quantity of hair about their faces, which it was perceived was connected with their persuasive principle. It was said that their women were small. 1748, October 16.

3590.

HOW MAN OUGHT TO THINK I have heard spirits reasoning together saying that things, they could not reason otherwise than from sensual and corporeal concerning spiritual and celestial things, because they were corporeal. But it was replied, that they should think from heaven,



that is, from the knowledges of faith, which are heavenly, and which are revealed [in the Word], and thus, if necessary, these knowledges might be confirmed by sensual things. For the angels are in the sphere of faith, thus in the knowledges of faith; thus they might think concerning heaven, and in this manner, innumerable truths would be revealed to them, as to those in heaven. - 1748, October 16.

3591.

THAT WE CAN KNOW NOTHING EXCEPT WHAT IS GRANTED BY THE LORD. There were spirits who confused themselves from the fact that they did not know how everyone enjoyed the liberty of thinking, and that ideas did not flow according to the order which they supposed, and they wished to inquire into the causes, but were not able to discover them. It was told them that the reason of this was, that they might know that they knew nothing, for if they wished to inquire into the details of everything, there would be indefinite things which would confound, yea, indefinites of indefinites; and if they should know some of these, still there would immediately be others that were opposed to them, and so on; thus the inquiry would be protracted to eternity, and contrary things would continually confound them. Wherefore it is of the Lord's providence that one finds so many contraries in every particular about which men reason and conclude, viz, that in consequence of the confusion arising from these contraries they may abide in universal truths, or in the knowledges of faith, that these may govern their thoughts, and that while they prevail they may abstain from such [fruitless inquiries].

3592.

There are moreover contrary objects, indefinitely numerous, which induce falsities; for almost everything that the eye sees is a contradictory object, by which, if the mind dwells upon it, it is confounded and blinded, while on the other hand there are but few truths known to man, by which, if he does not firmly hold his mind, it will rush into such falsities that it will come to be wholly made up of mere scandals against the truths of faith.

3593.

CONCERNING A MERCILESS MERCY, AND [CONCERNING] CHARITY. Certain spirits, when I was writing respecting the antediluvians, [and saying] that they had scarcely anything [vital] left, were touched with such compassion, that they persuasively induced the idea of the Lord's becoming placable towards them; and because they induced a degree of this persuasion upon me, it was not given then to instruct them that such, if they should come into the spiritual world, would destroy whomsoever they should find by an unseasonable compassion. Others were greatly moved, they knew not whence, to exercise a like pity, and because they penetrate even to good spirits, or to the proximate or intermediate societies, evil and good, it was permitted that some of those who were under the mountain where were the antediluvians before spoken of should come forth; but, as was then perceived there were others also who descended to them, whose life was similar. But concerning the antediluvians, and the manner of their coming forth, see just below.

3594.

I perceived that some of these were received among the crafty spirits above the head, which I think was mentioned before, who were perhaps from among the moderns similar to the antediluvians, and who continually desired to be saved, and thus were able to excite deep compassion, which because it penetrated to the intermediate [spirits], it was shown of what quality they were whom they wished to save, and for whom they prayed. There came those who think so little of adulteries that when they see a house where there is a wife they enter it without conscience, and endeavor by every effort, by force and rapine, to ravish her. By the presence of such spirits I was for a long time infested, and those who were so unseasonably compassionate perceived of what quality they were, viz. that they were prone to every species of wickedness, nay, that by a persuasion similar to that of the antediluvians they would excite nearly all that came in their way to the perpetration of the same enormities, for they pressed on with the utmost contumacy [in their instigations]; they were invisible, and wished their agency to be concealed; though long sought for, they were not to be found; thus neither could others know whence such a wicked insanity poured itself forth, acting as they did in disguise, and at the same time inspiring compassion. Thus in order to excite an once both the evil and the

upright, they craftily insinuate themselves into good affections, having deceit [continually] in view, and consulting their own interests solely, nor caring if the whole universe [beside] should perish.

3595.

That these abandoned adulterers exist in immense numbers, was shown by their being brought into a gyre [or choral train], and following continually in a gyre, indefinitely drawn. They continued thus for a long time, from which it was evident that the number is immense of those who make nothing of adulteries, and it was said that Christendom, above all other lands, is filled with such; for in other lands these abominations are not heard of, but in Christendom every bond of shame is broken.

3596.

I spoke, moreover, with those who were prompted to this unseasonable compassion, and it was given to say, that this was outrageous, not that they should be touched with pity, but that when informed [of their character] they should be disposed to exercise compassion towards such as were aiming to deceive and pervert the whole world, intent only upon their [vile] ends - that when instructed in their quality they should still persist [in their misplaced pity], which was in fact worse than the desire to punish everyone [of them], for those who are thus compassionate refuse to be affected by compassion from the Lord, that is, in behalf of those who perish [by their means]; even if it were the whole world that should perish [in this manner], still they would not desist from their compassion towards those who destroy them. I observed that those were of this character who reason much concerning the Divine government, and thus cast themselves into absurdities, not knowing what compassion is, and remaining obstinate, though instructed. They suffer themselves to be easily persuaded by such deceitful, merciless spirits, who inspire compassion for the sake of themselves and their own preeminence; and so long as this deceitful persuasion is infused into them, they persist [in their mistaken pity].

3597.

It was shown that among those who inspire this unseasonable compassion, the priestly order was conspicuous. They would fain have others feel that they must live, though the whole world should perish.

Thus of the monks and Jesuites the greater part are of this character, who, from the habit contracted in life by such a persuasion, are able to possess others with the idea that they must be saved at all hazards; for they have, by persuasion, drawn over to their interest the priests who were not [originally] such [as themselves]. It was shown that those of this quality, are represented by a priest clothed in a black garment, who had a white cloud around him; and after yards by a white [robed] virgin, whom he took for himself with whom he was let downwards; but that whiteness of hers or his was taken away from him.

3598.

It hence appears that what is called the Christian world is almost of the character of the antediluvian, deceitful, acting invisibly and, covertly, and indeed from a similar persuasion wherefore their life is similar, viz., the life of winter. Indeed the world called Christian is in this respect worse than the antediluvian, that it accounts adulteries as nothing; and when adulteries are accounted as nothing, it follows that they have nothing which savors of love, and they wish to destroy societies because they are contrary to them; hence too they become cruel, which is inseparable from adulteries; for the result of a single adulterous act is a proneness to cruelty. Thus in Italy, where the monks [licentiously] insinuate themselves among married women, nothing is more obvious than that they become vindictively cruel.

3599.

In a word, to be compassionate towards such is the opposite of compassion, for it is a pity towards the pitiless; wherefore if they do not suffer themselves to be instructed, their tender mercies are cruel. It hence also appears that they entice wives and virgins to adultery and lewdness, by exciting compassion, namely, that they may be led to pity them; whereas such compassion is an outrage, supposing that they may pity because they themselves lose nothing, when yet conjugal love is thereby destroyed, and thus all other loves, and thus the blessedness of eternal life.

3600.

It appears also from this, that love, charity, and compassion do not exist, if they be a mere affection [or sentiment], unless there be [also] the

knowledges of faith, thus an understanding instructed in the knowledges of faith without these there is no [true] conscience.

## 3601-3650

3601.

Such then are the deceitful who persuade to compassion, and who have acquired this persuasion in the life of the body. They possess themselves of a place under the occiput, both because they wish to rule in heaven and earth, and because they desire to act covertly, for they were accustomed during life to act in such a manner that men should not detect their stratagems. They speak piously and mercifully with the men whom they deceive, wickedly and deceitfully with each other and within themselves, and live flagitiously. - 1748, October 17.

3602.

THAT OBJECTIONS ARE NOT TO BE URGED AGAINST THE KNOWLEDGES OF FAITH. I spoke with spirits concerning those who form objections to the knowledges of faith [remarking] that this is a sign that they will doubt and deny. Wherefore no objections [of this kind] ought to be formed, because they are doubts and denials; for a thousand books may be filled with objections. Consequently confirmations ought to be assumed, which are insinuated. Such are those in heaven, that they love only confirming things, and reject objections. Another reason for this is, that [objections] are innumerable, and scarcely anything can be clearly known, not even in the lowest departments of nature. - 1748, October 17.

3603.

CONCERNING FAITH. There are those in the other life, as I have long perceived with myself, who say that faith alone is saving, and who yet do not know what faith is. They suppose it to be a certain looking to the Lord; this is their only idea; thus it is an indeterminate and universal something, which signifies nothing; wherefore no [distinct] idea of it can be had. But faith signifies the universal knowledges and truths of faith, and thus involves the things to be believed, concerning which you may

see elsewhere. <sup>45</sup> Without these [knowledges] there is no faith, but the knowledges of faith are faith, because faith is to be had in them, or [in other words] they are to be believed; ideas thus become determinate.

3604.

CONCERNING ANGER. I sometimes wondered that when a tumult was heard in the streets, it should suddenly have ceased. But I was instructed, that whenever a tumult occurs, a sphere of anger predominates in the world of spirits, and when it ceases, that that sphere ceases, for everything suddenly becomes tranquil. Hence it was given me to know, that when I was in a state of [surrounding] anger, it was suddenly taken away by the Lord, and immediately there was nothing tumultuous heard in the world, but all things appeared calm. - 1748, October 17.

3605.

CONCERNING THE IDEA OF PLACE. I observed that whenever I heard anything, though without seeing it, I still formed an idea of place, as of what kind of place it was; but this was imaginary, because the place was not such, upon which I had no reflection before this was recalled into memory and idea, thus acknowledging that I had fictitiously formed to myself the idea of place. It was also observed that when I had been for some time in one chamber it became familiar to me so that I could then better command my ideas than when in another chamber or place. Thus for example, yesterday, having removed from the chamber where I was sitting to another adjoining room, in which I was accustomed to write, a kind of tranquillity ensued among the [attendant] spirits, though ignorant, as it were, of where I was, at which I wondered. I am now speaking of the fact, that spirits wish to have their ideas connected with place, as unless [the place is] at the same time in their idea, things have a kind of foreign air to them, and they know not, as it were, where they are, so that the idea is not determinate unless it be connected with place. It was moreover observed that one place has a preference [in their esteem] over another, especially from the vicinity of spirits who seem to themselves to be conversant there, as might be abundantly confirmed by

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<sup>45</sup> Swedenborg here supposes himself to have readers of what he writes, and consequently we must infer that as he wrote his Diary [now called Spiritual Experiences] to be read, he wrote it also to be published. -Tr.

facts, besides that the same effect is produced by the presence of men who are near, and in the house; so that in fact such things exist [with us here] as [do] in the world of spirits; upon which, [however], because they become of such every day and familiar occurrence, man does not reflect; yet he derives [all] his causes from the world of spirits. -1748, October 17. The ground of all this is, that the idea is not finited [or fixed] without space, or which is the same thing, without structure [or form]. They drew back the foot when thinking of places, a kind of sign that places and material things served as fulcra on which [their thoughts] stand.

3605\_1/2.

CONCERNING THE INTERIORS OF THE WORD, [AND] HOW THEY ARE TO BE EXPLAINED. There was a representation made to me in sleep by means of a number of sacks of money, in which was contained a vast quantity of silver, that was buried, some in a lower and some in a higher place, so exposed that anyone could plunder the treasure, as the sacks were not tied. The place was then explored where [the sacks] were concealed, which was a manger in a stable, by which was signified the human intellectual. But that was an unsuitable place, signifying that the human intellect ought not to have a part in explaining the interior things of the Word. I then went into a small arched room [or saloon] where it seemed at first that it would have been pleasant for me to dwell. There were modest virgins there, with a modest wife, signifying that these things were not to be expounded, as is usually done by preachers, with a view to excite the affections, for thus not much [besides the declamation] remains. Afterwards I was in a place of ample extent, where were two little children with which I wished to sport, signifying that it was proper to engage myself with them, but not to sport in an infantile manner. There then came out of the saloon a most dissolute maiden among the fairer ones, who would fain have prevailed upon me by force; and when I was in the act of flying, I awoke, and saw the carcass of a horse, signifying that human eloquence was not to be cultivated, which appears as a beautiful virgin but because she was a harlot breaking out from such a saloon, she appeared to me to be such as was the black carcass of the horse. These things were represented by spirits, and therefore not as a pastime. I recollect also that I was in a place where were sacks of silver, and two persons sitting upon them, of whom one was obscure, and very plainly dressed, signifying that such is the sense of the letter, while its



interior things are stored away in the sacks. - 1748, October 18. But these things were represented by spirits, and with a view to favor them on account of their worthy aim, they are here inserted. <sup>46</sup> CONCERNING THE QUALITY OF THE PHANTASIES OF THE DECEITFUL GENII. <sup>47</sup> A deceitful genius was with me behind for the space, I think of a whole day, -the same who had moved others to compassion in his behalf when yet he regarded himself alone. His phantasies, when he came into another sphere, were represented by serpents.

3606.

IN WHAT MANNER FILTHY IDEAS PUNISH THOSE WHO ENTERTAIN THEM. Filthy ideas which were represented by spirits, and appeared representatively, while not flowing from any special effort on their part to render them such, are not here treated of; but there were other obscene spirits who dwell intently on these things with the express purpose of imprinting [on their minds] the idea of something foul and filthy. It then appeared to me that that idea, because it was [the fruit of] their filthy phantasy [proceeding] from themselves, though at first somewhat separate, yet because flowing from themselves, was [actually] in them, and thus by consequence [was formed] according to them and according to their defiled conception. They therefore appeared to themselves to be of the same quality [with their idea], for an idea is the image of him who produces it. Thus they appeared to themselves such as

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<sup>46</sup> The incidents narrated in the above article are thus given in the SS no. 26: "To prevent any person from entering into the spiritual sense, and perverting the genuine truth which belongs to that sense, there are guards set by the Lord, which are signified in the Word by the cherubs. This was made known to me by the following representation: It was given to me to see great purses which had the appearance of bags, in which was stored up money in great abundance and as they were open, it seemed as if anyone might take out, yea, steal away, the money therein deposited: but near those two purses sat two angels, as guards. The place where they laid appeared like a manger in a stable. In a neighboring apartment were seen modest virgins with a chaste wife; and near that apartment stood two infants, and information was given, that they were to be treated in their sports, not in a childish way, but according to wisdom. Afterwards there appeared a harlot and lastly, a horse lying dead. On seeing these things I was instructed, that thereby was represented the literal sense of the Word, in which is contained the spiritual sense. Those large purses full of money signified the knowledges of truth in great abundance. Their being open, and yet guarded by angels, signified, that anyone might take thence the knowledges of truth, but that there was need of caution lest he should falsify the spiritual sense, in which are naked truths. The manger in the stable, in which the purses lay, signified spiritual instruction for the understanding this is the signification of a manger, because a horse that feeds there signifies understanding. The modest virgins who were seen in a neighboring apartment, signified the affections of truth: and the chaste wife signified the conjunction of goodness and truth. The infants signified the innocence of wisdom therein; they were angels from the third heaven, who all appear as infants. The harlot with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of the Word is destroyed; a harlot signifies falsification, and a dead horse signifies the non-understanding of truth." Compare AR 255, and TCR 277.

<sup>47</sup> For an account of the spirits termed Genii, see AC 5035.

they were; and in that manner were punished from themselves for being what they were; wherefore a foul idea from phantasy carries with it the punishment of a representation like himself to him who forms it. - 1748, October 18.

3607.

THAT THE CELESTIAL GYRES CAN NEVER BE UNDERSTOOD.

Spirits who are prompted to inquire into the nature of the celestial gyres, if they do not succeed in comprehending it, are prone to doubt and deny, as they are accustomed to do in regard to every subject which they do not understand. That the celestial gyres are never intelligible, as how [for instance] the thoughts, endeavors, and forces flow, was shown by the courses [fluctiones] of the fibers in our bodies, which it is impossible to trace, as in what manner they proceed [or flow] from their principles or cortical substances, how they attach themselves to the cerebrum, which has the appearance of a mass of jelly, and upon inspection resemble a series of knots, how they are intertwined with the fibers of the medulla oblongata, how with the fibers of the cerebellum, how they are united in the medulla spinalis, and then fill themselves with its fibers; how they afterwards arrange themselves in knots or ganglia, how they thence issue forth united or separate, how they anatomize with each other, and thus unite or separate, how they come into pluriform junctions, and thence flow into the viscera, and how they act in each of the viscera themselves; - since no one can understand how the fact is in regard to these matters, in things corporeal and of a gross nature, how [can the truth be grasped] as to those which exist in the world of spirits, [considered] as to the forms, influxes and effluxes, of thoughts and endeavors? The fibers represent spiritual things, the principles of the fibers, which lie under the cortical substances, represent things celestial, in which there are forms still more indefinite [or numerous]. Wherefore it is to be confessed, that since scarcely anything can be known, upon investigation, on these subjects, there is very little reason why anyone, from mere ignorance, should doubt respecting the things that are of faith. - 1748, October 18.

3608.

THAT THE IDEAS OF SPIRITS ARE BOUND TO PLACE AND THE THINGS OF PLACE. Upon my conveying myself into an adjoining chamber, from whence I was to pass back into the former, it immediately

seemed to me as if a solitude had been created, and the spirits had withdrawn from me, when yet they were present in the adjacent room, where were my books and other things, which they had seen. Hence it may be inferred that such things are in the ideas of spirits; in those of some, the things pertaining to books, in those of others, the things pertaining to utensils, in those of others the things of light, fire, and other matters connected with these, so that when they were left, and were not seen in the other chamber, they seemed themselves to have disappeared; for they are present according to their ideas, to which, if such objects are wanting, they seem themselves to withdraw.

3609.

The case was the same when I put on a garment different from that which I had worn for several months; I then seemed to them so much like another person, that they scarcely knew me. Hence an inference may be drawn respecting the ideas and genius of spirits. - 1748, October 18.

3610.

It hence appears that the ideas of spirits are terminated in material things, the ultimates of order, upon the removal of which they know not where they are, and disappear before they have fixed their ideas in other material objects. Thus also in regard to the Word of the Lord, and this in like manner with the angels [acting] through spirits.

3611.

THE QUALITY OF THOSE GIVEN TO REASONING. They who are addicted to reasoning are those who doubt and deny. It was perceived that they are persons of levity, suffering themselves to be led one way and another. They were thus represented in a nocturnal half-waking vision, and appeared as women wandering about through outer regions, concerning whom it is usually believed that such are distinguished for levity [leves sunt], as also that they are adulterous, or easily ensnared into adultery, of which [some] complained [respecting them]. But it was said to them that if they did not actually commit adultery or lewdness, yet they were prone to it upon suitable occasions, and when external bonds did not restrain. They were resembled in the first instance to oyster shells, containing nothing inside, being mere shells; but an oyster

soft and fat within signifies things that are natural, by which spiritual and celestial things are well confirmed.

3612.

Such moreover strike a pain into the left side of my head, forming there, as it were, hard knots; thus they are those also who incrust the brain. When it was given me by the Lord not to regard such objections or to admit them, then I perceived a pain in the nerves of the left [side of the] neck, so that I could scarcely turn my head, by reason of the pain [arising from] the hardness of the nerve. The cause of this was, that the reasoners were unwilling to be present, but began to recede, as they also said. - 1748, October 18.

3613.

THAT THINGS MORE OBSCURE THAN FORMERLY PREVAIL IN CHRISTIAN COUNTRIES. Various obscenities were represented to me by many spirits that were above me, and it was said that they were from countries where Christians dwell, signifying, that they are obscene as to sexual matters, and that such are multiplied at this day in those countries more than formerly; for as vice increases [on earth], it is manifestly perceived in the other life, whither all come [after death]. There are obscenities of thought, of discourse, and of life causing matrimones to grow vile, though they are yet kept up for the sake of the propagation of the human race. It was then said that the lower parts of the earth [i. e. the lower orders of men] abound at this day with such evils. - 1748, October 19.

3614.

THOSE WHO DO NOT ADMIT OBJECTIONS AGAINST THE KNOWLEDGES OF FAITH ARE KEPT SECURE FROM EVIL SPIRITS. [Certain] spirits complained that they could no longer be present, because as long as anyone remained [firm] in the knowledges of faith, he was not allowed to admit objections. They said therefore that they had no means of leading them, affirming also that it was through this medium that they seduced them; that by the force of a single objection all confirming truths, however numerous, were rendered of no effect; for man is so borne on by his cupidities, which produce phantasies, that they willingly admit objections, of which a single one then becomes stronger

with them than a thousand confirmations. Wherefore that a man be true, or in true faith, he ought to be in the opposite state, so that one truth may prevail over a thousand or ten thousand objections; thus evil spirits will flee, for they cannot live in such a sphere. - 1748, October 19.

3615.

WHAT ACTUAL EVIL IS. I was informed, that actual evil is not only that which a man has acquired to himself by acts, but also by thoughts without acts; for if external bonds had not prevented, he would, from cupidity confirmed by reasonings, and in reasoning from cupidity, have voluntarily, and without conscience, rushed into evil. An interior bond which restrains man from actual evil, is that which induces him to think, that if he commits evil he shall lose the happiness of eternal life, which he expects and the desire to be chief in heaven is also a bond which restrains him; but this bond is not to be confounded with conscience, which, when it is true, cannot be given without love towards the neighbor, so that a man prefers his neighbor's interests to his own, and this love cannot exist without faith in the Lord. Genuine conscience is given by the Lord through the knowledges of a true faith, thus from genuine faith. This [is said] in the presence of angelic spirits. - 1748, October 19.

3616.

CONCERNING THE INTERNAL MAN. When writing, concerning spirits who were ignorant that an internal man is given, I was intellectually informed, and it was afterwards said in conversing with spirits that it was wonderful that man did not know that there is an internal man, when every day he might, upon reflection, experimentally know that he bears himself differently in gesture, look, and word, from what he inwardly thinks, thus that he separates his exteriors from his interiors, and thus appears double, especially when his interiors are deceitful, consequently that he is one interiorly and another exteriorly, on account of this separation. Hence it may appear that an interior man is given, separate from the external or corporeal, which, if one thinks it to be thought only, could not be separated from the external or corporeal, which, if one thinks it to be thought only, could not be separated from the external, unless it were something real. But because they do not reflect, but abide in externals, they do not know [the truth], and are less

deceitful compared with others. Moreover, they could observe that good separates itself from evil; that one, for instance, thinks that a certain thing is not to be done, thus that good in this way extinguishes the evil of thought, consequently that there is something still more interior which fights with the thought. - 1748, October 19.

3617.

THAT THERE ARE FRUITS OF FAITH IN THE OTHER LIFE. When writing concerning good works, that good works are not necessary to salvation, according to the declarations of some, and that faith without works saves - a position contrary to the Lord's Word, who said that a tree is to be known by its fruit - those who were in the persuasion, that faith alone, without good works or the fruits of faith, saved, drew a number of inferences, especially that in the other life good works or the fruits of faith are not given, inasmuch as they are then in eternal felicity. But it was shown them that in the other life good works or the fruits of faith pre-eminently exist; that, for instance, there could be no felicity in simple repose; in being in societies, and having mutual love, and thence deriving their felicity, so that each should have the felicity of others set over to his own account. Such a life would be without use or end, and therefore not an active life, which is a life of love; but they there pre-eminently show forth good works or the fruits of faith, as they perceive nothing more blessed than to gather spirits from the life of the body, to inform and teach them, nay to revive those who are at the point of death, concerning whom before; then that they may minister to men and control the spirits that are with them, and prevent their going beyond proper bounds, and also that they may inspire good into men; lastly that they may resuscitate the dead. In these things [good spirits] have their highest felicity from the Lord, thus also heaven and the angels, so that they love the neighbor better than themselves. - 1748, October 19: thus they are images of the Lord.

3618.

CONCERNING IMPURE AND FILTHY WATER. A certain spirit, in the life of the body, had contracted the persuasion, that after death, he should have a sweet sleep - even to the day of judgment. Hence, also, in the other life, from that persuasion he had contracted an external genius of such a nature, that he could induce upon any body a sweet sleep, - for

a persuasion contracted in the life of the body has this peculiarity, - that a man can act from his persuasion, and the means of so doing are immediately present with him, although he is not aware whence the means come. He then so dexterously induced a sleep upon the spirits, who were about me, that they fell, one after another, into sleep; he also tried the same thing with me, from which I could perceive whence the soporiferous power came. He said that he had done no evil, because, as he stated, he only wished to induce upon others a sweet sleep; but, because it was from artifice, he was told, that it was not permitted. Nevertheless he continued to do so, for he perceived a kind of self-glory, hence arising, because he was enabled to act in this manner to other spirits. Although he said, that he did nothing but good to them, but because he did it for the sake of his own glory, and thus appeared to have dominion over other spirits, and as he afterwards exercised the same artifice from habit, there appeared to me filthy water, to which such a state of self-glory, and hence, of dominion over others, is compared [or corresponds].

3619.

When I was in a state of sleep, and also in a middle state, between sleeping and waking, a certain spirit wished that I should observe and write down those things which were in my mind, and it appeared pleasing to him, that they should be written; but it was also perceived, on account of his own self glory; wherefore filthy water was also seen to flow out of a certain canal, whence it was perceived that foul and filthy water corresponds to that state in which a person is when he acts on account of his own glory and renown. - 1748, October 20.

3620.

#### HOW MUCH OF CUPIDITY SOME RECEIVE FROM COMBATS.

Beholding some boys engaged in fighting and blows, I perceived a very high degree of delight flowing in from certain spirits, from which it was apparent how much they love the enmities of one towards another; for the quality of spirits it is given me immediately to perceive by certain [peculiar] modes, and that influences flow from them which it is not given to others to perceive who think everything is of their own motion, and not excited by spirits.

3621.

Thence also it was apparent, how boys are forthwith trained to such hatreds as to become incapable of looking at each other with a pleasant countenance. Thus too it is evident of what quality such boys, even very young ones, will be in the other life, where mutual love reigns. - 1748, October 20.

3622.

THAT THE EVIL CANNOT SEE WHAT EVIL IS, OR WHAT GOOD IS. It was permitted to inquire of deceitful and evil spirits, if they knew what evil is, to which they were not able to reply; for it was perceived, that they do not think the evil which is in them to be evil, but good, because they prefer themselves to all, and place all good in the love of self and the love of the world, and do not consider it as evil; wherefore they cannot see evil, thinking that whatever is in them is good. They were asked whether they knew what good is; nor could they reply to this, for they think, that what is truly good is evil, wherefore they persecute good. It was perceived that good cannot be seen from evil; but that from good, because from the Lord, may be seen both what is good and what is evil. Hence it was concluded, that although such spirits think themselves wiser than others, they, nevertheless, know nothing. - 1748, October 20.

3623.

THAT DELIGHTS AND PLEASURES ARE BY NO MEANS DENIED TO MAN. Some think, that they who are in the faith, should remove from themselves all the delights of life, and all the pleasures of the body: but this I can assert, that delights and pleasures have never been denied to me; for I have been permitted to enjoy not only the pleasures of the body and the senses, like those who live [in the world], but I have also been permitted to enjoy such delights and felicities of life, as, I believe, no persons in the whole world ever before enjoyed, which were greater and more exquisite than any person could imagine and believe. - 1748, October 20.

3624.

REFLECTIONS OF THOUGHT. It is well known that by means of reflections we may learn the things pertaining to the body, as how the



eye sees, the ear hears, the nose smells, the tongue tastes, and the touch perceives the diversities of body, for without reflection nothing is perceived, as is the case with those in a state of abstraction, whose body is almost as insensible as in sleep. But reflections of thoughts are given, which have very often been observed by me, but have not been described, because it was not thus given previously to reflect upon them. There are various objects of thoughts, in which, while a man is held, or his reflection is kept fixed upon them by spirits, they occasion much disturbance, as experience abundantly teaches respecting those things which are at present his own, or which may happen hereafter. As often as it was given me to think of my garden, of him who had the care of it, of my being called home, of money matters, of the state of the minds of those that were known to me, of the state or character of those in my house, of the things that I was to write, especially how they would be received by others, and the probability that they would not be understood, of new garments that were to be obtained, and various other things of this kind whenever I was held for some time in this kind of reflection, spirits would immediately throw in inconvenient, troublesome, and evil suggestions, together with confirmations and cupidities; and it was observed that when I had not been in the thought of such things for months or years, I had no care about them still less did they give trouble. These are the reflections of thought, in which whoever is detained he is the more infested by evil spirits the longer the reflection is continued.

3625.

Hence arises the melancholy of many persons, hence debilitated minds, hence the deliriums of many men, hence too insanities and phantasies; for those who are engrossed in thought concerning spiritual things, concerning the life after death, concerning misfortunes, into such persons spirits, from their own proprium, infuse many things which are of memory, and hold them a long time presented, even till they occasion insanities and phantasies. Wherefore those who affect a solitary kind of life are especially prone to fall into such things, for they are dispelled by varieties, and thus by [mingling with] societies. Still more does this arise from the solicitude of self-love, and more yet from the love of gain, and a pondering upon the future, and especially if any signal misfortune comes

into the account, so much the more are they driven into phantasies, and at length into insanities.

3626.

Some persons are led by spirits to that degree, that they cannot return to what is true, but their phantasies have become so deeply rooted, that as often as they fall into those thoughts, they are so completely absorbed in them that they cannot be dispelled by change of circumstances, but they remain in the persuasion that things are as they imagine, and themselves also. When cases of this kind are obvious to the world, they are called open insanities, for from such insanity or phantasy they do not suffer themselves to be recovered, though apparently sane on all other subjects, as many insane persons are. It is a particular species of insanity, like that of a couple of men at Helm, one of whom carries about written papers, the other supposed himself to be a bird; though there are many of this character who are not generally regarded as such. All phantasies respecting spiritual things derive their origin from this source, and which prevail so far as they have induced persuasions.

3627.

There are spirits of such a quality - which is remarkable - that while a man thinks himself in another city, and to be walking there, while he deems himself to be out of himself, and his image is thus represented; while he thinks, or, as it were, dreams of a fact of this kind, then the spirits, who are still more without reflection, think the fact to be altogether so and that they are in the city; yea, they have closely followed my image, not knowing but that it was I myself. Thus too in other things which in like manner enter a man's thoughts, they, from being but little in reflection, imbibe the phantasy that things are really so [as one imagines], as in the case of the insane man of Helm, who is like a spirit when in phantasy, thinking himself to be a son-in-law of the king; for spirits do not know otherwise than that he is, being of themselves to such a degree insane; but so far as reflection is given them, they may be restrained from their insanity; but not so with man; he can think such things, but still he knows the fact not to be so, as, for instance, [he knows] that he is not walking in another city; and so of many other things.

3628.

Therefore the Lord alone makes provision that man may not come into such insanities, and thence into innumerable phantasies; and in order to prevent this, He commands that we shall have no care for the morrow, for this is what is signified by having care for the morrow. Those, therefore, who are in such conceits, and strongly inclined to them, can by no means be drawn out of them, except by faith in the Lord. Those who are in faith are liberated by the Lord, however infested by spirits, and this by innumerable methods, both external and internal. - 1748, October 21.

3629.

CONCERNING A FLAMY APPEARANCE BEFORE THE EYES. There suddenly fell a large flaming something before my eye, which it dazzled in a manner that cannot be described. It was so resplendent as not only to dazzle the [outward] eye, but the interior sight also, which I now clearly perceive, for I fell at once into a state of wonder whence such a brightness could proceed. Presently there was perceived something obscure, like an obscure cloud, but in which there was something terrene. I perceived that this came from the Lord, through heaven, in order that it might appear how great is the wisdom of angels compared with the intelligence of inferior spirits, which are respectively as this intense celestial flame and that [terrene] obscurity to each other. Wherefore the difference is such as cannot be described. Thus are all and each of the things of the angelic heaven, not the wisdom only [in general], but each particular of the wisdom, so also the speech, the felicity, and everything else. This was several times perceived before by the influx into me of the interior angels, of which I was only sensible by [feeling] something approaching to cold.

3630.

How curious spirits are may also hence appear, for many societies of spirits sent subjects to me, and very solicitously inquired what was signified by that flaming celestial appearance. They were not content when informed that it signified what I have just said; for there was then a vast number of societies around me, so that I perceived myself in

fellowship with a multitude who observed that something flaming of this kind had been conveyed to me. -1748, October 21.

3631.

THAT THE SPEECH OF INTERIOR SPIRITS COULD NOT BE COMMUNICATED TO ME WITHOUT SUBJECTS. It was shown in a variety of ways that the speech and thought of interior spirits could not reach me without subjects, for they conversed with me both with subjects and without. When without subjects, there was a kind of undulation wafted to my ears, as of a number speaking, but of what they said not a word was understood, though I was informed that they were in manifest speech and thought, and that on their part they were entirely distinct, nor was theirs a perception in common for I attended closely to observe whether the influx was one of common [thoughts and words]; but by means of intermediate subjects I perceived and heard what they said and thought.

3632.

The nature of subjects is such, that when many design to speak through one, a subject is immediately made, - which it was given to know from this, that when I said to a subject that others spoke through him, and my regard was directed towards them, then one of them was immediately constituted a subject of others, who was indignant that he was thus let down into a lower sphere, and that the whole society should now speak through him. Subjects are thus made among interior spirits, and whenever others concentrate their thoughts upon one of their number, he comes into the world of inferior spirits.

3633.

Whoever is a subject, inasmuch as he supposes that he speaks from himself supposes also that those who speak through him are nothing - that they do not even think - while they that speak through him, or the interior [spirits], suppose him also, through whom they speak, to be nothing; which was evinced to me by the case of one who was a subject, and who said that they were nothing. In reflecting upon this it was said and perceived, and perhaps also made a topic of conversation, that the interior [spirits] thought in like manner of the subject himself, that he was nothing. Hence it appears how it should happen that every spirit

imagines that he lives and thinks, and thus is the man [in whom he acts] while he knows so little of the man that he is not even aware that he is anything distinct from himself. Thus men walk about as machines; they are nothing in the eyes of spirits; and if they know one to be a man, and also a spirit, they would still look upon him as an inanimate machine, while the man all the time supposes himself to be living and thinking, and the spirit to be nothing.

3634.

Wherefore, unless the Lord saw the man to be something, the whole world of spirits would see him as nothing, and even if something, yet still as something inanimate, as they have often thought concerning me. - 1748, October 21.

3635.

THAT THE OBJECTS OF SIGHT AND HELPING ARE THE VARIATIONS OF VESSELS. As the life of the Lord flows into heaven and into the world of spirits, thus into the thoughts of man, and yet it appears, notwithstanding, that the objects of sight and hearing flow into the thoughts, and thus external things [in general], in order that I might be made acquainted with the actual fact in the matter, and [be convinced] that this flowing in of external things into the thoughts is a fallacy, it was given me to perceive, that the objects of sight, and also of hearing, produce no other effect than variously to dispose the interior vessels which are of the lower thought; as according to the quality of these vessels such is the reception of the ideas of spirits which flow in, for the vessels receive influx according to their forms, and therefore according as they are disposed by objects, even when it so happens that ideas are turned into what is contrary. Thence it is that those who are in a common idea, apply to themselves all the particulars, and thus draw themselves away from the common idea, and apparently lead the particulars to that point. This is evident from innumerable testimonies; and that it might be still more palpable, a spirit spoke with me, in order to my more fully apprehending the truth. It was then given obscurely to apperceive it, but inasmuch as a fallacy of the senses prevails from the [apparent] flowing of objects into the thoughts, I could gain no more distinct knowledge on the point than is stated above. I perceived that spirits who are in that fallacy persist in it. -1748, October 21.

3636.

CONCERNING THE RAINBOW. There appeared to me very beautiful rainbows, as on former occasions, but still more beautiful, with a light of the purest white, in the center of which was an obscure earthy something; but that most lucid snow-white appearance was beautifully varied by another lucidity, and was thus discriminated as also by little yellowish points like small stars, besides other beautiful variations, and, if I rightly recollect, with flowers of different colors round about, and entering into the most lucid part. This was exhibited before the left eye. On the right were exceedingly beautiful representations, distinguished by the blue and its various related colors, because the right eye represents affections, and they derive colors not from a white lucidity, but from that which is flamy. - 1748, October 21.

3637.

THAT A MAN CAN PERCEIVE FROM HIMSELF THE [NATURE AND] QUALITY OF SPIRITS. A man who reflects upon the common [or general] things of his thought, and who had not previously formed to himself ideas from corporeal things, may understand of what quality the world of spirits is; namely, [if he considers] that a speech of words is given, to which a man in speaking or hearing does not attend, but [only] to the sense of the words. His interior man is in this sphere; it is a sense of words, which obviously consists of ideas only, for in speaking he attends not at all to the words, but only to the sense of the words, which flow, as it were, spontaneously. This sense of words consists of ideas; without ideas no sense can be given. In this speech are the lower spirits among themselves, and then they know no otherwise than that they speak by words, when yet it is by ideas. Such man also becomes when he becomes a spirit, and such is then his speech. When man thinks, he himself knows not but that it is by words of speech, when yet it is by ideas, as everyone may be sensible if he reflects. Ideas afterwards flow of their own accord into whatever speech he is skilled in. That thought therefore is from ideas, which fall into the vocal speech of the man with whom they [spirits?] are, or with whom they speak. Wherefore the speech of spirits is universal, as is that of the thought of man unattended by vocal utterance.

3638.

That there is, moreover, this interior thought, a man may be still further convinced, upon reflection; for whatever he thinks and has in the sense of his speech, is from an end and for an end. Those who think have an end from which and on account of which [they think], and this end directs their thoughts, though with the evil it does not disclose itself in the speech of words. As therefore there is such a directing power over the thoughts, and this may be known to everyone, it may plainly appear that such thought is interior, and governs the inferior [i. e. the exterior]. The deceitful are pre-eminently in such thought, for they more manifestly think from ends and on account of ends, and rarely divulge their thought, for which reason it acquires more strength within, and is obviously augmented.

3639.

Now because man is ruled by the Lord through the world of spirits, and cannot live except in society with spirits since otherwise he could have no connection with the Grand Man, nor consequently could good and truth be communicated to him from the Lord, thus he could not think from heaven, nor be rational, or a man - hence it appears, that the world of spirits is such in the greatest form, as is the individual man in particular.  
- 1748, October 21.

3640.

The evil who are in an interior sphere, cannot be inspected by the angels, for they are thus turned into serpents, and various horrid insects [or reptiles], wherefore they have none but an external communication with heaven or with the Grand Man. They are ruled from the Lord by an influx of externals, which external is much the same as the intellectual of man, and that this is external we have already observed elsewhere; wherefore heaven is closed to them. Hence also it may appear that their ideas are such as I have sometimes noticed, both in a state of wakefulness and of sleep, that is, ideas bound, as it were, to various objects. Thus they are phantasies which cannot be described, for, without experience, they transcend the conception of man; and they are bound, indeed, to things filthy and obscene; thus they think like persons insane and raving, knowing nothing what they think, thus [enveloped] in darkness. Such are the principles of the thoughts of evil spirits of an inferior sphere; but yet, like those above the head, they are held in

bonds, so that nothing may flow in from them, except what is permitted. From the deceitful, and still more from the extremely deceitful, they [being liable to their influence] are entirely removed, so that they may not be able to communicate except very remotely. - 1748, October 21.

3640\_1/2.

It is otherwise with the angelic spirits. They, inasmuch as they are in the Grand Man, perceive and think from an interior ground, when heaven is opened to them; wherefore also their ideas are most beautiful and delightful representations, and [being conjoined] with wisdom and intelligence, they are in the [clearest] light. - 1748, October 21.

3641.

THAT MEN ARE KEPT IN THE SOCIETY OF SPIRITS. All men whatever are kept, through the medium of subjects, in some society of spirits - apart from which one could not live - and that too in a society suited to the nature of each; so that if we suppose a thousand men at once, each one of them is kept in his own society. And as there are common principles [communia] of all things, so also of societies, of which a commune [communis] embraces a number [of single societies]. Between these there is a communication according to the Lord's disposal; thus each man [is placed] in a common society according to his nature, or according to the nature of that principle which there prevails; in others according to the varieties of his life. To these societies there exist opposites, for the equilibrium of all things is sustained by opposites, as experience has abundantly proved.

3642.

That the evil and deceitful communicate their ideas before they know who are there, and how many; and that all are kept to a certain end, and thus conjoined - for evil ends also conjoin, whereas if they should know in the other life their associates, and were not held to common ends, one would rush upon another, as everyone wishes to domineer over another, and to destroy another - [all] this was perceived. - 1748, October 21.<sup>48</sup>

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<sup>48</sup> As we have great doubt as to the true rendering of this section, we subjoin the original that the competent reader may have the means of better satisfying himself. "Quod mali et dolosi communicent suas ideas, praeter quod sciant, quoniam ibi, et quot sunt, et quod ad certum finem teneantur omnes,



3643.

In what manner many [spirits] thinking diversely from each other are made to think alike, was illustrated - as it was also said to spirits - from the case of one speaking, for instance, in great meetings and in churches, who would hold many in the thought of the things which he utters, and then everyone thinks similarly, and can discourse with others concerning the same topics. This [was said] solely for the sake of illustration, for thus the spirits perceived it better.

3644.

CONCERNING DISTANCE IN THE OTHER LIFE. Spirits began to doubt whether it were a fallacy or an appearance, that spirits seemed to be present about the body, at the right, the left, close by, within, c., thinking [but not being sure] that such was their real position. But it was by thought answered them, that it is thought which conjoins; for to thought there is neither place nor distance, as neither is there to sight, except from objects interposed. What effect thought produces in the other life may appear from ideas, which conjoin, whence arise societies of similars; and also from phantasies, since a phantasy can cause one to appear above when he is below, and below when he is above, and so on - what thought alone does not do - according to the quality of anyone, for places are allotted in the other life by the Divine disposition according to the nature and genius of each. Wherefore when thought is perverted, or is perverse, one appears to himself to be elsewhere [than where he is] which is then a fallacy; but when the place is constant to them, it is an appearance. - 1748, October 21.

3645.

THAT IN THE WORLD OF SPIRITS EVERYONE THINKS ANOTHER TO BE NOTHING. Whatever spirits speak by a subject, they each one of them think the subject to be nothing, but that it is he himself who speaks through him. The subject [on the other hand] thinks it to be himself who speaks, and those who speak through him to be nothing. In this light everyone in a society of evil spirits views another, because they are in a

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*ita conjuncti, nam mali fines quoque conjungunt, at si scirent in altera vita socios, et non detinerentur ad fines communes, rueret unus in alterum, nam quisque imperare alteri, destruere alterum cupit: hoc perceptum.*

similar idea, each one considering it to be himself who thinks. Wherefore it was given to ask them, when they resented, as they usually do, the idea of being nothing, whether they now thought another to be nothing, and those that were questioned replied that they thought the subjects to be nothing; and when he who answered was himself made a subject, and others were interrogated respecting him, they said he was nothing, for they thought themselves to be everything. Thus it could be followed up from one to another, and everyone, while he deemed himself everything, was accounted as nothing by the others. Wherefore it was inquired of them why they were so indignant, when others said of them what they said of others, and when the whole multitude of evil spirits said of their companions that they were nothing, thus each of all the rest, that compared with themselves they were nothing? In view of all this, since the fallacy was such, were they not all nothing in comparison with the Lord, who alone is life? -1748, October 21.

3646.

CONCERNING A MOST RESPLENDENT WHITENESS. There appeared something resplendently white, resembling in a degree a flame of fire, but not such as is caused by a wood fire in a chimney, which comparatively obscure; and by it was signified the quality of the intelligence of the angels compared with that of the inferior spirits. The obscure of the chimney is comparatively the intelligence of the lower order of spirits, and according to the intelligence are all the things pertaining to intelligence. Such a lucid appearance darting forth like a flame of the purest white, signifies what is spiritual; when of the [reddish] flaming hue before described, that which is celestial. It was said also that the light with the angels is such, or that they live in such a light, and mutually behold each other in it as in the brightest day - a light in comparison with which the light of the earth from the sun is nothing; for as the light of a candle is extinguished by the intense light of the sun, and disappears, so the meridian light of the sun is eclipsed by this; wherefore the light of the sun is comparatively shade; and as it is with the light, so also with everything that is said of the light, that is, of their intelligence. - 1748, October 22.

3647.

CONCERNING HOLINESS [De Sanctitatibus]. There was a certain spirit among the deceitful or the sirens, elevated somewhat high above the head. That he was a novitiate was observed from the character of his deceit, which was greater and more intense than that of the rest, for he followed my thoughts and representations, to which he endeavored to add his own, which were of adultery, and that, as appeared to me, in a very subtle manner. I thence learned that he was a fresh deceiver in their ranks, wherefore it was given me to inspect those who seemed to themselves to be on high, and for this reason appeared small to themselves, as they also did to me, for one phantasy, produces another. When the person above mentioned was detected, they wished him to withdraw from their fellowship; for they were fearful for themselves lest they should be cast down; but they could not [effect his removal], for he appeared in the midst of them, small [like themselves], and surrounded with a sphere of holiness, like that which is seen in their temples, where the Lord is thus represented in pictures, encompassed with rays of light. Hence it may appear that he was of such a quality as to boast himself of being the Lord on earth, thus that he had been a pontiff.

3648.

Such being his quality, I conversed with him on various topics, as concerning Peter and his keys, which he thought he had; and so exceedingly gross were his ideas respecting these keys, that he had represented [to himself] as it were a gate leading into heaven to which he applied a key in order to open it. He said that the keys were given him by Peter, and that he would open it gratis to the poor, but as to the rich they would be estimated [and dealt with] according to their ability to give; for that they should give was a holy duty. Being asked whether he believed that those whom he introduced would remain there, he said that this he did not know; if they did not, they might go out. Moreover he wished to humble himself saying that he was nothing, because they [are accustomed to] call themselves the servants of servants, when yet, as I think was said to them at the time, they arrogate to themselves all power.

3648\_1/2.

It was moreover said, that they could not know whether those whom they admitted were worthy, as they might be robbers, and those destined [by their life] to hell; but he replied that this did not at all concern him; if

they were not worthy they might be cast out. As to what is to be understood by the keys of Peter, it was given to say to him, that faith was signified by Peter, and because none but the Lord gives faith, thus the Lord alone admits to heaven, and Peter does not now appear [in the matter]. But he insisted, saying that no one can ever come from the earth into heaven, unless the Lord grants the power to some man of admitting him.

3649.

Concerning the Lord, whom he called Christ, he had no other opinion than that he is to be worshipped, in so far as it is he who confers upon them that power, but if he were considered as not conferring it, I perceived that he would not be worshipped, so that everything had reference to their being able to exercise that power on earth under the person [or in the name] of the Lord.

When I farther spoke with him concerning interior things, that they flowed into exterior, he had an idea of that influx so filthy as to be almost excrementitious. Such are they who are of the pontifical rank and are revered on earth as the highest in the doctrine of faith.

3650.

He said, farther, that he believed he was holy from his nativity, and that one made pontiff ought to be born thus holy; this idea he had contracted from their being called [each his] holiness.

## 3651-3700

3651.

He was afterwards, from a position in front, let down from that place to the earth below, before the left foot, as there is an under-earth below that where those live who deem themselves holy [or saints], and thus came into fellowship with those concerning whose life I heard that they appear to themselves as shining in the face, and that one sees another as if they were little torches, or as sparkling spots, like glow worms - a brilliancy flowing forth from their ideas of holiness.

3652.

But the issue with such is, that they are kept in the lower earth though prompted by the most ardent desire to enter heaven, for they think that heaven is on high, wherefore their detention in the lower earth inflames their anxieties which after a time become so increased, that they become most intensely anxious, and thus spend their life in anguish, till they come to know that they are not holy [or saints]; and when at length they are exempted [from that distress], they appear to themselves excrementitious to a degree that is not perceived of others. A certain one of that description spoke with me in the right ear, and confessed the fact to be so. -1748, October 22.

3653.

THAT THE [CONTINUAL] EFFORT OF INTERIOR EVIL SPIRITS TENDS TO SLAYING. I was in a street and saw a number of knives, and a phantasy was induced that with these knives they would cut my throat; for evil spirits are such that in phantasy they think themselves actually to do [what they are inclined to do]. Wherefore a multitude of them rushed violently forth, and endeavored to point the knives at my throat, this laying hold of the slightest pretext to put me to death. I spoke with them, and it was shown that their perpetual effort was to kill me, but they were restrained by the Lord, so that they scarcely knew that they made the attempt: but as soon as ever the restraint is relaxed, they rush on [again

in their murderous design], which with shame they confessed. -1748, October 22.

3654.

CONCERNING REGENERATION. Man knows not how he comes into the faculty of thinking and speaking, in which are things so wonderful, that they can never be explained to a ten thousandth part; nor does he know whence this faculty is, or what is its nature; yea, so great is man's ignorance of it, that he scarcely known that he has it, and that by it he is distinguished from the brutes. Man knows not how the lungs and their respiration are ordered, so that they concur to all and singular of their minutest functions, and to all and singular of the smallest particulars of the speech and voice, nor does he even know that the fact is so. Again, he does not know how respiration concurs to each of the ideas of thought; neither how the tongue is initiated into each of the minor motions necessary to the process of eating, of speaking, and of articulating sounds; besides innumerable other things - and yet he would inquire into the manner in which the Lord regenerates man, when this is interior, and still more interior, and thus most remote from his ideas of thought. It may thence be safely concluded that regeneration takes place from the Lord unconsciously to man, since the design of it is, that he may become a new man. - 1748, October 22.

3655.

CONCERNING THE RESUSCITATION OF SOME WHO WERE SPIRITUALLY DEAD. I again heard that some who were spiritually dead, and of whom mention has been made before were resuscitated, or initiated into life by angels.<sup>49</sup> The delight with which they did it was afterwards made perceptible to me, and the sensation was delicious, filling my breast with truly delicious [emotions]. They also confessed that they seemed to themselves to do it of themselves, but yet that they knew it was from the Lord. They preside over the left nipple of the breast, and are [or correspond to] the ribs. - 1748, October 23.

3656.

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<sup>49</sup> Referring to the case of those mentioned No. 3550-3556.

## CONCERNING DAVID AND A PONTIFF. <sup>50</sup> It was shown that David was desirous of being chief in heaven, for such a cupidity cleaves to him

<sup>50</sup> We cannot of course but be aware, that the contents of this and two or three succeeding articles are calculated to give somewhat of a severe shock to the preconceptions and prejudices of the Christian world. So deep-seated and inveterate is the belief in the personal sanctity of the individuals who were employed as amanuenses of the Divine Spirit in penning the sacred books, that what is here said of David will be apt to be regarded not only as a gross defamation of a good and holy man, but as *prima facie* evidence of the general falsity and absurdity of Swedenborg's representations of the other life. It can scarcely fail to elicit the prompt reply, that such a statement is certainly untrue, and what confidence, therefore, can be reposed in any declaration made by such a witness in relation to things which he affirms of the spiritual world? "If the state of David in that world is such as is here described, he could not have possessed the character in this world which has usually been ascribed to him and if the judgment of the church in all ages is to be reversed in regard to him, what reason have we to think well of the lot of the distinguished personages whose names adorn the roll of Scripture worthies? Indeed, what evidence can any man have of his own good estate in the sight of God, and what security of salvation in the world to come?" The assured and unmoved receiver of these disclosures can cherish, perhaps, but a faint hope of meeting, in such a way as to repel or neutralize, the force of the objections urged on this score, and thus of turning aside the torrent of obloquy which the statements here made will scarcely fail to throw upon the head of their author. Still, as he has had to encounter and overcome the full weight of the objection in his own case, he would fain solicit the ear of skepticism for a brief exhibition of the grounds upon which his original repugnance to Swedenborg's statements was countervailed. 1. A reason is fairly to be demanded for Swedenborg's thus representing the state of David in the other life, if the statement be not true. Reared in the bosom of the Christian church, and naturally sharing its traditional biases, it is difficult to conceive of the mental process by which he should have formed so disparaging an estimate of the character of David, unless it were in consequence of his being supernaturally instructed in the truth. To say that he had in some way conceived a prejudice against him, and that this prejudice had colored his visions in the other world, amounts to very little, so long as no solution is proffered of the grounds on which such an adverse sentiment should have established itself in his mind. The same remark is to be applied also to what is said of Paul in a subsequent part of this work. 2. The truth or falsehood of the recital here made is to be resolved back into the truth or falsehood of a leading principle affirmed by Swedenborg of the Jewish people in general, viz., that they were not in strict propriety a church, but merely the representative of a church, and this from the fact that they were characteristically a gross, external, sensual people, incapable of spiritual views. There is no adequate ground for supposing that the penmen of the Scriptures were, to any considerable extent, exceptions to this character. There is no evidence that they had, personally, a genuine spiritual insight into the genius and scope of the great truths which they were moved to utter, nor does it necessarily follow that their lives and characters were inwardly conformed to the essential spirit of the doctrines and duties which they declared. In regard to David there is reason to believe that, in giving vent to expressions which in the letter breathe wrath, cruelty, and revenge, he thus embodies his own sentiments as a man, while the internal spiritual sense speaks in reality a language directly the reverse - that of divine love and mercy. We know, moreover, of no ground to question that what Swedenborg here says of him is true namely, that, in inditing the Psalms, he applied to himself what was spiritually spoken of the Lord Messiah, and if so, it is easy to conceive that a degree of inflation may have possessed his mind, which should lead in the other life to just such manifestations as are here described. One thing at least is certain - that Swedenborg speaks, throughout his writings, as disparagingly of the Jewish race, as he does of David, and on substantially the same grounds and if he is warranted to do so in the one case, he doubtless is in the other. The disclosure in both instances has the all-important effect of separating the character of the Word from the character of the persons who wrote it, and especially of making the Psalms God's Psalms, instead of David's. 3. The general evidence of the truth of Swedenborg's revelations is too strong to be invalidated by particular passages speaking a language contrary to preconceived ideas. The proof, for instance, that our traditional ideas respecting the character of David, are true, is no stronger to the candid mind, than that which establishes the general truth of Swedenborg's relations. We are immovably firm in the conviction that no man could write as he has written, unless he had been admitted within the veil. He has uttered truth pure from the fountain of truth, and this truth thus imparted is a universal boon, property, and interest. It is the peculium of no man or body of men. Neither does it lay any special responsibilities, on the score of its vindication, upon those who may have distinguished themselves by an avowed belief of it. The adherents of Swedenborg's system do not

from his understanding himself [to be spoken of] in the Psalms. It is therefore sometimes permitted him to ascend, and thus to suppose himself to be in the highest heaven - an incident occurring today. Being sent up [or projected] from the lower earth, he was suddenly stopped in his ascent by some opposing force, but it is remarkable, that when projected upwards into heaven, or to the loftiest height, he appears to be mounting by other steps, as by the grades of a ladder, although there is no ladder, nor does he rest till he seems to himself to have reached the highest point of ascent, where he was afterwards seen, though affected with a kind of fainting fear lest he should fall headlong, which I also perceived by communication.

3657.

It was likewise shown in what manner he brings into subjection those that are in the interior sphere of spirits, and enforces their reverence of himself as a god. In the first place, the pontiff, who was lately with me, came again among those who are above the head, as was perceived, and he was then with David, who wished to reduce him to submission, and to the acknowledgment of his claims as a god - (for David had previously proclaimed himself a god when on high, and his state of mind in this conceit was visibly represented by his hurling those down headlong who refused to acknowledge him as a god while in that lofty elevation; and he who appeared to me as if thus cast down head foremost, seemed to whirl [or spin] round like [the motion of] an auger, though only his [whirling] hair, and not his body, came into view. It then seemed to issue from his

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admit that they are any more called upon to attempt the conciliation of his apparent errors with his acknowledged truths, than any other class of men. We take substantially the same ground with the Christian apologist for the scriptures, who says to the caviling sceptic, You have no right to insist upon what you call the absurdities and incredibilities of the sacred narrative until you have overthrown the accumulated positive proof of its Divine original. What does it avail to pronounce it ridiculous to suppose that Jonah was swallowed by a whale, so long as you cannot subvert the testimony which makes out the book of Jonah, and the other canonical books, to have come from God?" So do we also say to the rejecters of thee records of the phenomena of the spiritual world. Read continuously, with an unbiased mind, the series of developments contained in this Diary, and see if you do not find as much evidence of truth in one page as you do of seeming falsity in another. If so, on what principle can you allow the assurance of truth to be nullified by the semblance of falsehood? Can a thousand falsities annihilate a single truth? We do not, of course, ask that that which appears to be a falsity shall be believed as a truth but we do demand that you shall not suffer the absolute conviction of truth, on the one hand, to be stifled by the suspicion of falsehood on the other. It would be easy to enlarge the catalogue of reasons which weigh with New Church men for admitting the truth of these statements, however revolting to former prejudices, but they may all be summed up in one, viz., that the evidence of Swedenborg's general truth is so overwhelmingly strong as to leave their minds wholly unaffected by particular points of assertion which may be attended with difficulty. In this case they cannot feel so sure that David was a good man, as they do that Swedenborg was a true man. -Tr.



phantasy that he might transfer the Lord to the lower earth, where he would be retained: such is his quality when he ascends on high, and proclaims himself a god.) And because the pontiffs also declare themselves [each] God on earth, he of whom I have spoken before came in conflict with David; for as both he and David were each in the persuasion of being a god, they strove against each other in consequence of the opposing sphere of their persuasions; but David prevailed, because he was not only in persuasion, but also in cruelty, and thus in the persuasion of bringing into subjection. Such therefore being their twofold persuasions, there was a collision between them; and when the pontiff refused to yield, David heard or perceived that he would profess Christ, (:for it is not permitted them to name the Lord, but Christ:) he then, because in the persuasion of cruelty, dealt with him in his peculiar mode, as with the heathen, namely, by casting them down and setting their heads a whirling by phantasy, of which the pontiff complained. <sup>51</sup>

3658.

He was tortured by being cast down, and by being sent into the [infernal] tun, <sup>52</sup> and that with great quickness, because of his [David's] being in such an interior phantasy. When the pontiff thus severely dealt with complained of these torments, David said to him that he was David; and concerning the Lord, that he held him bound, and that one only was to reign in heaven, at the same time asking why he wished to worship him [the Lord] as God, and proffering to show him his own kingdom. Upon hearing this the pontiff said that David was holy; he therefore denied the Lord and followed David; but when he wished to see his kingdom, he could not, and [being thus disappointed on this score], it came into the pontiffs persuasion, that if he should deny the Lord, whose vicar he had been, he would become nobody; wherefore he actually came into this persuasion, which when David perceived - for he could instantly perceive in that state the persuasions of another - he turned him into a cloud, and in this form, which I saw, cast him off to a distance, in which condition he fancied himself nothing, for he was then hardly visible, but yet from the extremity of the cloud he conversed with me. From this it may

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<sup>51</sup> Note on the lateral margin - "They appeared small because raised to a very great height, and David acted quickly, because it was done from a phantasy familiar to him."

<sup>52</sup> A species of punishment in the other world, of which an account is given, AC 947, 948.

appear what is the quality of persuasions when they conflict with each other.

3659.

After this David, because he wished to be a god, conveyed himself among the interior spirits in front towards the right, and subjected them, because [he was] in the persuasion that he was a god, and could subject everyone from the cruelty in which he was during his life; wherefore he subjected those interior spirits who refused to acknowledge him for a god, which he did partly by his boring [or whirling] operations, and partly by casting them into the [infernal] tun, and by other as described above, and this very quickly, for the idea of interior persuasion involves this, that everything is done quickly, and such is the quality of interior spirits; wherefore many of them he quickly subjected, others he inveigled by other modes, as, for instance, by the persuasion of adultery, perhaps by inspiring them with his own delights thence. Thus he subjected all the interior evil spirits.

3660.

When he supposed he had thus subjugated heaven, he yet feared to advance farther, namely to the right, where the interior good spirits be an [to appear], because he knew from former experience, that he could not sustain their sphere. But yet from that persuasion he rushed into the cupidity of his persuasion, and was there held, when he began to be pained, and to be sensible of a cadaverous stench, which he was so little able to bear that it seemed to him that he would perish if he advanced farther; wherefore he was thence cast down into the lower earth. It was perceived also that the same thing had frequently happened to him before, as soon as he came within the sphere of angelic spirits. I perceived from this that while he is in the persuasion that the Lord is bound by him, he then dared to approach, and that this [phantasy] was the cause of his going thither; but yet from his suffering so miserably when there, he called it, i. e. the heaven of the Lord, hell, inasmuch as when coming there he came into direful tortures, because into a sphere contrary to adultery and cruelty. But when he reached the lower earth he was suddenly projected upwards, from some kind of persuasion, but whether that he again wished to attempt heaven with a view to its

occupation, because he supposed the Lord to be bound by him, I know not.

3661.

It was also given me to perceive what is the quality of the persuasion of those who aim to be worshipped as gods, and [what their sensations] when in the persuasion that they actually are gods; namely, a pleasurable sensation chiefly about the left breast. It was communicated to me that such a sensation, is experienced first about the breast, and extends itself thence through the left papilla towards the genitalia, for the persuasion that one is a god, or supreme, so that nothing can resist him, has with it this kind of pleasurable sense.

3662.

What kind of respiration, and thence delightfulness, accompanies the persuasion of the pontiffs that they are gods, and utter everything from the fancied prompting of the Holy Spirit, was shown and communicated, as, for instance, when they sit in conclave, and regard everything which they say as divine. The pontiff above mentioned was with me, in the state in which he was when sitting in conclave, and supposing that everything he spoke was divine. A pleasant respiration was perceived within the breast, free, slow, and regular, which respiration implied that he was in such a state, for it is [then] slow, regular, and deep, freely expanding itself to the upper region of the breast, with a delightfulness from the persuasion that what he utters is divine. When anything [uttered by himself] is contradicted, as also when anything is advanced by another which he sees is to be approved, inasmuch as it originates not with himself he then perceives something rolling and creeping in the abdomen, which was also communicated to me; and when he thinks any opinion he pronounces to be divine, he perceives it also from a certain respiration more tacit, and, as it were, consenting. That such is the quality of the pontiffs when in conclave, was also confirmed by themselves. They are under the left foot. The things [above stated] were communicated [by interaction] with them, who immediately confessed it, acknowledging that when pontiffs they were such.

3663.

The impression came into my mind that thus they might be easily ruled, because [it was done] solely through the sense of respiration, which they think to be internal and the operation of the Holy Spirit; but it was said that it is not easy, because they are in a contrary persuasion. It was therefore shown to me by whom they are governed, namely, by those above the head, who are called sirens, who insinuate themselves into all kinds of affections, that they may be able to rule and to destroy, concerning whom we have already spoken. They study nothing else than to insinuate themselves by means of affections and cupidities for the sake of rule and destruction, and yet they greatly fear to rush forwards except on fitting occasions, for they know that they will then be thrust down. They are more deceitful than others, yet by such the pontiffs, when made pontiffs, are governed. Inasmuch as they are contrary to every love, they are intrinsically worse than others, and therefore a severe and more lasting hell awaits them, although they think that because they are wary, and do not evil unless when occasion offers, the case may not be so; but because order is perverted among them, so that they abuse affections to a destructive end, they thus upon occasion rush into balefulness and cruelty. Such, therefore, are the pontiffs and those that are nearest to them.

3664.

It was observed that above those to whom David strove to come, there were spirits still more subtle, for David is of such a quality from spirits having spoken through him while he lived in the body, that he is able by effort to come to them. It was moreover perceived also that they are those who rule the spirits now spoken of as being more deceitful than others, and called sirens, because they are above them. Whether they are from this earth or from those in other earths through whom spirits speak as they did through David, and are at the same time in contrariety to conjugal love, I know not. They do not clearly appear, but they flow into the left eye, into which, even now also while I am beginning to write, they strike a degree of pain. They are averse to being detected, as they wish to practice their deceits in the most clandestine manner. -1748, October 23.

3665.

That such spirits, as well as David also, although he seems so acute among the evil as to make them fancy themselves in the loftiest height,

are yet more gross than all the rest [was clearly perceived]; for in the sphere of the good they become more excrementitious, yea, more cadaverous, than others, consequently they are more gross than all others; which was also said to David and thus to them; for what is more gross than such offal, the quality of which he perceived, and knew? This is now said to David, and to those in the highest altitude. - 1748, October 23.

3666.

CONSEQUENTLY THE OBJECTS OF MEN. Spirits are greatly moved by the fact that the objects of man cause him to think concerning a variety of things, and that without order, supposing thus that the life of the Lord does not flow into all and each [of persons], and into all and each [of the things] which both men and spirits think and do; for they assume that if this was so, it would be most regular [and unvarying], and one idea would flow in order from another. Thus when I spoke openly with spirits who make such things doubtful to themselves, it was first shown me that there are common [or general] things which govern the thoughts of man, and certain common [or general] things so implanted that he knows not that he has them, as that he slightly looks upon certain persons whom he incidentally meets, as also upon the street where he walks. These objects arise from that common [or general prompting] that leads a man to observe [and take care] that he does not run against another, or against the objects that occur in the streets. So also when he is in another common [or general] idea, such objects strike the eyes but lightly, so lightly indeed that if deeply absorbed in a different common [or general] idea, he recollects nothing at all of them. Such a common [or general thought] is a kind of reflection, innate in brutes also, prompting one to beware of stumbling against anything, or of receiving injury from anyone. To know, for instance, in regard to the moon and to distances, it is a common principle that intermediate objects enable one to judge of distance, upon which common principle neither man nor animal reflects, but distance is known from the simple perception that an object is more or less remote, from whence also the common property of the idea is acquired. As to what relates to the ideas of man, the things above spoken of are nothing else than generals [of thought], and are according to their cupidities and other things.

3667.

But they objected that objects are various, now this and now that, which severally excite at once the thought. But to this it was given to reply, that such things are contingent, consequently of the Lord's providence, which can never be fathomed; that scruples might be raised against them to eternity, and yet the truth remains that they are contingent, and thus of the Divine Providence. But they wished to know, and thus to remove scruples, but it was said to them that they could never be removed to eternity, because new indeterminates would succeed; and so long as they were such [as they were] the least scruple before their eyes would cause them to see nothing; which they also affirmed when the thing was shown to them; for the smallest particle of dust before the pupil of the eye will blind the vision. - 1748, October 23.

3668.

That objects are merely vessels, and that the eyes are directed to beholding these objects, some more intensely, others more indifferently, while many are not seen at all, this that they are indeed vessels, appears from the things that have been previously seen and perceived by me; as for instance that the Lord, from various and multiplex objects, should have formed before the angels a delightful, and in the highest degree connected form of things; concerning which I have spoken before. - 1748, October 23.

3669.

At length it was said to spirits, that those who formed to themselves such objections that they will not believe unless upon an exact knowledge of everything in its details, really desire and intend only to destroy, thus that the disposition [to object] comes forth from their evil and deceitful nature - the same nature which prompts them to destroy and kill everyone for the sake of themselves for this is a consequence from such kinds of objections, that they wish to destroy truths, thence whatever things are of truth; if they should be of a different character, they would then desire only to confirm the truths of the Lord. - 1748, October 23.

3670.

There are many other common things of this nature pertaining to man, as that he should see what is unknown to him, also every species of cupidity, whether faint, light, or intense, is a certain common [principle] governing the objects of sight and the speech. These would have to be reduced to genera and species, in order that any kind of [distinct] idea may be had of them. Thus the desire of eating causes that whatever he sees, he should consider whether it is to be purchased for use. Other things he sees only as in obscurity, without reflecting upon them on any other account than that of the common considerations mentioned above and elsewhere. Thus a common idea which greatly attracts the eyes is that of women, which while it predominates it regards everything feminine as being naturally of such a quality as he supposes, and his thought is fixed upon these things, and thus passes over to the common idea of thought concerning them, or of interior thought; and other [qualities] he then but very slightly regards, and without reflection, except from the common [promptings] mentioned above and in many other places.

3671.

It was observed that spirits, while they are in any common [or general] idea, do then, in like manner, call forth all the objects which occur in my memory, and apply them similarly as a man does the objects of sight, or of the speech of another, and this was at first unnoticed by me, but it has so often happened, that I think the number of times can scarcely be reckoned. Whatever objects of my own memory they then discovered were so many vessels, which are applied to their ideas according to the quality of the vessels or ideas at the time, and also according to their common idea and its quality, thus diversely according to their natures, and so on. This was shown me.

3672.

[I perceived also] that the Lord thus reduced to order the objects of my sight, and thence the beautiful and pleasant representations before the angels, above spoken of, did not flow from my objects, that thus [the representations] should be directed and connected according to the objects, as I supposed, but it was the representations which directed and determined the objects, numerous and various as they were, and which thus become vessels. The objects therefore flowed from the

representations, and not the representations from the objects: Thus whatever the Lord saw fit to represent, still it would happen, that the eye, or the sight of the eye, would be directed to such things as could be vessels, which at the same time were determined mediately [i.e. by the representations] then by the Lord through other methods. - 1748, October 24.

3673.

CONCERNING THE PULSE OF THE ADULTEROUS AND CRUEL. It was given me to observe the pulse of adulterers and the cruel from the case of those who were above the head, where David also was, [and I noticed] that it fell outwardly on the left side, so that like the heart it caused only the most exterior surface of the skin to pulsate. This pulsation was felt by me as not being within the body, but without; wherefore it is not in but out of the Grand Man. - 1748, October 24.

3674.

CONCERNING DAVID. Speaking with David who is now above the head, and, when there, is of such a quality as to deem himself possessed of far more subtlety than others, because the Holy Spirit spoke through him, he openly confessed that he did not understand what he wrote; that he might have thought indeed that his writings contained arcana, but what they were he knew not; that he might have known that a certain Personage was to come into the world, but that he had no farther knowledge respecting him. This [I say], he openly confessed, and as it were asseverated as also that he applied all and each of the things declared, to himself and the Jews, according to the sense of the letter. He said that because a spirit spoke through him as through me, he also was of such a quality, but it was given to say to him, that he had no knowledge of the Lord, thence no knowledges of faith, and so was ignorant of the interior things of the Word, and remained solely in the sense of the letter, which was a very different affair, and that spirits spoke through him things which he did not understand, as they do through others. Whence it may appear that he was not in interior, but only in exterior things, and with him who is in externals spirits speak differently [from what they do with those who are in internals], so that they do not understand interior things, although being in singulars. To



this he had nothing to say in reply, as neither to the fact that he was such from being in externals only.

3675.

I spoke with him also concerning the Gentiles, whom he held in so great hatred [saying], that, Abraham also was an idolater, thus of the Gentiles, because the then representative church is now extinct; that the Jews were worse than the Gentiles; that faith was afterwards transferred to the Gentiles; and that now heaven also was bestowed upon them, because that Christians are at present worse than the Gentiles.

3676.

He afterwards spoke with me concerning the Word, that it was necessary that a revelation should have existed, for a revelation, or Word, contains vessels into which spiritual and celestial things can be insinuated, and thus heaven and earth be conjoined, which would otherwise be disjoined, and the human race perish. As to how the matter stands with the Gentiles, who have no revelation, and yet are saved, there are arcana [upon this subject], only it was perceived that it is sufficient that there should be conjunction through the Word; the rest remains as arcana. - 1748, October 24.

3677.

CONCERNING PRAYERS. It was perceived that prayers effect nothing while they are such that one merely intends to deprecate his evils, and thus thinks with himself "Provided only I shall have made deprecation, I shall obtain remission of sins." But sins are not remitted unless confessed truly from the heart, attended with a certain internal torture and anguish, and thus with an acknowledgment of vileness; in which and after which prayers avail. It was perceived that this was so, and that otherwise prayers, and sacraments, and external rites effect nothing; nay, they rather confirm a man, for they make his conscience quiet under the idea that sins are remitted, provided one has deprecated evils, and used the means of salvation. He thus returns to his former vileness. A certain person wished to deprecate [in this way], and then [the truth] was perceived by a spiritual idea.

3678.

Certain persons are accustomed in all evils and common misfortunes, and on other occasions, to have recourse to prayers. Such are in front, a little to the right. Whenever they see any evil impending, they immediately betake themselves to a species of supplication which wearied me, for they supposed that thence assistance would be afforded them; but no assistance [is realized] from this source. - 1743, October 24.

3679.

CONCERNING A DOG. A black dog appeared in my sleep, which was first admitted as a domestic dog, and when he saw anything bony, whereon was the skin of another dog, he disdained it, whence also admitted, and not regarded as evil. But it was afterwards said that he had eaten the bones of another dog, from which he was loathed, though he wished to approach. Upon awakening I inquired if anyone had been turned into a dog, so as actually to become one; it was at length replied, that there was such an one, who also himself affirmed it. It was said of him that he was of such a quality as freely to suffer the persons of others to be induced upon him, as for instance that of David; and thus he would not only [represent and] act out their persons, but also their shameful deeds; and it was said that he became such, from the actual life not only of David, but of any other one [whom he personated]. Those of this description, especially when they suffer infamous persons to be induced upon them, after a while become such that they know no otherwise than that they are the very persons, and thus persuade not themselves only, but others, that they are such. These are they that are represented by dogs which eat the bones of other dogs. -1748, October 25.

3680.

CONCERNING THE DISPERSION OF INSIDIOUS PLOTTERS. Tonight while asleep certain spirits were acting insidiously above my head, and plotting a pernicious scheme of villainy, on the supposition that something which I had done during my life might be detected, and designing, when it was detected, to rush violently upon me; for their opinion is, that if they detect any evil in a man, they have all license to destroy him. The thing in question was something that had happened in my dreams, I think many years before, and I know not but it was brought about by the spirit who now appropriates me as his. While those deceitful insidiators were thus strenuously acting in my sleep, I suddenly

awoke, and saw above the forehead, in a certain kind of light, something feathered, and immediately upon their rushing forward to destroy me for their inducing the lively phantasy [just mentioned] was a signal that now was the time - a vehement wind was felt, which falling suddenly upon them, dispelled them in a moment. Who they were, and whither they were cast, the spirits [with me], one after another conjectured, but that they were thus dispersed from societies and miserably dealt with, was perceived by me; for while thus suddenly driven from society, they could scarcely retain their senses, wherefore they were miserably tormented.

3681.

Such a catastrophe awaits those who in the night seasons insidiously plot against man, while asleep. Thence it appears how the Lord beholds all attempts and machinations [against his servants], and affords help at the [critical] moment, and how carefully also he regards man in his sleep; for it is forbidden to inflict upon man, at that time, the least injury; as he then nearly approaches [the condition of] a dead man. - 1748, October 25.

3682.

CONCERNING THE VEIL. <sup>53</sup> David, because wicked himself and the subject of the wicked, whose wickednesses it is not necessary to recite, for he has only adulteries and cruelties in his mind, intends and without conscience contrives [evil]. That he was the subject of the deceitful above the head plainly appeared, as they began through him to plot their iniquities more openly than before, with a view to cause the guilt to redound to David; wherefore David was enveloped in the veil and let

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<sup>53</sup> The punishment of the veil is thus described: "The punishment of the veil is a very common one, and is in this manner. The offender seems to himself, in consequence of the phantasies whereby he is impressed, to be under a veil, stretched out to a great distance it is as it were a cohering cloud, which is condensed according to the culprit's phantasy under this cloud the sufferers run here and there, with a most eager desire to make their escape, and with different velocities, until they are wearied out; this generally continues for the space of an hour, more or less, and is attended with diverse degrees of torture, according to the degree of their desire to extricate themselves. The punishment of the veil is inflicted on those who, although they see the truth, yet are rendered by self-love unwilling to acknowledge it, and are angry to think that it is truth. Some spirits have such anxiety and terror under the veil, that they despair of ever being set at liberty, as I was informed by one who had been let out. There is also another kind of veil, wherein the offender is wrapped up as in a sheet, so that he seems to himself to be bound as to his hands, feet, and body, and at the same time is impressed with a strong desire to extricate himself: this he imagines may be easily effected, inasmuch as he is only wrapped up with a single fold; but when he attempts to undo it, the more he unfolds of it, the longer it grows; until he is driven at last to despair. - AC 963, 964.

down towards a lower quarter, but by persuasions and phantasies infuted into him by the diabolical throng on high, he struggled for the space of nearly an hour, and that too with a pertinacity which can hardly be described. Phantasies were continually poured in upon him, which he received with his persuasion, and thus with the veil, with a lessening of the veil, and without the veil, he cast himself in all directions - below, now in midway, now above in front, now above the head near by, and now behind the head, which was only a phantasy with an obstinate persuasion; for such reluctations in the veil and with the veil signify such things.

3683.

After a while he attempted to act the pytho, namely, by evoking others after the manner of the pythos, that he might cause them to ascend - he standing upon my head - to which he did from his persuasion and [a kind of] pythonic idea, which was not perceived before, and which cannot be described, only that it is a persuasion [with certain spirits] conjoined with the idea of evoking whomsoever they please. Whether this pythonic practice pertained to David during his life, cannot be determined from what now happened, but when he thought that he whom he evoked ascended, there were dogs and serpents ascending, which, unless he had fled, would have mangled his person, especially in the genital region.

3684.

It was afterwards said to him that he was like a dog, and was treated by others only as a dog, because he was their subject, which was confirmed by the deceitful above the head, who said that they could treat him as a dog. As this was contrary to his persuasion of authority, inasmuch as he imagined he had dominion over others, and thus acted from himself, he was filled with indignation; wherefore he was enveloped in a kind of cloudy veil of authority, and thus let down. 1748, October 25. That they who spoke thus to David were those who boast of being the Holy Spirit, see below on this page.

3685.

CONCERNING SOCIETIES IN THE OTHER LIFE AND  
[CONCERNING] LOVE. Spirits were seen around me, as has often times

happened, apparently not united in any society, but flowing as it were at large, which is from the phantasy of those that suppose spirits to be like the invisible atmosphere, and that they thus float about in the universe. Their persuasion was communicated to me, which was such that they supposed there was no society, but that spirits are beings, thus flowing scarcely visible about the universe.

3686.

Wherefore I conversed with spirits [on this subject], and they confessed, from the various experiences previously accorded to me, that there are societies of them, that they see each other, that they converse together, that they dwell together, that they are in the clearest light, as has been often shown me before. But this takes place among good spirits and angels; among the evil it is otherwise, as they do not appear to each other, except on certain occasions, as to which also [I was instructed]. Consequently their life after death is in this respect extremely similar to their life in the body, that they see each other, that they are in societies, that they dwell together, speak together, that they communicate their ideas and their happinesses, and indeed they then speak more wisely than can ever be described, and with an indefinable feeling of enjoyment.

3687.

It was perceived, as also on former occasions, that it is love alone which determines spirits and angels to societies, and that love is ever the grand determining principle; to whom love is wanting, everything appears erratic, vague, confused, and obscure. Wherefore the Lord alone, who is love, and from whom is mercy, determines all things, and according to the differences of love he disposes societies, and thence heaven and heavenly things. - 1748, October 25.

3688.

CONCERNING THOSE WHO BOAST THEMSELVES OF BEING, BEYOND OTHERS, THE HOLY SPIRIT. The deceitful who are above the head, and the most deceitful who are still higher up, concerning whom it has been already remarked that they were those who ruled the pontiffs, were now manifested as to their quality, and that too by means of David, of whom they availed themselves as a subject, and manifested themselves through him, because they were in the persuasion that it was

not they but David (who acted), and that thus they were not in fault. They had David at this time as their subject, of whom they said that they could treat him as a dog, and that he would demean himself altogether according to their thoughts and will; whereas without such a subject they act in a secret and timid way, and only when the occasion seems to warrant. Now however they were made manifest according to what had often been said to them, and is now also said, viz. that they are pre-eminently base above all others, and although they wish to act covertly, yet while they seize upon such a subject, upon whom they can cast the blame, that they are wicked above others, adulterers above others, and cruel also [in an equal degree].

3689.

These are they who rule the pope, and inspire into him such a peculiar respiration, and induce him to believe that it is the Holy Spirit that prompts him, while it is they themselves. They are those also who boast themselves above others as being the Holy Spirit, when yet, as was said, they are the most consummately wicked of all. - 1748, October 25.

3690.

Their ideas, when determined upon me, and remitted through a spiritual medium, were as the sphere of venomous serpents.

3691.

They were those also who had subjects [occupied] with me while I was asleep, and [through them] wrought by insidious arts to compass my death; but they were dissipated, concerning which before.

3692.

In a word, they are enormously wicked beyond others and their deadly, poison is such, that they ensnare by means of holy things and the corresponding affections, aiming at nothing else than to destroy, by whatever nefarious means they can, yet under a semblance of religion, even the Lord himself, and whatever is of the Lord, thus whatever is of faith. - 1748, October 25. Such therefore are the popes, and those who assist them, and aspire at dominion.

3693.

CONCERNING TRUTH. It was perceived that the Lord, who is love, and thence mercy, flows into heaven, thus into the world of spirits, in which, because celestial love is turned into the contrary, namely, into cupidities, therefore celestial order perishes; yet whoever is in this order is confirmed in all the truth of faith from love. But because there is no celestial love but it is turned into cupidities, [I perceived] that they are only truths of faith, separate from love, which instruct and reduce [to order], so that it is still inverted order; whence it is no longer by internal, but simply by external bonds that man is governed. External bonds are those which are of civil society; internal those that spring from a knowledge of the truths of faith. There are also [of these latter] certain bonds that are more exterior, and when they persuade [to obedience] constitute the conscience of man: but that [only] is a true conscience which is from celestial love, thence from the Lord. Those interior bonds which are [at the same time] more exterior, arising from the persuasion of the knowledges of faith - how the case is with them in the other life it is not yet given to know. - 1748, October 25.

3694.

Hence it appears what is the life of persuasion, to wit, that then a man is persuaded concerning the truths or knowledges of faith, that he then has the life of light, that is, intellectual life, which life is diverse according to the persuasions of the things which the man has conceived respecting faith. When he is in the persuasion of the knowledges or truths of faith, he is still as yet in nothing more than the life of light, and the life of light cannot enter into the life of love, because this is an inversion; for from the life of love springs the life of persuasions, as he that is in the life of love is in the knowledges of faith, and everything goes to confirm it; but he who is only in the life of persuasion cannot thereby be in the life of love, because the nature [or character] which is the life of that love, is nothing else but evil, wherefore that form of life is altogether repugnant. This is the reason that the character or nature, thence the life of cupidities, is first to be destroyed before anyone can come into heaven; for the mere life of light cannot introduce anyone into heaven, where there is nothing but mutual love. - 1748, October 25.

3695.

Those who are in the persuasion of true faith, have that [gift] from the Lord, for it is a part of true faith that there is no faith except from the Lord, wherefore they cannot come into the persuasion of faith except from the Lord. Then because [he receives this] from the Lord, mercy also is granted him from the Lord, and thus there is conjunction. Wherefore whatever is of the Lord [in its own nature] this is conjoined to Him, because from Him, although his [the man's] nature or character is [intrinsically] nothing but evil; and this it is the province of true faith not only to know, but to be persuaded respecting it, and thence that he is saved through mercy.

3696.

But whatever differs from true faith, and by which persuasion is effected, derives thence a life of persuasion opposite to true life; wherefore there are innumerable species of life from persuasion, as also from nature. The life of persuasion constitutes the shell, and the life of nature constitutes the kernel, which conjoin themselves as far as possible. [This holds true] while persuasion [prevails]; for persuasion flows in and subdues cupidities, as cupidities are wont to do which induce persuasion. - 1748, October 25.

3697.

CONCERNING ADULTERIES. It was said to those who are on high, inasmuch as they are interior adulterers, that this single consideration demonstrated that adulteries are diabolical, namely, that as marriages are for the sake of the propagation of offspring, thus of terrestrial societies, and thence of celestial, which as they acknowledged, has in it a Divine end, -therefore, whatever destroys or prevents marriages and thus destroys propagation, that is [essentially] diabolical. - 1748, October 25.

3698.

THAT AN ANSWER IS REFLECTED. A certain spirit above the head said something to me from a prompting of indignation, and on the instant he [also] seemed to me to answer. He however said, that it was I who thus answered; but it was given to say to him that it was not I, but that he himself had returned an answer as well as spoken. When he still supposed that the answer came from me, other spirits one after another



said that it was from them, and thus three, four, or five in order. Thence it appeared how all and singular things are reflected, and what kind of order there is of all things, that an answer should be immediately returned or reflected, according as one had spoken. In like manner it is with evil, which is reflected from the commune upon him who intends or does evil. - 1748, October 25.

3699.

CONCERNING SIRENS AND MAGICAL ARTS. Sirens in the world are those who have lived indulgent to their vein, wholly absorbed in the world, and reaping their highest enjoyment from the love of self; and because thus captivated by worldly things, while yet in civil society they wish to be deemed of a different character, they have placed their entire life in decorum. Consequently from actuality and habit thence, they have contracted the ability of appearing outwardly [to advantage]; moreover, by showing off the decorous in a thousand different modes they have aimed to insinuate themselves into societies; so also by a feigning of the honest, and even of the pious, when it would serve their purpose - anything in fact that would enable them to ingratiate themselves into societies where they could, at length exercise a predominant influence, so that their life has been a life of dissimulation. Thus they appear outwardly honest, as much from decorum as from assuming a feigned character. Like others also they frequent churches, and mingle in the rites, but still they are without conscience as regards the honest, the good, and the true, being inwardly wholly solicitous for themselves alone, while outwardly they pretend [to act] for the good of others, and because thus acting without conscience, or from the interior man, and being more prone to enormities than others, they esteem adulteries as nothing, in the life of which they live so far as the fact can be concealed from others, and they can make a reputable appearance before the world and its upright societies. As they make nothing of adulteries, so of course of all other evil loves.

3700.

In the other life they conduct themselves in a similar manner, without conscience, as to which, indeed, they know not that there is any such thing. They avail themselves of all kinds of [iniquitous] arts, such as are well known in the other life, though utterly unknown in the present.

Such [spirits] have infested me while awake this night, so that I was able to discern their quality, and to see that they could easily allure the upright, and even to such a degree as to serve them for objects, into whatever kind of affections they might enter, only by pretending that a thing was honest, pious, merciful, and innocent. Thus others are easily deceived [by them]. Certain ones of this character [of the female sex] did tonight inveigle a number of societies which are otherwise upright, and which constitute the outer tunic in front of the genital regions, the loins, and also the thorax. The number of such societies is wonderful, being more than I ever could have believed; yet they were shown to me and as constituting the whole anterior skin even to the feet.

## 3701-3750

3701.

The magical arts by which they enticed these [societies] were numerous; as, first, that they would persuade them by representation that the Lord spoke with them, and promised that, after they had endured certain punishments he would receive them to heaven. They were able moreover, when present with me, to speak as if they were in another place, where the good were, so that their voice was heard from a society of the good, just as if they were there. In like manner they could be at the same time present with others, and persuade them according to their [temper and] genius and so likewise with still more at the same time, thus inducing the belief that they had a kind of ubiquity, which was magically effected by following the ideas infused into them, whereby they could discover those who flowed in, which is easily done in the other life; for when one of this class of spirits acts as a subject of so many societies, she can easily find any particular one. She can thus inspire anyone with affection according to their genius [i. e. the genius of the societies], by simply applying herself to the ideas which flowed in. Yet the particular manner in which she insinuated herself I did not perceive, but she contracted the ability from her nature, in as much as she had thus also insinuated herself while in the world. In like manner they simulate innocence by representing an infant which they take [in their arms] and kiss; which she also represented. One thing in particular was shown me; namely, in what manner she affected persuasion, which was by representing in full view before the eyes of the societies a white flame encircling the head. This they supposed to be a sign of the celestial or angelic intellectual. That she thus represented it in the presence of multitudes is now perceived, as also that as soon as it is beheld the persuasion is induced that they are angels, and thus perhaps that they are with them. Beside these there are various familiar arts of a magical kind, among which is this, that they suddenly vanish from the sight of others, and render themselves invisible.

3702.

She was, moreover, a subject of the evil genii, who inspired such things; and from being thus a subject both of good and evil genii, she was enabled to be in a persuasive life; for the more numerous the societies which concur, the more fully are they in perceptive and active life. Wherefore I remarked to those that were in good societies, that this was outrageous, that they should have at the same time the same subject as the evil genii, and those of the worst stamp, knowing too that she had been several times seen in Gehenna, that she had spoken through me while I was asleep, and that even now she was practicing other magical arts. Wherefore if they conjoined themselves in such a subject, it would be like conjoining Beelzebub with a saint, which were abominable: for thus they would be more thoroughly deceived than ever, as such delusion exceeds all other. Moreover should they respectively conjoin their ideas in one subject, they would be as if conjoined in themselves [however much at variance], which was to be abhorred and rejected with utter aversion. Yet still the sphere of her persuasion arising from the conjunction of different societies within herself was such, that they could scarcely be persuaded, for by her persuasive ideas and representations she was still with them, and thus seemed to confirm them; and it was shown how great was the consent and the dissent, by means of white clouds on a cerulean ground (:for they are interior spirits:) which when they issued upwards, signified consent; when sideways, that they were beginning to differ; when downwards, that disagreement had actually taken place; besides that the clouds variously complicated themselves, and exhibited multifarious forms, for thus the idea of interior spirits are represented.

3703.

There were some from the societies which, as was said, constituted the skin, who were everywhere inclined to reason [ratiocinari], but it was then perceived more manifestly than ever before, that this kind of reasoning [ratiocinatio] was the greatest folly, and that those addicted to it have no perception of what is true and good, and also that the more anyone reasons the less he perceives, taking it for granted that by reasoning only can he appear wise to others, and thence seeming to himself to possess this character as compared with others. It was also clearly perceived and said, that such persons perceive nothing, when yet it is the property of intelligence and wisdom immediately, and without a

process of reasoning, to perceive whether anything is true and good; for those who are intelligent and wise, and of course the angels, perceive at once without reasoning, whether a thing be true or good, as in fact it is well known that among men, though one may reason for whole hours, or through a whole volume, yet those who are intelligent and wise know in a moment as to what is true and good, nor do they pay the least attention to the reasonings of such, which in truth they deride, and regard with themselves as of no account. Nothing is more common than this; wherefore being indignant towards these reasoners, it was given to refute them as often [as they attempted to ply their skill in arguments]. These are they who constitute the scaly skin. They are for the most part those who were made such by a confounding of truth and good by means of philosophical and scientific [subtleties], and are those who have less common sense, if any at all, than the most unlearned.

3704.

Those that constitute the external skin are, in the world, such as easily suffer themselves to be persuaded, and are destitute of that expansion of mind which would enable them to judge whether a thing be true or false, good or evil; wherefore the classes, general and specific, are numerous; [some of them, for instance], being easily deceived by a counterfeit love towards infants, and some by a counterfeit conjugal love, [judging solely] from externals. These are such as constitute the skin of the provinces of the genitalia. Those that easily suffer themselves to be led by a feigned compassion, are such as constitute the skin of the thorax, and so on. Such a kind of skin is of similar quality, for it suffers itself to be deceived by external soothing appliances.

3705.

The quality of which such become was shown by representatives, namely, that they appeared at length as mere skeletons, composed from head to foot of bare skin and bones, so that apparently nothing vital remained. 1748, October 26.

3706.

Those that are [thus] addicted to reasoning are of a two-fold class, as was said, namely, one which does not know what the true and the good is, and thus, though they reason concerning everything true and good, yet

the more they reason, the less they know. The other [is composed of] those who reason against the true and the good, and thus endeavor to destroy them. Those who defend truths by discoursing are not reasoners, but confirmators; such are in the perception of truth and good, and confirm them rationally. - 1748, October 26.

3707.

Among the magical arts which she practiced was this, namely, that whatever of true or good was uttered by me, she would take it away, so that others should not hear it, and would substitute in place of it something false or evil. As when, for instance, I spoke of adulteries and of Gehenna, she immediately for Gehenna substituted a white light, so that they might not know what I said. This also is magical, namely, to take away the ideas of another, so as to prevent their coming to the societies to which they are directed, and then to substitute things [entirely] contrary.

3708.

THAT IN THE OTHER LIFE [SPIRITS] ARE NOT REMITTED INTO ANY DIFFERENT LIFE FROM THAT WHICH THEY HAVE BY ACTUALITY ACQUIRED TO THEMSELVES. [Certain spirits] were moved with wonder that in the other life they should learn and exercise new arts [of wickedness] supposing thence that by actuality they contracted a worse life, so as to add evils to evil. But it was perceived and said, that they were not remitted into any other life than that which they had by actuality acquired to themselves; while the are in that life, whether they exercise new arts or former ones, it is the same thing, for it amounts to the same whatever evil they do, whether new or old; thus it is not acquiring a worse life, but exercising a life acquired by actuality; for it is provided by the Lord that they should not go beyond [their already acquired life].

3709.

As to what pertains to infants, who are not remitted into a life acquired by actuality, but one flowing from hereditary [qualities], the case is this; that the cupidities are dominant which are connate, and in order that these may be diminished, as it were, or that a horror may be inspired in regard to them, and that thus they may be abstained from, they are let

into such a life, more especially with a view to their being informed that with them there is nothing but evil; as otherwise they would suppose that inasmuch as they had not actual evil, they were therefore perfect. - 1748, October 26.

3710.

CONTINUATION CONCERNING SIRENS. Among the magical arts was also this, that they would inspire others with wrath and like passions, with a power of persuasion prompting them to kill each other, for they know that they cannot die, and when they have induced upon one such a persuasion, they think that they have power over him as a homicide, so as to accuse him and divulge [his crime]. Moreover nothing exists, whether good or bad, true or false, as to which they do not aim to turn it to their own advantage, thus to a magical [use], so that no others have a more watchful regard [to such ends], upon which alone they are [continually] intent; wherefore they seize the truths of faith, and goods, but solely with the purpose of deceiving others. Thus they cannot learn what is true, good, and holy, for they pervert and profane [everything]. - 1748, October 26.

3711.

THAT AT THIS DAY NOTHING REIGNS BUT THE LOVE OF SELF AND OF THE WORLD. It was told me that nearly all who come from the world think of nothing else than of becoming great, and of possessing all things, scarcely anyone caring for the common good, or knowing [that there is any such thing], although under the pretence of the common good they consult their own peculiar loves. Inquiry was made concerning those who were only traders, as in Holland, who contemn dignities, and it was said that they also were such as would fain be esteemed above all others, and especially on account of their superior opulence. The avaricious are otherwise, as they are the most sordid [of all], caring neither for honors nor pleasures. Everything pertaining to the love of self and the world they present to themselves with an exclusive regard to wealth, and thus show themselves to be worse than others.

3712.

CONTINUATION CONCERNING SIRENS. They especially simulate the mind of another, or put on a likeness of the ideas of another, and thus

attempt to deceive those who are influenced by a love to the persons to whom they thus resemble themselves. Such assimilations in the other life may be exhibited and represented in various ways which cannot be described. A subject of certain persons who were beloved effected assimilations of this sort, and indeed to such a degree as to be able to deceive those who were in the lower world of spirits, sometimes so fully to the life, that the fact could scarcely be known to be otherwise [than as it appeared]. Such, moreover, especially desire to come into the world through others, because they are exceedingly deceitful, insinuating themselves through good affections, and having no other end than regard to self and the world. As to spiritual and celestial things they are utterly ignorant of them, deeming them mere external matters, through which insinuations can be effected. They have a highly persuasive kind of life, but with difference according to their genera and species. - 1748, October 26.

3713.

Women constitute the greatest portion of the sirens of this kind, even those who had been distinguished in the life of the body, and who had been held in pre-eminent esteem because they had lived in fair externals, in which alone they delighted; for they do not manifest their wiles, scarcely indeed their ends, but yet they may be detected. - 1748, October 26.

3714.

During still another day the sirens were with me, and caused me great annoyance, but of what quality they were appeared from this, that when left to themselves they were borne away into things so atrociously obscene that nothing, as I heard, could be more so, and that too among themselves. It may thence be known that there is [with them] no internal bond which shall coerce [their evils], no conscience or acknowledgment [of right], still less the persuasion of anything true and good; but that their interiors are altogether loosed from restraint, not bound except by merely external bonds, such as a regard to decorum and apparent probity, which perhaps influences them more than others. But their interiors are such, so dissolute and relaxed, that provided external bonds were removed, as they are while acting licentiously among themselves, they would rush without horror, without shame, without check from any



interior law, into the most abandoned, iniquitous, and obscene acts. Such, at any rate, are their thoughts, for anyone can know from this whether a law of conscience constrains one, viz., that he is unwilling to think of this or that because it is evil, because it is base, because it is obscene, so that when such a thought is suggested he is struck with fear, with shame, with horror, or is in some other way withheld from it. These are the internal bonds by which man is held, but the sirens are restrained by no [such] bond.

3715.

Neither can the sirens be instructed in the other life, for whatever of true and whatever of good they see they do not lay hold of [and appropriate], because they are only in externals, but they immediately seize whatever [of this nature] they can, and regard it as a means of deceiving, of perverting, of insinuating themselves, of ensnaring, and of turning it into something magical; for whatever is pious or holy with others, becomes with them an external means, and so on; because there is nothing interior [with them] which constrains and obliges; of this they are, as it were, ignorant.

3716.

Sirens desire above all things to obsess man; but still [to do this upon] his interiors through the exteriors, which I experienced during two or three days. They labored especially to come into the senses, yea, into the taste, and those who have this desire in regard to the taste, are evidently of this quality, for thus they aim to penetrate into man's interiors. The adulterous and the cruel, concerning whom [I have spoken] before, desire to obsess man's exteriors, but these the interiors, which I learned from several days experience, by their wishing to enter into the taste, and seizing for themselves whatever [articles of food] I might eat, which are the correspondences of the interiors. The corporeal memory also, thus whatever is of science and of knowledge, they wished to appropriate to themselves, [and] thus to obsess, and to return into the world through another; which obsessions are interior. Whether many persons are at this day thus obsessed may hence, it seems, be inferred: let a man examine himself [and see] whether he is in any internal bond, so that his thoughts shall abhor and turn away with loathing [from evil]; let him prevail upon himself to abstain in some way from the most wicked,

abominable, and obscene practices, inwardly or as to his thoughts, and let him then consider whether they are merely external bonds that restrain him, which, if they were removed, he would desire, without the fear of the law, to perpetrate them, and would perpetrate them - if he is such a man, then he is inwardly obsessed by such sirens, which obsession prevails at this day, whereas with the Jews, and in the time of the Lord, obsession was external.

3717.

Let a man thoroughly consider whether he is of such a quality, for he is now able to know. I speak from experience, for I conversed much with them; I felt their influx in all my sensation, and it was given me to know and perceive their endeavors, and the processes by which they act, besides a multitude of other particulars which cannot [here] be recited, for they act interiorly, and very many things were shown me solely by representations, as [for instance] what the quality was of their phantasies, which were not permitted to reach me, because so direful and horrible. These were almost wholly shown by representations, as when they wished to enter into my interiors, they would extend themselves naked upon their backs above my head, would roll themselves to the right and to the left, would curve themselves between their feet, would invert themselves with their head downwards, and their feet upwards, and so on, all which are their direful, magical, pythonic, and detestable phantasies, which were not allowed to infest me that that they might not cleave to my memory, and thus be seen by spirits. Besides these there were many other things done among themselves, which were not seen, but only heard, for the same reason.

3718.

They were with me in phantasy during the whole night, so as to occupy my memory, holding their ideas in such things, and thus thinking that they would press on and obtain possession, just as with others they would possess the interiors. I observed a [persevering] obstinacy which was so great as to excite my wonder; but their obstinate phantasy cannot be described. This occurred while I was asleep, for they are prompted to act while man sleeps, as well as when he is awake. They do this especially in order that they may loose all internal bonds.

3718\_1/2.

But that they would be driven away was represented by naked reddish colored horses, on which sat small naked [riders] of the same hue, and they were conveyed from the anterior towards the posterior parts. It was afterwards shown whither they went; namely, when they think themselves to be penetrating towards the interiors, and indeed to the things which are of the brain, they are borne there through certain foul passages. I supposed it was through the passage of the mucus into the nostrils, but it was not through that passage, but through the pores of the skull-bone to the external cuticle, and it seemed that such from the anterior part were carried in a mass into a certain filthy sphere, as into a soft slough, but consisting of dissolved garbage,

3719.

but which was not seen on account of the softness induced, and the sphere of sordid feculence, into which, when conveyed, they seemed to be dissolved; and it was perceived that they are the things which are called cavernulae, in the outer skin of the head, where is the abode of lice, [and the place] where they are produced and grow; which [insects] how filthy they are, may appear from the fact that they are principally found upon those who are infested with a baleful itch, and upon dead bodies. These are such as wish to enter in and obsess the scientifics and intellectuals of man, and would fain thus insinuate themselves through all kind of knowledges perverted to magic, with a view to obsess man. They are also of a like quality [in the present] life; they can allure men to themselves, and thus fascinate them with a desire of being in their society, so that they are seduced, and made to prefer [such allurements] to internal things. In this manner they are drawn away by seducers of this kind from internal things.

3720.

Others who insinuate themselves by affections, when they thence supposed that they were passing towards the region of the thorax, and thence into the loins, were brought, as I felt, through the external skin, and it was perceived that those of this quality took possession there of the little pools of fetid sweat; and how foul these are may be clearly perceived by means of microscopes; they are also the hiding places of

lice. In like manner they insert themselves about the loins, and the issue is, that they dwell in the vilest filth.

3721.

Whoever is destitute of faith in the Lord is obsessed by such, and at length comes among them, and in the other life is associated with them, and spends his life in the midst of the most disgusting filth. - 1748, October 27.

3722.

It was observed that such were able to excite from memory whatever I had thought respecting venereal things, even from infancy, and they would so excite the recollection that it could not be resisted, and they even declared the facts with a living voice. Such is their art above others, that not only with man, but even with spirits, they could at the same time excite the memory of their corporeal and venereal things, so that they complained that they were laid open among them; for the efficacy of their sphere is such that it pervades even to the corporeal memory of spirits, which otherwise is never permitted.

3723.

They have contracted this from the life of the body, during which they are continually intent upon subjecting to themselves the minds of others, and thus of fascinating them, [and that] from various ends, especially that when subjected they may rule over them, and have them for slaves, thus reducing to bondage the souls of men. Thence their sphere in the other life is that of incessantly obsessing the interiors of man, which sphere had continually the effect with me of their wishing to infuse themselves into the taste, and of doing this as often as I ate, as if they would snatch with the hand [and] the lips [my food] with a disposition to eat. Such [a disposition] exists from the sphere of interior phantasies, that thus represents itself, for the taste and the tongue correspond to the interiors. - 1748, October 27.

3724.

THAT THE MATERIAL IDEAS OF MEN ARE VESSELS OF ANGELIC IDEAS. <sup>54</sup> I spoke openly with spirits [remarking] that the Providence of the Lord in ultimates appeared so confused and scattered, that [it seemed] like the materials collected from different quarters for [the erection of] a vast palace, which were calculated by the architect, and then brought together, and thus thrown into different heaps, afterwards to be formed and fitted for the palace; and yet no one but the architect would be able to perceive from the accumulations [that] such a palace [would be the result], while at the same time each single part was numbered, and was such as could be fitted in.

3725.

While occupied with these reflections, it was said that thoughts of this kind flowed in from heaven, where there is no reference to the building of palaces, but it might be [understood] of indefinitely various things which yet in the thought of man are represented by the construction of edifices and palaces; for innumerable interior things may be compared to such constructions, as much on a universal scale, like the Providence of the Lord, as in countless other particulars, as anyone may know that even in the ideas of men this conformity takes place, and the same of countless other things of like kind. Hence it follows that the thoughts of man are vessels recipient of angelic ideas.

3726.

But the objection occurs, that evils are excited by evil spirits, and are hindered by the angels, thus that the beginnings are with spirits, and that they, as it were, flow-in into heaven, where they are restrained. But it was answered - and that with perception - that every good of the Lord flowing through heaven into the world of spirits is turned into evil, and thus that it is evil which flows from angelic ideas. This is evil with spirits [to wit that] by which they excite evils with man, and thus that it should return to heaven. It does not follow because the Lord flows through heaven, and thence evil [results], that he also flows into heaven or into the angels, to restrain the evil; for that that which is true in regard to the

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<sup>54</sup> We have endeavored to give, though with some doubts of having succeeded, a correct translation of the several articles under this head. If the reader should find, as we have found, great difficulty in eliciting from them an intelligible sense, we trust he will attribute it to the obscurity of the original, as much as to any defect in the version. Tr.

one is true in regard to the other, appears from the angels with man, who restrain and moderate the evils of spirits [and] who still confess that the Lord restrains, although it seems to them that they do it themselves; wherefore [it is that] such an equilibrium and such an order is preserved by the Lord in the world of spirits, and to every evil there is, as it were, its own counterpart, or impediment, and if evil should preponderate and thus prevail, that the world of spirits should be immediately so disposed that there may be an equilibration and offset. - 1748, October 28.

3727.

Their fallacy in supposing otherwise is again refuted by [the case of] the antipodes, inasmuch as if they did not know that there were antipodes, and that we come into that relation every twelfth hour, no one would ever believe it, because he would suppose that they would thus fall off. The cause was then stated, to wit, that there is a [principle of] gravitation in each minutest particle of a man, which presses [him] towards the earth, and since there is such a sphere of gravitation in each single particle, therefore it is up or down to a man according to gravitation; which is also confirmed by other well known experiences in respect to the centripetal force. In these things, when heard, the spirits acquiesced. - 1748, October 28. It was said that the fluids in the human body had their up and down not according to the sphere without the body; for they are then confirmed in their upward and downward motion, and in their tendency to [particular] quarter, according to endeavor [nisus], concerning which much might be said. Thus the blood and other fluids do not recognize the same up and down in the body, which [holds] without, which is also confirmed by experience.

3728.

CONCERNING THE SIRENS. A certain person came to me of a sudden, and it was perceived that it was Paul, who inquired whether I were speaking ill of him. But it was replied that I was not then thinking of him. It was thence perceived that the evil spirits above the head began to speak through the sirens with others, while I was awake as if from me; they spoke also with still others. There was a species of undulation descending from the spirits above the head, and they likewise spoke with others as from me. - 1748, October 28. They yet continue thus to speak, and [to utter] foul things, but I hear nothing; it is to me as entire silence,

nor do I perceive anything. The spirits who hear say that the things uttered are foul, but that the speech is as if from me, although from the foulness [they know] it is not from me, and they hold me not only in the state of not perceiving, but in a certain kind of pleasurable frame. Such are the sirens.

3729.

CONCERNING IDEAS. That man has ideas unknown to him, formed of [various] composites, and which are peculiar to everyone, may appear if one will call to mind cities, places, and other things [which he has witnessed]. Something [uniformly] occurs by which he distinguishes, by which he knows, whether it be taken from any particular place, or from anything seen, and [he will recollect] that he there met with something which impressed the idea somewhat deeply upon him. This fact takes precedence, but not the name or word; as, for instance, when thinking of Milan, the first thing that occurs, as being impressed upon him, is, that there men are often assassinated at night; when of Prague, that there are among the streets passage-ways through their houses for nocturnal homicides; when of the Jews there, that they covertly put Christians to death; and so of other places.

3730.

It was further shown that men do not know what an idea is, for when they are held in thought respecting an idea, [all the ideas] vanished, so that there seemed to be nothing [left], but yet ideas are spoken of, as it is still common in familiar discourse to say, that "such a thing is according to my idea," and "[my] idea is so and so," by which nothing more is signified than thought in general. Hence now it appears that men know nothing concerning interior things, thus concerning the interior man, since they neither know that thought is distinguished into ideas, or composed of ideas, nor yet what thought is, nor can they distinguish it from will; yea, they scarcely know that they have thought, because they do not reflect upon the inner man. Hence they can have no other conception than a most general one, scarcely indeed that they think, although they think otherwise than they speak or than they act, and thence they might know it. Wherefore it was said that an idea is a less thought, that of which thought is composed; this perhaps may be understood. Hence also it appears that interior things are altogether

conjoined with external, so that man lives only in the bodily senses and in the body, in which things they are.

3731.

But in the other life I have not yet known, for several years, one spirit who does not perceive what an idea is, because it is perceived by me; and they now wonder that men are such, when they also were such, and are such, except so far as I have some distinctness of idea.

3732.

CONCERNING THE QUAKERS. In my sleep Abr. Schonst appeared, concerning whom I had an idea of interior deceit and malice, concluding from externals. Whether he were really such I pretend not to say. He then appeared different, and as one concerning whom I had a somewhat better conceit, but still [thinking] that he was inwardly malignant, and especially that he had a contemptuous opinion of others compared with himself. They [the Quakers] appeared in [my] sleep, and at length [they were seen] clad in outer garments [that shone] splendidly with a profusion of gold, adorned as the garments of the French are wont to be, on whose persons the gilded flowers extend themselves from the garments to the face, so their face is adorned, or, as it were, clothed with an ample array of such small gilded cords [or tassels].

3733.

When I awoke the spirits spoke with me, saying that they were Quakers, concerning whom I had had barely the idea that they were, as to life, honest and upright, for I had never heard anything else. When I spoke with them concerning sanctity - as they deem themselves to be led by the Holy Spirit - they said merchandize was sanctity; but it was given to reply that merchandize was not sanctity, but merchandize conducted so and so, especially with probity and compassion; that [when that was the case] then there was sanctity, which they perceived and acknowledged to be true.

3734.



There was moreover represented a lofty pointed turret, of a grayish color, which when I surveyed, the turret began to vanish as to its upper part, and only the middle part remained, which was grayish.

3735.

Spirits were desirous of exploring their interior quality, but they were unable, for they were averse to any disclosure, deriving this from the life of the body, that nothing should be laid open, which was also communicated to me. They said, when [the spirits] wished to explore their interiors, that they asked ill of no one, and did harm to no one, and what more would they have? - 1748, October 27. It was discovered also that they speak but little, and therefore that they divulge scarcely anything of what they think. It was then said that they have no particular fixed doctrinals of faith, except that they are inspired by the Spirit.

3736.

If therefore they are interiorly such as represented, according to the things which I know by thought respecting those two, then there are two classes [of them], one exceedingly bad, because they have no conscience, another [also bad], because they despise others in comparison with themselves.

3737.

It was given to say to them, as to their assertion that they spoke evil of no one and did evil to no one, that this was well in a society on earth, but to think evil and to be intrinsically evil, this is not tolerated in the other life - not in the societies of the other life - because there there is not such a speech, nor such other things as in the world, but there are the ideas of thought, which are communicated to others; wherefore if they are intrinsically evil, they exceedingly injure the societies of the other life, nor are they known there by any other means than their ideas, which are their speech.

3738.

HOW EXTERNAL THINGS MAY HAVE REPRESENTED INTERNAL. I spoke with a spirit when writing [and saying] that the external things of the Jewish church represented internal, and that externals were to be

compared to an apple that was seen, in which were stored up innumerable things; and because the interior things of the apple were exhibited by representative ideas, the comparison was continued, [showing] that the apple not only contained within itself the things of taste and of smell, but fibers similar to those of the tree, the receptacles of the seeds, the seeds, in which was the wonderful power of producing a new tree, and not only a single tree, but an innumerable succession of them, so that they could fill the whole earth, and that even to a kind of eternity. This being its inward property, the infinite and eternal is in this way represented by it, and thus the Lord: and thus also in the singulars exclusive of the potencies of the seed, for all and each of the things [of the apple] conspire to its eternity, and, as it were, to its infinity. - 1748, October 27.

3739.

HOW TRUTHS AND GOODS FROM THE LORD ARE EXCITED. It was, manifestly perceived that sirens and others, when they excite anything from the memory of man, hold the ideas solely in such things, as for instance in filthy or evil things, and then there immediately come forth from his memory such things as he had thought or done during his life, one after another; for these things which are in the memory of man correspond to their ideas; as man - which anyone may know from himself - while he holds his ideas on any subject, perceives that those things are excited in order which pertain to the general idea; concerning these he immediately thinks, and when he speaks all his speech is also from them.

3740.

Spirits wondered that when they spoke they immediately received a response. It was then perceived that the response [and] thus the true and the good, which was in the memory of man, was excited solely by the common [or general prompting] which flows from the Lord through heaven, so that unless there were influx from the Lord, no response of true and good would issue from the memory, and when it was manifestly perceived that it was an angelic idea which excited, it was given to reply that it was thence, and then to interrogate the angels whether, because it was through them, it was also from the Lord. They insinuated that such was the case, and moreover that the general sphere of the Lord

[penetrating] through heaven, in like manner excited the true and the good in the memory of man, which was a response to them. Hence it appeared that all life is from the Lord. - 1748, October 27.

3741.

CONCERNING THOSE WHO DESPISE THE WORD AND DIVINE WORSHIP, AND THINK THEM TO BE ADMITTED SOLELY IN ORDER THAT MEN MAY BE KEPT IN BONDS. There was a phalanx of spirits in front, rising from the side of Gehenna, and coming on high in front. It was perceived from their sphere that they made light of the Lord, and extolled themselves. This was manifestly perceived from the sphere of their phantasies, which was widely and continuously diffused. They were in an elevated position in front, and acted by an undulatory vibration, through which they also spoke, for to speak by [such an] undulation was formerly often done. The undulation fell towards the left knee, and extended itself to the sole, and under the sole of the foot, by which is signified the grossness of their phantasies, since the knee [denotes] that which is more subtle. The knee in front and the foot being bony, they are consequently such that the speech of those of this quality falls thither with a vibratory undulation.

3742.

This was, manifested by a certain subject of theirs, who said that he should act against the Lord; and because he thus spoke scandalously he was manifestly thrust down and cast towards one side of Gehenna, concerning which below.

3743.

Being of this quality, they were borne in a direction from the anterior region, where they were above the head, towards the left, and thus towards the back parts on high, whither they wished to go in order to call others to their aid, for they were desirous of domineering and being supreme. They often also boasted that no one could know them, and that they feared no one. When they went they seemed to be turned about to the right and the left, with a motion like that of boring, which signified, as I was informed, its being insinuated into their ideas that they should desist, for this might be turned to their injury; wherefore they stopped without proceeding further.

3744.

It was observed that when there they spoke thence, and at the same time as in the region of Gehenna, at which when I wondered it was said that they there think themselves to be on high, when in fact they are in the neighborhood of Gehenna, and that their thinking themselves to be on high was a phantasy, which proceeds from their lofty-mindedness, that elevates them thither, while yet they are near Gehenna, where their [proper] abode is.

3745.

There then appeared to me a face which was black, and having a white bandage wrapped about the head. When I inquired what this meant, I perceived that it signified that they were such as regarded the Word of the Lord as black, and as useful only to keep the common people in the bond of conscience; this was [the import of] the white bandage round the head. I perceived also that those of this quality made nothing of divine worship, and still less of the Lord, and that they ascribed all things to their own prudence. Thus they were in the spirit of domineering through their own peculiar prudence, as multitudes are, both those who are in dignity and those who are in offices of serving.

3746.

It was farther said, that their abode is near Gehenna, where the dragons are, so that the haunt of dragons is ever where such [spirits] are. They are therefore of lofty aspirations, and ascribe everything, without exception, to their own prudence and intelligence, which is properly signified by dragons. They were therefore there, although they appeared on high, and the subject before spoken of was cast thither.

3747.

I was instructed that from the success of their affairs in the life of the body, they had contracted the persuasion that they were to attribute everything to their own prudence; wherefore it was said that they are not punished on the instant of their coming into the other life, because of their being in this persuasion, for thus they would be utterly broken down, but that it is done by degrees, that they may thus be restored from their persuasion, and instructed. It is a punishment sufficiently severe

[to be obliged] to dwell with dragons, which are flying serpents. These, however, were not deceitful; with the deceitful it fares worse.

3748.

As long as this continued there was nothing seen, for their idea of spirits is such that they had formerly supposed that a spirit was merely an aerial wavering something, as such have no true idea of spirits, which idea, when diffused from others, is itself of the same quality; for when those who think spirit to be nothing, when they are present in the other life, nothing appears to them but a certain vacuity; they said also that they saw nothing, being ignorant whether it were spirits or an atmospherical inane. - 1748, October 27.

3749.

Their common property, which I also perceived, was that they supposed themselves competent to everything, and thus in the other life would fain be worshipped as gods. But it was given to say to them, that although they thought themselves all powerful, yet if they were myriads in number, they could be driven by a single fly. At this they were enraged, but the truth was shown them by their being driven into a fright by a light whisper of wind, which they imagined to be a cohort from hell that would carry them away, about which I spoke with them.

3750.

CONCERNING A CERTAIN DEALER IN ARTIFICES. A certain spirit was detected in artifices devised for no use, but merely with a design of vaunting himself of his cunning, who spoke with me, and that too in an artificial manner, not previously observed. There was a broad sound of speech, which vibrated like a wavering, aerial, imperceptible something, of a general kind [striking], crosswise about the mouth in which the speech is [seated]. He said that he could speak like a great many at the same time; but it was said to him that this had been heard before. He could then speak remotely in another place, where still he was not, as also in many places at the same time, so that his presence should be supposed to be there and elsewhere at once, which was in some measure perceived. But it was said to him that such a thing was an artifice, and that such appearances could be presented; that with him [it was practiced] for no use but that of boasting; that with magicians it was for

destroying; that it would be better if there was a good use, namely, since he was so cunning, that he should, on suitable occasions, instruct others, in order to put them on their guard against the fallacies of magicians. Otherwise his arts were of no use to him, unless perhaps it were that good spirits through him might instruct the simple concerning the like things, and convince them that magicians acted in the same manner. - 1748, October 28.

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3751.

CONCERNING THE QUAKERS. Concerning the Quakers it was said and perceived that they are of such a quality that they cannot be instructed in the doctrinals of faith. They cleave to their phantasies more perniciously than any other people, not only from their thinking many things and thus being confirmed, but also because [some kind of] spirit continually flows into their thoughts and thus confirms them in the idea that the Holy Spirit speaks with them. They thus reject all doctrinals; and when they hear them spoken of by others, they say, "What does this mean?" and "what this?" as a certain one with me, whatever word I might utter, would say, "What does this mean? I do not understand this;" and he held on a long time, saying [the same thing]. Thus they are unwilling to be instructed; they reject immediately what is proposed by others, and they cannot understand it; therefore they are called by other spirits what the heathen are called by Christians. They are especially obstinate in an aversion to having the things made public which are known only among them, and also what they think. They strove with me and with the spirits which desired - but in vain - to know their secret things, and when certain representations were shown, setting forth their secrets of life, and when the spirits, as they are wont, would fain conjecture what they were, they brought forward the most abominable objections, the drift of which was that they should desist [from the investigation].

3752.

These things were represented concerning them: a woman was seen near me, with her back towards me, and the front of her person towards a kitchen fire-place, where I saw a glowing fire. A table was afterwards seen, where certain persons were seated at the right a little in front. Presently a woman [was seen] with her head covered, and having a mantle appropriate to females of rather ample dimensions, and of purple color; she was lying in a bed before the table. After a short interval the sole of the left foot on which the flesh was cut and skinless appeared; the raw flesh [distinctly] appeared as if a cutting had been made; the seat of

it was the foot near the great toe, which however was not excoriated. Afterwards little dogs appeared running to me but what these things signified I do not yet know. - 1748, October 27, 28. These [spirits] flowed also into the pubes, but it was perceived and said that it was only into the bony part of that region.

3753.

#### THAT SPIRITS TERMINATE THEIR IDEAS IN MATERIAL THINGS.

You will previously have seen <sup>55</sup> that when I came into another place or another chamber, the spirits were immediately perceived to be estranged, not knowing where they were, and that a change of garments produced the same effect, so that they received, as it were, a different idea [in consequence] a striking proof that they terminate their ideas in material things, without which they are absent. There were two small snow-white vessels which were used about - <sup>56</sup> and I several times perceived that certain spirits wished me to use the one, while others prompted me to use the other. Thus a certain kind of strife was perceived on the part of those above, and [it was perceived also] that those were of an infantile quality who preferred that which was handsomer and neater. By the spirits that were above I was impelled to reject the latter, and while I was held in that idea, the infantile spirits were indignant, and inclined to withdraw, but in order to their being retained it was suggested by still other spirits that I should break the other vessel. When I was held in this idea, then those spirits began to fear and to grieve, coming to me and beseeching that I would not do it. It was perceived that thus they would perhaps withdraw, and also, from their fear and grief, it was perceived that their ideas were terminated in this object, and that they could not be present, if this were taken away. Hence it appears how the ideas of spirits are terminated in material things, and it was perceived, by a certain mode of representation, that such a vessel is a kind of foot to them, which they think they lose whenever the vessel is taken away; and so in other things. - 1748, October 28. There are spirits also who have my books for an ultimate of order, which are four, and in which I am writing this [journal]. Some [prefer] one book, some another.

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<sup>55</sup> Alluding to No. 3608-3610, where the fact is mentioned. It is worthy of notice, that Swedenborg here speaks as if he expected that what he wrote would come before other eyes than his own. -Tr.

<sup>56</sup> We leave a blank for the original word "the" as to the purport of which we are ignorant, it being unknown to the Latin tongue. -Tr.



3754.

THAT THE DIFFUSED IDEA OF SPIRITS PRESENTS AN IDEA AS IF THERE WERE NO SOCIETY. When such spirits are present and operate as have no idea of spirits and spiritual things - like those above mentioned, who ascribe everything to their own prudence, and despise the Word and worship, saying that they are merely bonds of conscience for the vulgar - then, although they speak, it appears so diffused as to resemble an atmospheric emptiness [inane]. [There appears to be] no society, still less any order, for all such things as distinguish and determine vanish, as it were, in consequence of their idea, which is of the same quality. I then spoke with them concerning this, [saying] that although it appeared thus, yet still the utmost order was maintained by the Lord, and that it was like the case of the starry heaven, which appears to the view of man as if void of order, when yet notwithstanding this appearance, everything was in the most exact order. That no one could speak except in society, often appeared on former occasions [very] similar. - 1748, October 28.

3755.

THAT THERE ARE CONTRARY SUBJECTS THROUGH WHICH GOOD IS YET INSINUATED BY THE LORD. There was a certain subject within me for nearly the whole night, by means of which I experienced a sensation of the highest pleasure and happiness, continued through the night, although the evil spirits incessantly strove to rob me of that extreme delight. Afterwards the spirit that was within me towards the lower parts [of my person] went away and said, that he had infused the pleasant sensation. I also perceived that the external pleasure receded. But he yet said that he was contrary, and would have prevented the agreeable feeling. It thence appeared that the Lord makes use of opposed subjects, and also of evil ones, through which to insinuate delight, for the reason, as was said to me, that such an one has not the perception of delight, which if he had, he would then appropriate it to himself and thus take it away. From which it appears that evil spirits are also employed to confirm delights and to appropriate them to man. - 1748, October 28.

3756.

THAT EVIL SPIRITS KNOW NEITHER WHAT IS TRUE NOR WHAT IS EVIL. I spoke with evil spirits to the effect that they know neither what is evil nor what is true, and it was manifestly shown to them that whatever is true, and good, this they call false and evil, for thus they feel it and perceive it to be; wherefore they are unable to know and perceive the true and the good except as false and evil. As to what pertains to evil, they neither know it nor perceive it because they take the false for the true, and the evil for the good, because they agree with their nature; hence they know nothing, neither the true nor the good, nor the false, nor the evil. To this they could not reply, but still adhered to their phantasies; wherefore it was given to say, when it was declared to them that they could do nothing, that they would immediately say that this was false, and would be perceived by them as evil. So (:now:) if it should be said to them that they could do all things, they would think that this was true, and would perceive it as good or pleasant. They now hear and are silent. The conclusion therefore is that they know and perceive nothing. - 1748, October 28. Hence it appears that they have not life, for life consists in the understanding of what is true and the willing of what is good.

3757.

As to what pertains to the life of the body, concerning which I afterwards spoke with spirits [remarking] for instance that some were acquainted with the streets of cities, some know how to cleanse its filth, others how to make shoes, they then said that such persons still lived; but it was given to reply, that this is the life of brutes, for they know all these things and many more pertaining to their bodies than man does, and if they were so framed as to have had need of shoes, they would have made them much better than man makes his, as is evident from the nests of birds, which they construct with so much ingenuity; but inasmuch as they have no need of these things, they have no skill in them; wherefore the life of the brutes is such as it is, because they are corporeal. If they had had need of garments, they could have made them much more expertly than man, as appears from their being clad in more beautiful raiment than he is. It is hence given to conclude that such things as pertain to the body are the things which are common to the beasts.

3758.

As to what pertains to a life truly human, it is not such a life as is common to the beasts, for the beasts, in those things of which they have need, have the faculty of providing them with much more skill than man; but a life truly human is one which has respect to eternal life, and hence to the soul, for a man lives in reference to eternal life, and from those things it is that he is a man, which life consists in understanding truth and willing good, and which with evil spirits is nothing, yea, is dead, as was said. It also appears from those who come into the other life, and who have had very little of spiritual life, as they are like sticks of wood, having scarcely the least of life; yet it is [sometimes] excited with them. - 1748, October 28.

3759.

THAT MEN ARE VESSELS. Conversation was had with spirits, intimating that there are vessels in man's memory in which as their ideas are terminated they cannot at any time speak otherwise than according to vessels, which vessels are directed by good spirits, these by the angels, and all by the Lord, and also immediately by the Lord; wherefore spirits cannot speak otherwise than according to the direction of vessels, for they determine their ideas thither, and there they terminate. Spirits moreover are vessels, and then they move man to speak, and these again are excited by interior evil spirits, or by the good. - 1748, October 28.

3760.

WHAT INTERIOR THINGS ARE. Certain spirits were ignorant of what is signified by the interiors of the Word, but they were informed that its interiors signify the knowledges of faith, thence the things that are of faith, which with the prophets were represented by exterior things, as likewise everything spoken by the Lord; as for instance, that Peter signifies faith, and the like. - 1748, October 29. Thus too it was said, that the tree of knowledge signifies the interior scientifics which deceived the Most Ancient Church; that the land of Canaan and the New Jerusalem signify the heaven of the Lord; that sacrifices, Aaron's garments, and all the representatives of the Church signified the Lord, thus heaven; wherefore anyone may know what interior things are.

3761.

As respects the interiors of spirits, which are similar representations, but of such a quality as can scarce fall under any idea, they are indeed interior, but yet all and each signify the knowledges of faith, heaven, and the Lord. - 1748, October 29

3762.

CONCERNING THE QUAKEERS. Conversation was had with Quaker spirits, who are somewhat elevated in front. They thence spoke with me saying that they were spirits from eternity, thus the Holy Spirit, to whom it was given in reply that there was no spirit from eternity, [and asking] whether they did not know that they had been men from their associating new spirits to themselves, that they too might be the Holy Spirit with them, and that there is one Only Being from eternity, the Lord Who is holy or Holiness Itself. And when I said that from Him is all Goodness and Truth, all Innocence, all Peace, and all Mercy, they then withdrew within themselves, as if there was that within (:gissna <sup>57</sup>.) which gives them the ability to think. They said indeed at first that this was from themselves, but at length confessed that it was from another source, but whence they did not know. This, however, was their lie, for I perceived that their belief was, that they lived, thought and spoke from themselves, consequently that they could of themselves do everything, wherefore they essayed many things, but in secret, for they act in secret, so that scarcely any spirit can detect what is from them; but they cannot wholly conceal it. At length, because they said they were able to do all things, and yet were plainly shown to have been men, while yet they vaunt themselves as being saints, they were published with an open voice by myself and others as foul spirits, much more profane than the dungy, cadaverous, and most filthy spirits, and as nothing else than abominable ordure, which was said to them openly, nor could one of them reply.

3764.

These act also on the lower order of Quaker spirits, for these latter flow to them on their departure from life, as do all to their idols, and by them are they led. They still inspire and prompt them, as they did during life, to say nothing to anyone, and thus create a sphere which is more

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<sup>57</sup> A Swedish word signifying properly slippery, i. e. bland, feigned.

revoltingly fetid than that of other spirits, so that others cannot remain with them, but are obliged to separate, and are debarred all interaction.

3765.

It was made manifest what kind of worship they induced upon the Quakers, which is known to themselves alone, being kept carefully concealed from all others, which worship is so wicked, execrable, and abominable, that if Christians knew it, they would be wholly expelled from society and permitted to live only among the beasts of the forests.

3766.

They have a vile communion of wives; their wives saying that they are obsessed by the devil, from whom they say they cannot be liberated unless some one who is actuated by the Holy Spirit shall cohabit with them. Being then invited they sit down at a table, which was represented to me, and wait the operation of the Holy Spirit, and when they feel the operation of their own spirits, they then say that they are the ones who are prompted by the Holy Spirit to cohabit with them, which they do, and thus, as they say, the devil is cast out, and they have obtained the Holy Ghost, and thus too, they are absolved from their sins, and that by means of abominable adulteries. Their worship or holy, therefore, consists of base adulteries, and thus their women not only receive remission of sins, but these men communicate, infuse, and attribute holiness to them. Such persons as the wife prefers above others, are invited for this end, even while the husband is present. She lies in bed in the same room, and professing to be obsessed by the devil, seeks to be delivered by someone who is actuated by the Holy Spirit, and these, after awaiting the influx of the Spirit, as in their conventicles, say they are the persons, and cohabitation takes place; thus promiscuously.

3767.

As it respects the influx of their spirits, it was in some measure shown, though not perceived at the present day as formerly; formerly they were manifestly moved to a trembling, so their spirits convulsed their whole body. At this day they barely perceive a commotion at the left side of the abdomen, and in the left arm just above the palms (:formerly in the palms also:); the left side of the face also is held in a kind of exhilaration,

I inquired whether they did not flow into their thoughts by a certain manifest influence; but this it is not yet permitted to know.

3768.

It was told them how abominable this was, since no less than four outrageous enormities concurred in this conduct - the first, that a community of wives involved the most detestable adulteries; the second, that they did this under the semblance of sanctity, placing that which was holy among things the most profane, and yet so that while they pretended the devil was driven away, he really entered in; that, thirdly, by thus giving remission of sins they relaxed every bond of conscience, to which it was owing that they became a viler offal than anyone could ever get conceive: fourthly, that thus spirits through men had connection with their women; for spirits never so govern man as to act the part of man in those things which are corporeal, as in speaking, in eating, in walking, in conjugal connection; such things flow in from a common [general] endeavor; they act solely into the thought, and into the cupidities, but never into such [corporeal] things; wherefore these cohabitations were much more abominable than those of the Sodomites - all which is now said to those spirits of theirs who say that they are the Holy Spirit; also that these four abominations are such as I have described, to which they make no reply, nor are they able to reply. It was also given to know that when they cohabit with women they have scarcely any sense, but are so acted by their Holy Spirit that they are almost beside themselves. Hence also they conclude whether the women have obtained the Holy Spirit, viz., when they have obtained the devil. This is their sacrament of the supper, which [in its truth] they reject, as was also represented to me.

3769.

It was inquired also whether [the same things took place] with the virgins, daughters, and maid servants of others, and it was said that the fact was so. It was moreover shown through a door opening into a chamber, of which the front part appeared of a grayish color, the door to which apartment stood open, and a man was passing in and out, who, stationing himself near the wall, seemed turned into a dog, which however was not [clearly] seen. A bed was then also seen, hung with a red curtain, by all which was signified that this kind of transaction, though managed in secret, really took place; for the parents do not resist

when a command of the Holy Spirit is pleaded; but inasmuch as external bonds here occur, by which they are somewhat withheld, as, for instance, [in the consideration] that these maidens are virgins, and may be married, and that therefore they ought not [prematurely] to become mothers, lest their wickednesses should become manifest before men, for they wish to appear holy, and thus blameless before others; for this reason all this is done in secret.

3770.

It hence appears that they cannot be divorced from this their profane kind of worship, both because such a profane voluptuousness is delightful to them, and because they are held in the opinion that the Holy Spirit speaks through them, and inasmuch as they have cast off all conscience [which would admonish them], that such things are supremely abominable, they cannot be instructed by others, but despise and ridicule them, and say that they do not understand [what they teach].

3771.

A man was also seen ascending and speaking upon a certain platform [plano], such as is constructed for diviners, who was said to have been one of their chiefs; this man spoke and said that he had never done such things nor thought that anything like them could occur.

3772.

These things are written in the presence of their holy spirits who are now standing by; they at first endeavored to inspire detestable things, and that too against the Lord, which impieties I do not wish to recall. It thence appears from what source such a spirit proceeds, namely, that it is from the foulest devil of all; wherefore it was said also that their hell was deeper than the hell of others, where they become the vilest offscouring; such a hell is that of their Holy Spirit.

3773.

Concerning the lives of the Quakers, I was instructed that they are like the Jews, loving riches with no other end than that they may acquire and possess them.

3774.

Of what quality those spirits are who call themselves the Holy Spirit, I was plainly given to understand from their injecting various blasphemies against the Lord; evidently therefore they proceed by no means from the Lord, but from the devil. - 1748, October 29, 30. This also [is said] in their presence; they openly injected diabolical calumnies against the Lord.

3775.

They are moreover denominated Christians. I heard them in their general meeting, and though they spoke perhaps concerning the Lord, yet the truth is, that according to their doctrinals they recognize three persons. They also acknowledge the Word, but they do not regard it, for they say that they likewise are actuated by the Holy Spirit, wherefore they have some knowledge of the Lord, and in their convention everywhere speak [of Him], but the fact is, that their spirit cannot speak otherwise than according to their doctrinals of memory, for spirits when they lead man think themselves to be the man and put on his memory, consequently [they assume] the doctrinals in their conventicles which they have derived from others, wherefore they cannot otherwise utter themselves; for this is a general law, that a spirit cannot bring forth anything contrary to their doctrinals and persuasions, or add anything of his own which is not in their memory, thence they speak [or preach] as others; but yet they care nothing for the Lord, but only for the Holy Spirit, just as the Catholics also acknowledge the Lord and preach Him, but in the other life are bitterly opposed [to Him]. So also the Quakers; when in the other life they know nothing of the Lord, and are rebellious against the Lord, setting themselves up for the Holy Spirit, concerning whom they have continually thought in their life-time, as they are continually expecting him in their meetings and elsewhere. Since such is their character, and the spirits speaking through them have identified themselves with them, it follows, that they are those who in the other life associate themselves with the former, and profess to be the Holy Spirit; consequently everyone who uniformly during life supposed that he spoke from the Holy Spirit, and that the Spirit made one person with him, cannot, in the other life, but fancy himself to be such as is the Holy Spirit.



3776.

That they reject the doctrinals of faith, and the Lord, appeared also in an open manner by means of a staff, with which they would strike the eye, which signifies that they wholly reject and hold in hatred the doctrinals of faith concerning the Lord. 1748, October 30.

3777.

Since such is their quality, and they are led by spirits who reject and have in hatred the doctrinals of faith, and thus the Lord, and as they care nothing for the Word, and discard the sacraments, it may be known what they are as to life, inasmuch as they think their promiscuous cohabitations, abominable as they are, to be prompted by the Holy Spirit; for while they are in the persuasion that the Holy Spirit speaks [in them], and commands, and they are thence sensibly moved, it follows that this extends also to their connections, and that thus they are excited by spirits to those abominations.

3778.

But I spoke with them concerning marriage - that marriages or conjugal love was the foundation of all loves, which is confirmed from the consideration, that thence is the propagation of human society and consequently of celestial societies, wherefore it has imparted to it a corporeal pleasure surpassing all others, for delights are adjoined according to the necessities of ends, and conjugal love is pleasanter and happier than any other love, so that a right conjugal union is heaven on earth, thus is celestial love, from which flow all other loves, being originally derived from the love or mercy of the Lord towards heaven, the church, and the universal human race, and descending from Him alone, (:these things now:) from which it appears how sacred marriages ought to be held. Upon hearing this they were unable to reply. Some of them who were of the lower order of spirits, came to me and said, that they had grievously sinned, and lamented that they had been such as they were. It was said that they had been among the better portion of them, and had perceived what the truth was, but from their associations were unable to say anything. - 1748, October 30.

3779.

I perceived, in an open manner, their venereal cupidities, when I saw, as I supposed, the Quaker women. - 1748, October 30.

3780.

It was observed that they are not so deceitful as others, but that there is still a kind of secret deceit [among them], while, under the influence of anger, they then openly vent their calumnies; at other times they act, as it were, craftily, but still in a clandestine manner, which they contract from their life in the body, as they thus acted with me by a secret deceit scarcely to be detected.

3781.

Thence, namely, from the Quakers, it appears how dangerous it is, in this world, for spirits to speak with men, or for men to attend to the operations of spirits upon themselves, if they are not in faith towards the Lord; if they are in faith, it is harmless, for the Lord delivers them; but if not in faith, like Quakers and Enthusiasts, they are persuaded not only that it is the Holy Spirit [who speaks] but they are excited and goaded to enormities; for almost the whole world of spirits is wicked and enthusiastic, and sedulously anxious to obsess man; but the Lord takes precautions against it, and exercises [constant] care for man. - 1748, October 30. This in the presence of spirits.

3782.

THAT A MAN CANNOT KNOW OTHERWISE THAN THAT IT IS FROM HIMSELF [THAT HE SPEAKS AND ACTS]. This was shown in a case of a spirit speaking from others, to whom it was also said, that other spirits spoke through him, and that he did not know otherwise than that it was from himself. These other spirits infuse into him their own cupidities and persuasions, so that he cannot know otherwise than that it is from himself, which when it was said, it was given to him to observe it, so that he acknowledged the fact, and thus seemed to withdraw from that society. In order that I might be aware of the same thing, it has happened now, and on many former occasions, that spirits would infuse cupidities and persuasions, and then I knew no otherwise than that it was from myself I then spoke concerning these matters, intimating that spirits could not infuse persuasions with man when he was not previously in such a persuasion, but that they could do this in regard to cupidities, and

thus [beget] persuasions from cupidities, as is often the case, and thus not only excite cupidities, but also inflame them greatly; sometimes [for instance] to a high pitch of unseemly anger and insanity; which is manifest when a man is in a violent rage, and thinks of nothing else than revenge or death. Spirits are then in their delight or in their life, for [than this] there is nothing more exquisitely pleasant to them; hence man contracts the character or nature which makes him such after death, when he has become a spirit. - 1748, October 30.

3783.

The reason that spirits are unable to induce persuasions is, that they do not enjoy a corporeal memory, but put on that of man; for were spirits to retain their corporeal memory, they would so far obsess man, that he would have no more self-control or be in the enjoyment of his own life, than one actually obsessed. This is the cause also that it is not permitted a spirit to usurp a corporeal memory, for thus the human race would perish. - 1748, October 30. Neither is it allowed to spirits to have the memory of the past, which is appropriate to man only, although all and singular things which they had formerly seen and heard remain with spirits, but it is not permitted them to recall anything of them, nor can they, but the Lord alone grants at times the power of recalling what they have seen and heard, as [for instance] with some the fact that they have suffered, and the number of cases, which I heard. - 1748, October 30.

3784.

CONCERNING THE QUAKERS. It was observed that as often as other spirits wished to explore their doctrinals and the secrets of their worship, and would fain instruct them, so often they would turn away on various pretences, speaking of other things, drawing attention to other subjects, even to those that were unseemly, and thus putting away inquiry; for they are unwilling to speak with others either concerning their own doctrinals or those of others. Yet they desire to hear concerning [the tenets] of others, but still in such a way as not have them impressed upon themselves or be persuaded by them, thus intelligently, so that the other party who speaks should not observe [that they give any heed to it]. Their sphere, arising from their aversion to speak of such things for fear of disclosing their doctrinals or their secrets, is such that other spirits can by no means be with them, as they are indignant and angry that they

should practice such concealment, and so avert themselves, since spirits when they cannot penetrate the secrets of others, cannot tolerate them, for they are intensely curious. Wherefore the Quaker spirits live apart from others.

3785.

The first outgoing [or emanation] of their Holy Spirit, which consists of Quakers is, that they seem to themselves and others to wander in thick woods like woodland swine. They are seen in great numbers by spirits, and it was said to me by an angelic interpreter that they thus wander about in thick forests, like forest swine. This is from their life, because they are avaricious and live in such nastinesses, like swine. It was said however that they were not boars, but she-swine. - 1748, November 1.

3786.

THAT ONE IS LESS FREE IN PROPORTION AS HE THINKS HIMSELF FREE. It was perceived and noted from former experience that spirits, while they speak or think through another, infuse largely their cupidities and persuasions into the other spirit, from whence he supposes that he speaks and thinks from himself; for whoever acts from cupidity and persuasion, he thinks he does it from himself and in freedom. From experience also [it was evident] that spirits speaking through another consider that other through whom they speak as nothing. Hence it appears that he who supposes that he thinks and speaks from himself, and is thus in entire freedom, is then in fact in the deepest bondage, and in the eyes of other spirits is as nothing, scarcely even a slave, for they can use him as a mere lifeless instrument. But still spirits are indignant and angry that this should be said, being willing indeed to be deemed by others viler than slaves, provided that they are their own masters in their own eyes wherefore he is in a much better state who perceives that others induce upon him thoughts and discourse.

3787.

But with those who are in faith, that is, who are led by the Lord, the case is altogether different. To them it is given to know that they have nothing of their own, but that everything is of the Lord through the angels, and because good affections with the persuasion of truth and good are insinuated into them, while reflection is not at the same time given, then

it seems to them that it is from themselves, knowing nothing else, so that it appears to them that they are in a full state of liberty. But as soon as anyone begins to claim good and truth for himself, the Lord knows it, reflection is given him, and by various lively experiences he is instructed that it is not from himself, but from the Lord, so that he is at length brought into a state of truth, and thus again enjoys the happiest liberty. This is what is [truly] called liberty. - 1748, October 31.

3788.

These are things which now from the lively experience of several years I have fully learned, so that they are among the matters which from particular instruction I am amply assured of.

3789.

The spirits who are above in front, and who are evil, grieved when these things were heard by them, being unwilling that the fact should be so. With these I spoke, [saying] that they might know, as well from others who speak through them, as from those through whom they themselves speak, that the fact is thus; and since it is, and they are the slaves of others by whom they are held for nothing, and who infuse evils, is it not better that they should be led by good spirits, thus by the Lord, with which happiness is conjoined, since otherwise they are tormented by an inward repugnance. But they still persist [in their conceits], inasmuch as though they know the fact to be so, they still wish not to know it. - 1748, October 31.

3790.

CONCERNING A QUAKER HOUSEHOLD. Their household appointments were exhibited to me in sleep. There is a kitchen of ample dimensions, in which beds are arranged one above another. In the upper one they lie when they retire to rest. A man was seen to convey himself thither and to lie down. A maid-servant approached and laid herself by his side, but he turned away from her transversely [across the bed], as did also the others. Afterwards certain others were seen to lie down, all of them disrobed. In the bed below no one lay. Lower still under this bed were laid their children, but these were boys. In the same kitchen, on one side was seen a miserable wheel moved by water. In the center were covered casks, but whether containing warm water I did not observe. A

fire seized the covers of the casks, but they said it could be easily extinguished, and cared nothing about it. When I awoke I recollected the dream, and him who lay in the upper bed, who also then awoke from sleep, and spoke with me both concerning the wheel and the kitchen casks, so that I was thence able to know that their households were ordered as I have described. What the beds signify I do not yet know, except that they agree with their religion, thus that the lying together in the upper bed has reference to their religion; also that the lower bed in which no one lay, unless my father and myself, signified the Word which was below. As to the couch still lower, where their children [reposed], I do not yet know [its import]. The miserable wheel driven by water signifies their spiritual things. The fire that caught upon the covers of the casks, which they did not heed, signifies celestial things. What was in the casks I do not know. <sup>58</sup> - 1748, November 1.

3791.

CONCERNING IDEAL REPRESENTATION. In a state intermediate between sleeping and waking, but verging nearer to sleep, there was remarkably represented a tooth. It was not in the form of a tooth, nor of anything similar to a tooth. When in the waking state I could not know still less express, what it was, but simply that a tooth was perceived,

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<sup>58</sup> What is here and elsewhere said of the Quakers is doubtless calculated, at first blush, to create an impression unfavorable to the charity and liberality of Swedenborg as the teacher of the doctrines of the New Jerusalem Church. It will probably be difficult for many readers to conceive how the principles of the Quakers, which are usually seen to ultimate themselves in a harmless, gentle, and blameless life, can be justly liable to such imputations as are virtually cast upon them by the tenor of these narratives. But it is important to remark that Swedenborg's disclosures have reference to the interior life and soul of every system of doctrines professing to be an embodiment of the truths of inspiration. "The nature and quality," says he, "of the Lord's church on the earth, cannot be seen by any man so long as he lives in the world; and still less, how, in process of time, it hath declined from good to evil; the reason whereof is, because man, during his life in the world is in externals, and only sees what is before his natural eyes: but the quality of the church as to spiritual things, which constitute its internals, is not apparent in the world, although in heaven it appears as in clear daylight. - (Last Judgement, No. 41.) It is also to be observed that according to the tenor of his revelations, the Last Judgment was executed in the spiritual world - the first, or intermediate state after death - upon those who had not previously been consigned, by the character of their lives, to heaven or hell. Consequently the really good of this and every other sect had been previously put in possession of celestial bliss, and it is plainly to be inferred from what he says of Penn, that his condition was good, for he disclaimed all participation in the enormities ascribed to multitudes that bore the Quaker name. But surely we may suppose that the spirit of Penn actuated many of his followers, and that their state is equally good. Let then what is here said of the Quakers be understood of those only to whom it fairly applies. These are they who during their life in the world had lived in external sanctity, destitute of that which is internal, who had been just and sincere in obedience to civil and moral laws, but not in obedience to those which are divine, and who had consequently been external or natural men, and not internal or spiritual men. It may safely be presumed that such persons have always existed among the Quakers, as well as in other religious bodies. - Tr.

which, according as the desire was, was turned into something resembling coagulated milk. This was from the speech of the celestials, that they desired that natural things should become such, they being signified by the tooth. It thence appeared what kind of an idea is given, which in that state, and thus by interior spirits, is well known as to what it is, although there was no form or appearance of a tooth, but solely the perception of one, that it might thence be known that natural things were signified. There was also something broad and as a plane represented for a tooth.

3792.

Certain spirits supposed themselves in their sleep about to attack me; they dreamt also, as I did, that they would lay siege to a certain castle, upon the capture of which they would attack me. Awaking from the dream, I spoke with them, and they also deemed themselves awake, speaking of the castle which they were to besiege, after which they would seize and plunder me. They supposed themselves to be altogether awake, which I perceived from them, but I said to them that they were yet dreaming, though they were scarcely sensible of the fact, yet they said that the thing had so taken place. At length, I think, they acknowledged that it was in a dream. Such is the life of such, that while dreaming they imagine themselves to be altogether awake, and such phantasies do they have. - 1748, November 1.

3793.

CONCERNING THE QUAKERS. Quaker spirits have been for some days with me, who boast of being the Holy Spirit, and some have been sent into the world of spirits, of whom it was said to those [there] that they were Quakers, and others wished to show them where they had been and what they had been on earth; for this is easy in the other life when the Lord permits it. From their presence with me for several days it was given to perceive of what quality they are, namely, that they vaunt themselves of having existed from eternity, and of being the Holy Spirit. They care for nothing less than the Lord, against whom, as far as the bond of restraint was loosened, they inveighed contumaciously, but subtly, from the nature which they had contracted of saying nothing openly; wherefore their deceit was evinced to consist in this, that they dare not divulge their thoughts, but as far as possible act in secret. They

are continually in fear that some one may hear; wherefore they besought that they might be alone, when they would speak freely. The subtlety therefore operates in a secret manner, their nature withholding them [from publicity] because they wish to practice concealment. This kind of deceit differs from others.

3794.

Because they were before spoken with respecting their communion of wives, and their detestable and abominable adultery, they tried by every means to make it out to be lawful, and as far as they could, in their concealed way, they did it, and that also which was indifferent they made a matter of conscience, that thus they might excuse their abominable adulteries, sometimes insinuating that they were wives, and that they could thus [properly] dispose of them; and then again [professing] that it was a compact, and that marriages are contracted by compact. But it was given to insinuate that the primary bond of conscience is that of marriage, as not only is the propagation of the human race the principal seminary of terrestrial societies, and thence of celestial, but also that thence all consociations derive their origin; but also it is sufficiently apparent that conjugal love is the principle of all loves and thence of consociations,

3795.

for all consanguinities and affinities on earth derive their origins from marriage, from whence parents, children, brothers, sisters, relations, kindreds, receive their denomination, whether nearer or more remote; in like manner in the heavens, where the love of the Lord towards heaven and the church is compared to a marriage; whence conjugal love is the [fundamental] principle and thence all loves draw their origin and are derived, and form consanguinities and affinities, which are similar derivations of loves. Hence now it appears that the primary bond of conscience is founded in conjugal love.

3796.

It was also craftily insinuated by them, that the procreation of offspring still took place, notwithstanding the communion of wives. But it was answered that in like manner there was procreation of offspring among



the Sodomites; but how abominable this was, they knew [full well]. -  
1748, November 1.

3797.

CONCERNING QUAKER SPIRITS. The bond of restraint was loosened to Quaker spirits, who declare themselves to be the Holy Spirit; and they at first rushed by phantasies upon a chance innocent person who was with me, but because they acted by phantasies, as they were wont to do during life, they could not excite him, but they seemed to themselves to see him, and thus to ill-use him. Such a phantasy may be called an illusive phantasy, when they think it is really a person, while yet it is nothing else than their phantasy in place of persons, and which to those who are not aware of the truth appears as if it were the reality; but when the Lord grants he knows that it is only the image of their phantasy, that induces a likeness as if it were the persons himself; so that there is no other subject, but only a phantasy formed to his semblance, which is also an aerial phantasy, such as are the illusions of these spirits agreeing to their nature, because they boast themselves of being the Holy Spirit, and this some believe, and thus that they are from eternity.

3798.

When they attempted to evil entreat the formed phantasy by casting it into the abyss, then by raising it up, aiming to dash it in the way against the rocks, and also by impelling it to adulteries, then the abominable sphere of their adultery was manifestly perceived by spirits and by myself, which [sphere] is diabolical, for there is nothing in it but adultery; and whenever it finds any subject, they endeavor to affect him with this sphere of adultery. The whole sphere is as it were such; such is the sphere of their Holy Spirit, which has, for a sufficiently long time, breathed itself forth from them.

3799.

From a higher place in front, where they were, they were cast into a depth in front, before the right foot, and thence especially in a vile sphere of adultery exhaled from them, which, because it was diabolical, is no farther to be mentioned, nor is it permitted to have it in memory.

3800.

Being inspected when in the deep, they appeared as if they were all hair, so that they were nothing else than a certain hairy something, which signifies that they were made up of merely a filthy natural.

## 3801-3850

3801.

Suddenly a certain one appeared before me at a little distance, clad in a beautiful snow-white inner garment, of a human aspect, with uncovered head, the locks appearing as with men whose heads are naked. An obscure cloud immediately appeared beneath him, into which he plunged and disappeared. While I was wondering who he might be, and why he became thus immersed in the cloud, his head was shortly afterwards obscurely seen emerging a little, and he seemed to have a flask of red or dark colored wine, which he drank off and disappeared.

3802.

It was said he was one who could overcome all, and who could be himself overcome by no one. He was then obscurely seen as being among his own in the deep, and those that were there wondered to what it was owing that he could effect nothing, when they had the persuasion concerning him, as he had of himself that he could do all things, and thus perhaps that he was omnipotent. I heard also that he named the Lord, thinking that he proceeded from him, thus that he was the Holy Spirit proceeding from the Lord.

3803.

It was afterwards said to me, both by himself and, as I think, by others also, that such an one supposed himself holy-born, and thus without blemish from his mother's womb, because born such in the world, though in fact [begotten] by their spirit in vile adultery. As he supposed himself conceived, so also that he was born of the Holy Spirit, but with the aid of a man, and thus that he was from eternity - because born of the Holy Spirit. From him it was said that others held that they might perpetrate such nefarious adulteries and abominations. There was also seen near me a face which was similar [to that of] a base and detestable man; concerning whom it was said that he alone, or those like him, might drink such dark red wine in heaven, because he thought the wine

to be celestial. This is perhaps their sacred supper - that such should drink either on earth or in the other life.

3804.

But that flask was made to envelope him round about, just as is usual in the other life, so that he received as it were, a new shell, with which shell, corporeal as it was, being clothed, he retired to a distance in front, and then being divested of the shell he emerged as a small snow-white something, resembling a man, and thereupon betaking himself nearer to me, but higher, he thence spoke with me, as before, [saying] among other things, that he had thus put off the old man, and put on the new, but saying, as before, that he was not thus among exterior spirits. This took place from his phantasy that he should have presented himself as such, thinking that he had in this laid off another body which he had with him, and thus emerged a new man, and so that he was the Holy Spirit from eternity, perhaps also that it was that which he supposed he had derived from the Holy Spirit, and that that corporeal was laid aside which was from the father.

3805.

They are especially such that are the fruit of such a connection, who boast themselves as being holy above others, and holy-born, and of such a quality are they who prompt such connections, and who are with the Quakers when they cohabit in that detestable abomination with the women; for they are pre-eminently lascivious, and I perceived that they are in the persuasion of such adultery above others, thus that they act from the persuasion, which was felt by me; he also, from that persuasion, prompted my pectoral respiration.

3806.

But the issue in regard to him was shown, when from being small and snow-white, thus the Holy Spirit above others, he became black and indurated, like a mummy, so that, [in fact] he scarcely differed from a mummy; being thus turned from snowy into black, or from holy to eminently profane; for such, because they are such, are turned into the contrary.

3807.

Being afterwards made to revolve [or to be rolled] around an axis or staff transversely placed, [he was, as it were, flattened or thinned out] to a kind of lamina [or plate], and continuing to be thus rolled he became a lamina more and more extended, and at the same time obscure and dense, till finally its length precluded its being any further rolled upon the same cylinder, for [however much of it was rolled] till just so much always remained; which was the punishment for saying that they were from eternity, viz., this being turned into something without end, thus [denoting] a perpetual natural.

3808.

Afterward when rolled towards my head there appeared in this long lamina a snake or serpent within the lamina, corresponding to it in size, which snake or serpent was erect, so that its tail was upwards, and its head in my hair. There was then suggested something respecting the serpent, which from the tree of knowledge deceived Eve.

3809.

Others who were in the deep, by their aspiration [upon me] affected the region of the left ear, then the left part of the head, and also penetrated by their afflatus, so that they infused a kind of pain into that region, which signifies their insane scientifics, that inspire.

3810.

When I awoke in the night I suddenly felt among the hair upon my head a multitude of very small snakes or serpents, and it was perceived that such had been plotting against me in the night, but in vain; it was only by the phantasies that they were among the hairs of my head, where I felt them. Thus I perceived that those who had conspired were very numerous; it was heard also that they had called a great multitude together.

3811.

The issue with such as boast with persuasion of being born without blemish, and thus of being the Holy Spirit, when still they are, as compared with others, horribly and abominably adulterous, inasmuch as the bond of conscience is altogether loosed [with them], is, that they

became the foulest excretions, for such an issue awaits those to whom the bond of conscience is especially relaxed in such things; and it was perceived that when this is the case one cannot fail to be dissolved into such things, according to the different degrees of relaxation, some into the foul mucus of the nostrils. But this is the first result, as they are afterwards separated from external associates, and sit at first in torment, like the barks [of trees], dregs of oil, and such things, and when severed from companions, they are horrid images of death, only there is a certain society of interior life, of which [however] they are ignorant; for if they should be withdrawn from all interior consociation, they would be deprived of all life. When they have thus sat for a long time, perhaps for many ages, then their externals become dead, and, as it were, indurated, and they then can be formed [or molded] into something, and come into connection with external societies, but [they act] very little from themselves: and so with those who are in persuasion like such, and with whom the bond of conscience is entirely loosed, there is scarcely anything of their own.

3812.

I perceived that those of this quality who retain so little of their own, can indeed belong to societies, but they are scarcely aware of the fact; they are, as it were, subjects, and as to their propria inanimate, and serving in societies for bonds of connection, or as mere insertions in respect to such bonds, answering the same purpose as certain words in discourse, which merely perform the office of connectives, without contributing anything of account to the subject-matter, because there is nothing essential in them. Whether they can also serve for subjects through which others speak, without knowing whether it is themselves or the others [that really speak], as is the case with some subjects, I do not yet know; but so it appears, for of themselves they know almost nothing. - 1748, November 1, 2.

3813.

There appeared to me two days before, unless I mistake, a vessel in which there was milk, butter, and a certain something representing cheese or bread. What was signified by them I am yet ignorant; whether it was something pertaining to infants when they are born, [to be in

some way used] in the place of baptism, or have otherwise some reference to their infants, I do not know.

3814.

A certain person spoke with me from a higher place in front, of whom it was said that it was Penn, from whom Pennsylvania derives its name. He spoke well, and because he perceived their quality, he strongly affirmed that he was not such, and that it was abominable [that any should be, such], and that for himself he would disclaim all part in it; saying and asseverating many other things which I do not recollect.

3815.

Certain Quakers spoke concerning those who at first became Quakers in such abundance, [saying] that their spirits could not then have been Quakers, thus that they were of another character; but it was answered that almost all the spirits of the world of spirits were such as were bent upon possessing, yea, obsessing, man, and I know that everyone of them wishes to be called the Holy Spirit, provided only that there are subjects who may acknowledge and worship them. Those who then possessed them were from the world of spirits in general; they were also wrought upon by mere enthusiastic influences, which happens moreover in respect to all kinds of enthusiasts. But afterwards Quaker spirits succeeded, when the Quaker sect began, for they are closely congruous to their nature, nor do they admit others into society [with them], for their nature is distinct from the nature of others. - 1748, November 1, 2.

3816.

CONCERNING A CERTAIN ONE WHO ASPIRED TO SUPERIOR GREATNESS. A certain spirit said to me "I am nothing," of whom it was asked whether it were not well that everyone should be such as he is, or whether one should desire to be greater than he is, for everyone is a mere diminutive particle among myriads of myriads of myriads; such he is; and yet he wishes to be greater, while at the same time if in the truth of faith, he cannot be greater than he is, which is to be almost nothing at all, and so on. When one wishes to be greater than he is, what then? - 1748, November 2.

3817.

CONCERNING SPHERES. In what manner spheres correspond and are effected was made apparent when I walked about a stable of horses and smelt their ordure, of which upright spirits immediately complained, [saying] that they could not endure that smell, because the sphere of reasonings from naturals forthwith occurred, and thus was felt the sphere to which it corresponded. Thus it appears in regard to other things how it sometimes is with the objects of smell and the other senses, as also with the objects of various thoughts, as also phantasies, which form spheres, to which correspond spiritual and celestial things, and thence their spheres, that affect according to the quality of spirits, for spheres are, as it were, the atmospheres of spirits in which they live. - 1748, November 2.

3818.

WHAT THE DIFFERENCE IS BETWEEN BEASTS AND MAN.

Whatever beasts do is natural, because their ends terminate in natural things. It appears, indeed, as if beasts derived it from a spiritual and celestial [source] that, from the prompting of conjugal love, as [for instance in the case] of doves and other birds which go in pairs, they should thus associate themselves in pairs; so also in regard to their young, whether chicks or whelps; then again as to their love towards their mates, with which they live in harmony, and are conjoined, as is the case with many animals, and especially birds, as also serpents, and insects, for instance bees; thus they exhibit friendship towards each other, besides other things [by which they are distinguished] in their societies and economies, all which appear at first blush as if they were spiritual and celestial, but [still] they are not so, because they regard only worldly and terrestrial ends. From ends [alone] can it appear whether anything is spiritual and celestial. It is one thing to be prompted by an end spiritual and celestial, and another to receive such ends, and regard them; [for] unless the recipient be as the agent, then there is not given in the recipient any such thing as that which pertains to the agent.

3819.

Beasts also have no skill in arts or sciences, as the mechanical, physical, philosophical, and others; still they are in them, and indeed, like the body of man, in their most hidden arcana, and from nature they know many more things than man by all his arts and sciences, as for instance



they know how to construct nests, as the birds; to form webs, as the spider; to enwrap themselves in little silken houses, as the silk-worm; to form beautiful cells and adjust them, as bees; besides other things. These things are scientifics which beasts know; man by his sciences does not reach so far. Wherefore sciences and things of art are such things as man has in common with the beasts, on which account they alike regard the natural life, for ends are terminated in nature.

3820.

But it is the prerogative of man over the beasts to be able to think and to have respect to the things which are superior or interior, namely, spiritual and celestial things, which beasts cannot do, and thus have for an end the societies of the other life. If the ends of man did not regard the things which are of a spiritual and celestial life, that is, spiritual and celestial things, or spiritual and celestial good and truth, he would then be unable to have any other life than that which beasts have; for ends show what and of what quality the life is. Thus spiritual and celestial things are the appropriate things of human life, so that [men] may be recipient of them. Wherefore those who come into the other life wholly uninstructed concerning spiritual and celestial things, are like sticks of wood, and scarce anything of life appears in them, prior to their being instructed or initiated in the knowledges of faith. Hence now it appears what is the quality of the life of those who regard no other than corporeal, worldly, and terrestrial things. Wherefore unless the Lord should have compassion, and grant them the faculty of understanding, they would be dissipated like the brutes. - 1748, November 2.

3821.

THAT EVIL SPIRITS ARE CONTINUALLY IN THE EFFORT OF EVIL. It was often observed that when I was in the streets, [evil spirits] wished to cast me under the wheels of a carriage, so that this was in fact familiar to them. Today I particularly observed that they were in such a perpetual endeavor, for it was given to perceive it when they thus made the attempt, and indeed that the sphere of their endeavor is continually such that it is their life; and I perceived that man is continually preserved by the Lord, and their endeavors frustrated. Hence it appears that unless the Lord in every, even the smallest moment, preserved man, yea, even

the least of his steps, he would immediately perish; such is the effort of the world of spirits. - 1748, November 2.

3822.

CONCERNING SPIRITS WHO SPEAK DISSIMILARILY, BUT THINK ALIKE. [Certain] spirits came in front, a profane sphere being sent before them, which led me to think that profane spirits were approaching. But they were the opposites or enemies of such, who placed themselves above my head, because they were enemies; it was thence ascertained that they would breathe annoyance against them, and prompt other forms of enmities towards them.

3823.

The spirits who came in front accosted me, saying that they were men; when I said to them that they were not men, as the term is understood, i. e. men possessed of a body, but (that they were spirits, and thus also were men, because whatever there is in a spirit conspires to that which is of man, and so finally to a form similar to the [human] body; to this I apperceived no denial, but [on the contrary] they confirmed it. They said moreover that men are dissimilar, or that there was no society in which one was [wholly] like another; and as this seemed to me impossible, viz. that there should be a society of dissimilars, I spoke with them concerning it, [saying] that they might still be consociated by the Lord to one end, which might act as a kind of common [general] cause to bring them together into a certain unity. But they said they were such that everyone speaks differently [from the rest], and yet they still think alike.

3834.

This was also illustrated by the example of one's saying that he who is nothing is least in heaven, while another said that he was greatest, and yet that each was true, and so on. Then again by its being said by some concerning the evil spirits who were above the head, that they were evil; by others that they were good and by others still that they were intermediate, with wide difference; that the evil perceive that they are evil; that the good perceive that they are useful; that the intermediates [exist] with much variety, some of them being worse than others, and others the instruments of greater utility; and thus in regard to other

things, so that all perception is one, but the expressions of speech so differ that they appear to be altogether dissimilar.

3835.

Evil spirits do not tolerate those [above spoken of] because they cannot apply anything to themselves. They understand their interiors, for which reason the evil spirits complained of them, especially when they said that they [the evil spirits] were good, because they understand that they may perform a use even to the good, [whether] by averting evil, by chastising the insolent, or by tempting. Neither do they tolerate that they should be said to be evil, and on this account they are exceedingly hostile to them. They applied themselves to my left ear and said that they were good spirits, and that it was their custom to speak in this manner. It was said concerning them that they [usually] come congregated in this manner together, though they know not whence; and I perceive that evil spirits are infested by them, and the evils spirits on the other hand infest them also in a variety of ways, because they cannot bear anything of this kind. The sphere of evil spirits I perceived to be extremely repugnant to them, and because they thus act against the evil, they cannot but have them as it were for companions, for the evil are subjects which they vex in this way, but there is still perpetual enmity; wherefore the evil serve them for objects of vexation. Their society, which is a wandering one, was represented by a man or a woman in a chamber in front [clad] in a vestment, which, being changed into a gown of a sky-blue color, [the representation] became a gross kind of man. <sup>59</sup>

3836.

Thence it appears how the same and a similar idea, while it goes forth into speech or into externals, begets dissimilar ideas of speech; so that though there be but one idea flowing into many societies, even good ones, yet many ideas of speech thence result, so that the variety proceeding from one idea is actually indefinite, what happens in many societies being presented in this one, from which a conclusion may be drawn to associated societies, and even to the universal heaven and the world of spirits.

3837.

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<sup>59</sup> Compare AC 5189, where the same class of spirits is described.

It was perceived that such represent the isthmus in the brain which is situated between the cerebrum and the cerebellum, from which and through which the fibers are diffused, and whithersoever they extend, they act diversely in the extremes, but yet in their [first] principle they act in the same or a similar way; and also that they represent the ganglia into which a [single] nerve flows, and out of which issues a multitude that part asunder and spread, some this way and some that, and which act indeed dissimilarly in their ultimates, but because issuing from one ganglion, they act from one principle, and thus while in ultimates they act dissimilarly according to appearance, yet in themselves they act alike as to end, which is one; and so in many other things. - 1748, November 2, 3.

3838.

CONCERNING THE HOLY SPIRIT. There was with me a subtle spirit who was a subject of those deceitful ones above the head, who found in him a subject that believed himself to be actuated by the Holy Spirit, and indeed that he is the Holy Spirit; for those who in their life, like the Quakers, suppose themselves to be actuated by the Holy Spirit are easily led in the other life, to fancy themselves to be the Holy Spirit, because while in the life of the body they were persuaded that he was in them, and such especially are adapted to be the subjects of those who wish to be worshipped for the Holy Spirit.

3839.

It was discovered, as to this spirit, that he was void of conscience; and that he was an adulterer - for he held adulteries for nothing - was discovered from various things which were insinuated for instance by his insinuating adulteries, by his loosing every bond, by his delight in variety - all without conscience. Whether he were in the conjugal principle or not, whether he were a married man or a married woman, this I perceived with sufficient distinctness from the things which were inspired; and he inspired a certain other one [prompting him] to disregard spiritual things, or confirmatory natural things, which he totally despised and nauseated as vile and worthless.

3840.

He was then suddenly inspected by angelic spirits, who have an exquisite perception of the presence of such spirits, for they pervert the vessels or ideas, so that they cannot flow in. Being thus inspected he was suddenly extended into a long band [or wrapper] a little before the eyes, and being rolled up was thus left, that they might wait to see what he would do. He attempted to unroll himself and twisted the bandage in every variety of way (:according to interior phantasies, which it was not given to perceive, but only to infer from what he was seen to do with the bandage:). Presently he rolled himself up in the extreme part of the bandage [and passed] through the exteriors of the left eye into the brain, and thence back almost to the [point of] conjunction of the optic nerve; thence from the eye he was cast among the hairs of the head, which signified that because he was the Holy Spirit, he wished to possess everything spiritual and natural, thus to know all things as is conceived respecting the Holy Spirit. Presently afterwards the bandage or long veil like a bandage, disappeared, and made itself obscurely seen, from his supposing and endeavoring to show that he was the Holy Spirit, because thus scarcely visible, and that too before the left eye where yet his obscure presence was amply perceived; in this manner inducing the supposition that he was the Holy Spirit. He afterwards presented to view an obscurely luminous something, as the light of the Holy Spirit, respecting which they are accustomed to say much in their preaching, [and] by which they merely understand an obscurely ominous something, but not [true] intellectual light.

3841.

It was afterwards shown by a certain kind of speech with them and others, that they were those above the head - the deceitful among the more deceitful - who think themselves to be the Holy Spirit and who, having obtained this one as a subject, actuated him and wished by him to make it appear that they were the Holy Spirit. Hence the quality of those who, in the other life, vaunt themselves of being the Holy Spirit, may be known. - 1748, November 3.

3842.

HOW INTERIOR EVIL SPIRITS FLOW IN. The deceitful [spirits] who are above the head have flowed in for a considerable time and in some cases with so much subtlety that I knew not that it proceeded from them.

For some time past a mere manifest reflection has been given me, and today a clearer still, so that I could observe how they flow into the subtle thought of man, which influx is such that man could never perceive the source of it. From close observation granted me by the Lord, I perceived this so manifestly as to notice each one of their common influxes, and if that close observation had not been granted, I should by no means have perceived whence the [influx flowed], still less that it was from those above the head, but [could have taken it to be] in myself and from myself, as other men think and even believe. But that it is from spirits I am now able to know more distinctly than ever before. When they apperceived that I was reflecting upon their influx they became highly indignant and wished, as they said, to withdraw, but they knew not whither.

3843.

The things that flowed from them were contrary to the Lord and contrary to whatever is of faith. They were exceedingly complaisant to every cupidity that was given, and when they could hold men in any evil cupidity, they were then in their life and delight, as was also said to them. In such cases they suppose themselves to live as the man, for they then appropriate his life as their own, because in a similar life, consequently in society with the man. But where there is a repugnance, as with one who does not suffer himself to be perverted by them, but remains in faith, with him they cannot live, for he is not in the stream of their life. They especially inspire adulteries and hatreds, and labor with the greatest zeal to abolish every bond of conscience, as their intense exertions with me testify; thus they are adulterers of the highest grade, and void of conscience, and yet they are those who pre-eminently boast themselves of being the Holy Spirit, of whom the more deceitful are yet higher above the head. Such hold their place above the head, and are distinguished according to altitude, because they are of a lofty mind, supposing themselves to be the Holy Spirit, and thus that they rule men.

3844.

These flow into inferior subjects, which are with man, and the subjects know no otherwise than that they are themselves the man, but they who are above the head flow into them.

3845.

They are ruled by the Lord through heaven, but not by interior influx, because they have no conscience, and are wholly contrary to faith, but by external bonds; for they were such in life as were fearful for their lives, for the loss of honor and fame, which are bonds, and things of this kind by which they are ruled. They are thus bent to such things as the Lord grants and permits, so that there shall be nothing which comes from them, that is not of pardon, if not evil, and of permission, if evil; for they are borne to a certain good also through externals, but not through their internals.

3846.

The angels, on the other hand, who are at the head, are ruled immediately by the Lord and also through heaven, and indeed from internals; nor have they any communication with those [others] above the head, only they rule their subjects. - 1748, November 3.

3847.

CONCERNING THE BONDS OF CONSCIENCE. Because the deceitful, who are above the head, are void of conscience, the bond of conscience being so entirely loosed with them they do not know what conscience is, therefore they wished to induce upon me the persuasion that that which was indifferent ought to be a matter of conscience. Thus whatever occurred they would infuse a conscientiousness concerning it, without discrimination, so also with those who had conscience whether true or spurious, they would suggest that to do this or that was a matter of conscience, as with me, that I should eat or buy in a certain place, because the persons there were upright, and so on. Thence arise spurious consciences, causing the possessors to be tormented with remorse by doing this or that in which there is no sin. It was given to say to them that they would be goaded by conscience if they could not perpetrate evil, for the devil is of such a quality that he is led on by a kind of conscience, inasmuch as he is affected by anxiety that he is not [always] able to think, speak, or do evil, as is also the case with some men.

3848.

It was perceived - what is manifest in itself - that the bond of conscience availed according to the dignity and eminence of good and truth, so that the principal bond of conscience is that which respects the Lord, and thus the things that proceed from Him, as conjugal love, which ought to be held the most sacred of all loves; after this, love for children, and then farther, loves according to their consanguinities and affinities; wherefore the bonds of conscience open altogether as loves. - 1748, November 3.

3849.

THAT NATURES ARE INDUCED THROUGH EXTERNALS. From those above the head, who would fain have opposed my writing this, I was instructed that by means of external bonds man contracts a nature, so that he should appear good, as for example through fear for his life, his honor, his fame, his gain, and other things which he loves; and that these fears, which are external bonds, induce such a nature, that they not only consult their interest, and work secretly for it, but also that they appear as it were, upright, when yet they are wolves at heart, like those that are above the head. Hence it appears what punishments are in the other life, which at length induce a kind of nature, that one should be able to be restrained from evils. The spirit then is not wholly ignorant of external bonds, but they are so abhorred that in the least things it is led away by its evils, for they have, as it were, infected the nature.

3850.

With angelical spirits there are bonds of conscience, which conscience is from the Lord.



## 3851-3900

3851.

EVIL SPIRITS ATTEMPTING TO INFEST ME. When I retired to bed the evil spirits above the head formed a design to destroy me, and for this end took measures for calling out all hell, and every evil and pernicious spirit. They first drew the dragon over to their side, but because he had been evil entreated by them it was given him to extricate himself. They then endeavored to summon all hell, and thus to surround and to attack me in a body, and at length to destroy me, which they had so often in vain attempted before. I seemed to be lifted up among them, as there were many of them above the head, who raised me up by phantasy among them, that I might thus be on all sides beset by them, wherefore the dragon and the filthy Jerusalem appeared far below me, concerning which the dragon complained. I perceived that they wished to act by means of innocent persons, under whose semblance they exhibited those whom they evoked. They evoked David also, who appeared before me in his own face and body, furnished with his implements, but he was immersed in a dense cloud. When they had persisted for some time in those phantasies, perpetrating whatever they were able, while I reposed in safety fearing nothing but reflecting on their efforts, they at length observing their attempts to be fruitless retired and confessed that the project was vain. - 1748, November 4.

3852.

CONCERNING NATURAL THINGS. There are spirits who care nothing for natural things, which I was enabled to observe when I wrote anything respecting natural things, as these were despised as being of no value, inasmuch as they regard only spiritual things. I spoke with them at length, [saying] that they served for the confirmation of spiritual things, especially with those who are in corporeals, both men and spirits, and that they perceive nothing abstracted from them, because natural and corporeal things are the planes of their thought, and also that order is terminated in material things, which when some spirits miss, they seem to themselves to have nothing on which to rest, so that they appear to

lose their feet, besides other things, which they also acknowledged; for they admitted [my] reasons, although otherwise they seemed to me to adhere to their own reasons, saying it was true that corporeal and the like things did not weigh of themselves, but such was the quality of men and spirits that they were not affected by them only [or in themselves considered], but by confirmations more than by anything else; and because these have more effect with them, and because the diversities are innumerable to which they ought to apply themselves in order to the production of use, therefore it could not be otherwise than that such things should be confirmatory. To this it was added that females both old and young, when they perceive that paradisaical things are given [exist], are more allured to the knowledges of faith than in any other way, and that moreover they are introduced [into these knowledges] through such and similar things as through a portico.

3853.

It was therefore granted to them to exhibit flaming fires, first in a dark chimney, at one corner, where there were coals, and upon the coals an obscure lifeless bony something of corresponding character. Those things, they said, signified the light of corporeal or sensual things, which was of this quality. Afterwards the flame seemed more glowing and [to rise] higher, under the sticks of wood, but the sticks were merely blackened without being kindled, by which they said was signified the quality of natural light. There was no other than a yellowish flame, like that which usually arises from [burning] wood, and it was given to say to them, that if the fiery [quality] which was there were wanting to the lighted smoke, the flame would be white; that is to say, if natural things [were wanting], for these are [what correspond to] the lighted fiery smoke which makes the dark hue so yellow; that in such a case it would be inwardly white, and thus spiritual, for the spiritual is signified by a white flame.

3854.

Afterwards a woman was seen by them clothed with a short cloak of a greenish yellow color, whose face was drawn within the cloak, and thus removed from sight. They said that natural and corporeal things were represented by such female garments; but it was given to reflect that if spirits and men were at this day to be destitute of clothing, and be seen

naked, they would appear most deformed and unsightly, wherefore it is better that they should be clothed. - 1748, November 4.

3855.

A CERTAIN ONE WITH ME WHO WAS ASLEEP. There was a certain one sent to me who was in such a sleep, that he cared nothing for the infestations of evil spirits, and it was also given to perceive, that such is the sleep of some, that they believe themselves most secure because guarded by the Lord. This was perceived from his state of sleep and from his sphere. The evil spirits then began their infestations, but they confessed that they could effect nothing. - 1748, November 4.

3856.

60

3857.

THAT SPIRITS SUPPOSE THINGS TO BE JUST AS MAN THINKS. While I have been thinking concerning persons, and also concerning places, and that without any distinct reflection that I was anywhere else, and was in thought alone, as when thought is abstracted from the body, then spirits, especially those that are quite remote, know no otherwise than that the very persons are present of whom one thinks and with whom he speaks. So neither do they know otherwise than that they are in the place concerning which one thinks as has been often observed and said to them, and which they cannot deny, as they have more than once confessed that the fact was so; for they are then without reflection of place, and the like, from which they might know that it is mere thought. This is more especially the case the more distant they are. Those that are nearer, are subjects, have reflection like man, as the reflection of place, persons, and other things, without which reflection man could not be in society. Wherefore those who talk to themselves and think abstractly or who speak by thought with all such, spirits do not know otherwise than that the fact is so [or that they really speak]; hence also such persons become indignant, enraged, envious, persecuting, and hostile, solely

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<sup>60</sup> They represented to me a kind of semblance of those who care nothing for natural, still less for corporeal, things, but only for spiritual things, and in whom spiritual things [wholly predominate], to wit, a beautiful naked woman, whose side only was turned towards me, so that the shoulder and part of the arm was seen and who was becomingly adorned as to her hair. It was insinuated that such are they who are delighted solely with spiritual things apart from naturals. - 1748. November 4.

from the effect of thought, being thus excited by spirits who know do otherwise than that such persons are [actually] present. - 1748, November 4.

3858.

CONCERNING A CLASS OF SIRENS. These are those who wish above all things to be in the body, who when I eat, wish to eat, yea, not only to seize [the food], as it were, with the lips, but to carry their hands to their mouth. By these I have been for several days infested, so that in order to obtain the things which I ate, as almond-cakes, pears, and also pigeons, they represented before angelic spirits the things which they signified, wherefore they knew no otherwise than that these things were such as they seemed, as, for instance, that they corresponded with their proper interiors, in which, being thus held, they acquiesced, when yet their craft consisted in this, that they thus represented them in order to possess my body, when at the same time it is utterly forbidden that the function of eating or taste should be exercised by any spirit. - 1748, November 4.

3859.

WHO LIE IN WAIT BY NIGHT. There were those who plotted against me by night, whilst I slept. Having awoke, I felt a certain large man behind, who was gently thrust down, and while in the act of detrusion, he continually uttered the sound of a hoarse speech. The spirits wondering whither he would be thrust, he was felt towards the posteriors, and that he would then be cast into a disgusting hell; for to plot against man when he is asleep is abominable, wherefore such draw down punishment upon themselves. - 1748, November 4.

3860.

CONCERNING THE GENERAL NATURAL SENSE. <sup>61</sup> Those who constitute the general sense have been previously treated of. Having retired to bed by myself at a late hour, a long continued, soft and gentle kind of thundering sound was heard about the entire region of the occiput, descending from a higher place above the occiput. This was perceived by spirits, but who they were [that made the noise], I know

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<sup>61</sup> The subject of this section will be found largely discussed in AC 4325, 4329, and its obscurities cleared up.

not. They could not speak like others, wherefore it was said to me that they had relation to the general involuntary sense, or of the cerebellum, as those formerly seen had to that of the general voluntary sense. It was said that they could well perceive the thoughts of men, but could not expound or utter them, just as the cerebellum perceives everything that the cerebrum does, but does not publish it, or is unable to think and speak in the way that is peculiar to the cerebrum as distinguished from the cerebellum. It was said concerning these that they could perceive singulars, but as I did not perceive them, nor did they excite my thoughts like the former and others, I could not know otherwise than, according to what was said by others, that they had an exquisite perception of all thoughts, as they now wish to have; for the cerebrum is [comparatively] in a turmoil, but that is in quiet.

3861.

When their manifest operation into every province of the occiput, or their thundering murmur, ceased, then [the nature of] their operation was shown, to wit, that it extended itself principally over the outermost things of the body, and was determined first to the whole face; that it then drew itself towards the left part of the face, and finally towards the [left] ear, which operation was felt by the influx, as it were, of a very gentle wind, slightly cool, not however, like the feeling of [ordinary] wind. It thus proceeded from the whole face towards the left part of the face, then to the ear, around which it lingered with more manifest sensation. By this was signified what had been the operation of that general or involuntary sense, from the earliest time, and how it advanced, and that at this day it is seated about the left ear. The general natural influx projects itself forth mainly into the face and into the region of the loins. The other parts [of the body] depend more upon the will, or upon the muscles [acting] through the fibers of the cerebrum, but not so with the face, as appears from the fact that not only does the mind, or the affections of man, appear transcribed on the face, but that the affections and cupidities naturally display themselves in the face, without the will of man, as fear, reverence, shame, the various kinds of joy, concerning which it has been said, that such things, and others when they occur, appear in the human face, as it is well known to everyone, that a man may immediately know from the face what are the changes of the mind; this proceeds from the cerebellum acting through its fibers.

3862.

It was also shown that a general sense operates likewise into the province of the loins by their similar external influx, like an afflatus, which pervades the loins, though not the genital members; for the general operation of the cerebellum, besides flowing into the face, acts about the loins, where numerous nerves of the cerebellum center, having reference to the propagation of offspring, which is natural; nor does man then know how all these things apply themselves, for propagation is in all respects exempt from man's voluntary principle. It was said [to me] that the principle cause of the motions of that region was one having reference to propagation, and that a secondary object was, that man might be able to sit down and to move the lower parts of his person, and that for various uses; but it was affirmed that the principle end was that of propagation.

3863.

As to what related to the progression of the general natural sense into the face - that it first occupied the whole face, afterwards the left part of the face, and at length the ear only - it is now given me to perceive that formerly when men were, as it were, in a state of integrity, then the natural operation, especially of the cerebellum, was immediately shown in the whole face, as much the changes of their affections or celestial principles, which pertain to the right side of the face, as of their spiritual workings, which belong to the left side of the face. When the affections of good ceased, and were succeeded by vile cupidities only, then the natural operation into the right part of the face receded, and betook itself to the left, into which it, acted from spiritual principles, thus in inverted order, that is, not from celestial promptings to spiritual, or from the right to the left, but from spirituals to celestials, thus from the left; but it is not lawful to proceed from left to right, or from spirituals to celestials, wherefore the right side of the face is guarded by the Lord, that [the influx] may not extend itself thither from the left, which appears from faith, that faith is without the affection of good, to which faith it is not granted to enter into the affections of good, thus into celestial things, on which account it is separated, and at this day faith is scientific, or of the memory, by which men wish to enter heaven, although destitute of any affection of good, or love; for they suppose that provided they have faith

they will be saved, when [at the same time] their life may be contrary and [made up] of mere cupidities.

3864.

By this influx betaking itself towards the ear is signified that at this day it there subsists, and that it is merely a faith from hearing, hence of the memory. By the whole process in general is signified the inward quality of the man through the natural influxes of the mind [mens] or the mind [animus], hence of the affections, into the extremes [of the body], for when the interiors and exteriors agree, then they manifest themselves in the face, as with the inhabitants of other earths, who speak by the face, so that by the face might be known what are their affections, both celestial and spiritual; causing the face to speak.

3865.

It was afterwards shown how, at this day, the case is with influx into faces, which influxes are not natural, but fictitious, and thus simulated as if natural, when yet they are voluntary, assumed, and thus aping the natural; for man from custom contracts the habit, and thence the nature, of simulating good in the face, while he thinks evil, which simulation of face is at this day so common, that there are those who altogether feign their nature, as it were, some more and some less, so that it cannot be known but that one is as his thought is, although as yet there is a residuum of [true] nature with many.

3866.

It was shown of what quality they are, at this day, who have relation to the general natural sense. An influx succeeded which was not a sonorous murmur, but a slightly cold influx from those who represent the general natural sense now prevailing, flowing into the whole face, its right region as well as its left. The influx was reciprocal, rapid, vibratory, made up of sharp [and active] forces, and thus influent. It both began and was terminated about the eyes, extending itself as it were from the left eye, and thus into the face.

3867.

Of what quality they were was perceived, and in some measure shown, inasmuch as their actings were so outrageous as to amount to mere abominations; since huge dogs, wolves, and foul animals were sent [by them] upon men, but upon the innocent and upon infants, in order to rend them in a merciless manner. These spectacles, which are many in number, were so abominable, that they were but obscurely presented, though still seen as thus ruthless and shocking. They can only be illustrated by the [pitiless] rendings of the Spaniards in America, when they hunted the [savage] nations with dogs, and cruelly mangled them.

3868.

Such are they at this day who represent the general natural sense, for now the fibers of the cerebrum have inwrought themselves into the face, and at present perform the functions which belong not to it, but to the cerebellum. It was seen also how foully they live in their habitations, and practice these rendings, as much in a state of waking as of sleep, but it is not permitted to recollect it. It was said that this is practiced in obscure places, as also that they are robbers and thieves, and that such at present constitute the general natural sense; wherefore it is that robbers dwell under the occiput, concerning whom mention has been frequently made before as dwelling there. Where was formerly the domicile of celestials is at this day the abode of the vilest robbers and thieves, who perpetrate deeds of baseness; such are they at this day who represent the general sense of Christians especially, in respect to the face, and because they are pre-eminently adulterous, they make marriage common, especially with those who are in dignity.

3869.

THAT THEY ARE PUNISHED ALSO BY THEIR OWN APPROPRIATE IDEAS. There were with me those who had no subjects, but yet endeavored to flow in by the filthiest ideas, wherefore they made their ideas visible with me, which is often done in the other life, viz. [causing] that ideas should be presented visibly, or that by means of phantasies they should be able to exhibit anything as visible in another place, when yet it is in fact nothing more than a phantasy. Wherefore a certain female spirit presented an infant in idea before me, which it was given to perceive as merely the phantasy of something thus made visible. She was brought therefore to her visible infant and was impelled to seize such an



object with her mouth, as if it had been a dog, and thus with the dog or [it may be] a mouse, in her mouth, to fly away to the rear, where she was direfully tormented with vomiting, and herself turned into filthiness, by which such things are represented; for that which she plotted was most deceitful.

3870.

Another also attempted something similar by phantasies, but something which should represent a man. The object immediately appeared inanimate, and at the same time as a foul woody something. He also was forced to take to himself the phantasy, with which, it being transformed into a bandage, he was enwrapped, and from which he could extricate himself only on penalty of extreme suffering.

3871.

I was, moreover, during the whole night infested by a multitude of such and other pernicious spirits, by whom I was surrounded. When the [good] spirits began to despair of my being delivered, they said that I was protected through the whole night by the Lord, for they were most villainous, as now described, both those who dwell under the occiput, and those who represent the general natural sense of the present day, made up as they are of a multitudinous throng of robbers, thieves, and consummate adulterers and adulteresses.

3872.

CONCERNING THE KINGDOM OF THE LORD. A certain one who during the life of the body, had been distinguished for power, retained in the other life his disposition to domineer, to whom it was said that he was now in another kingdom, and that the authority which he possessed on earth expired and became dead when he himself died, and that now no one was estimated otherwise than according to goodness and truth, and according to the mercy of the Lord, in which he might be; just as on earth no one is estimated except on account of his riches and of his favor with the prince. Thus also in this kingdom, the riches are goodness and truth, and favor with the prince is the mercy of the Lord. If he wished to govern in any other way, he was a rebel, for he was in the kingdom of another. Being thus gently admonished, he now says but little.

3873.

It was perceived that as there is such an equilibrium, that evil returns upon him who intends and does evil, so also there is such an order, that whoever proposes to himself good ends, thus who intends and does good, returns to that good so that the good excuse him and turn everything to good, provided his end be good; thus he is rewarded. - 1748, November 4.

3874.

CONCERNING A BEAUTIFUL BIRD. - THE INHABITANTS OF MARS. It was shown that a beautiful bird signifies the inhabitants of Mars, with whom I spoke on that day, [and learned] that he who arose through the loins, even to the breast, and tried to persuade [me] that he was the Lord, and took away the bird and presently set him free, are those who think themselves in the knowledges of true faith, for the Lord is in the goods and truths of faith. From these they are persuaded and know that they are in the Lord. They said that they were not in knowledges, but in affections; but it was given to say that [they were] of affections which involve knowledges, as humiliation involves in it that [in itself] it is nothing, but that the Lord is everything. Affection or love towards a wife implies in its own nature that conjugal love is the principal of all loves, for genuine conjugal love implies all knowledges, not only concerning conjugal love, but concerning all other [loves] thence derived in order, thus love towards children, as appears also from the [marriage] institution.

3875.

And because with the inhabitants of this earth nearly everything of the nature of conjugal love is obliterated, it can be known especially from birds, that conjugal involves every kind of knowledge, not only as to the mode of conjunction, but also of building nests, laying eggs, brooding over them, extruding the chicks, covering, defending, feeding them, and many other things, thus that all knowledge follows from affection. Wherefore, whoever is in the affection of true faith, is in the knowledges of all things [pertaining to it], but when affection ceases, then knowledges remain to be insinuated through another avenue, viz. through an external one, or through the ear, which appears indeed to the

ignorant as if it were the Lord, for by the things said from the knowledges of faith, it is known whether it is the Lord; but because they are knowledges and not affections, they are nothing else than images of the Lord without life, like a bird when turned into an inanimate bird of pearl, which yet flew away, and appeared beautiful, but was still void of life. It was shown to me to the life how knowledges, which do exist from affection are like such lifeless birds of pearl, and what was signified by the fact, that the perception was not that it was from the Lord, but that in each particular it was from themselves, though tacitly; and I even perceived that it was from myself; which state was that of certain inhabitants of Mars who induced their own state [upon me]. In this state I felt that it was from myself in each particular, and thus [I became aware that the impression] was not true [genuinum]. The state, therefore, is that which occurs when affection as the principle of knowledges ceases, and those knowledges yet remain. From perception I then learned also that such is the bird of pearl.

3876.

By a tacit speech I spoke with them, [saying], that affections of corresponding character could be infused into the knowledges of true faith; that thought might excite affections; but this holds especially in regard to cupidities which are excited by thought. But when there are affections of true faith, then they are infused by the Lord into the knowledges of true faith and vivified; but they then become like another bird of good quality, but of a darker color. It thence appeared that it signified the inhabitants of Mars, those, namely, who now begin by degree to decline from a state of integrity, as they call it, and yet think themselves to be the Lord; with whom perception no longer remains. - 1748, November 6.

3877.

CONCERNING DREAMS. During the night I dreamt, and when I awoke I spoke with two who [appeared] in the dream, who acknowledged that they were the ones; and afterwards with a certain angelic spirit into whom, when in the state of sleep, something was apperceived to flow from the Lord, which he also confessed. It thence appeared that dreams are of a two-fold kind; one flows in from spirits, who act [the part of] the persons that are seen in the dreams, and precisely as the dreaming

appearance is; the other kind, of which we have spoken before, consists of things introduced by those who are in front above, and by others, which are usually representations, and though persons are in like manner introduced, yet they are merely representations of them. A third kind is from the Lord mediately or immediately through heaven. - 1748, November 6.

3878.

CONCERNING A STATE OF PEACE. There was a certain one above my head, that spoke with me. From the sound I perceived that he who spoke with me was in a state of sleep, and yet as if not in sleep. He inquired respecting this and that altogether like those who are broad awake, and with such prudence that one awake could not have discovered more, so that there was nothing indicating sleep except the sound alone. I perceived that good interior angels spoke through him, and he in that state perceived and produced [what they suggested]. I asked him concerning the state, telling what kind of state he appeared to be in, and that he spoke nothing else but what was good and true, and that he perceived whether there was anything different [from the good and true] which he would not admit or utter; thus that he was in the state of one who was awake; but because in a state of sleep he said that that was a state of peace. His delight thence arising I perceived from the fact of being myself in a similar state of love, for I am free from all solicitude and care respecting the future. Thus they are enabled to render [important] uses. - 1748, November 6.

3879.

CONCERNING AN IDEA NOT INTELLIGIBLE; ALSO CONCERNING THE BIRD, AND THE INHABITANTS OF MARS. When I spoke with him who was in the state of peace, concerning whom I now perceive that such have reference to the longitudinal sinus in the brain - for it lies between the two hemispheres of the brain, where it is also in a quiet state, caring nothing how the hemispheres of the brain may be in commotion, for it is wholly intermediate (between them) -

3880.

- then there were spirits who insinuated themselves especially towards the front part of the head, so that he was compelled to retire. Although

he really remained, yet he retired to one side, that he might give them room, in order that I might perceive who and what they were; he said also that he retired. These spirits acted as a gentle stream, and that for a considerable time, nor did I [distinctly] perceive anything; they undulated very gently, thus speaking among themselves, but neither the spirits that were around me, nor I myself, understood what they said to each other.

3881.

From the angels, through spirits, I was instructed that they were the inhabitants of Mars, who so spoke with each other, that no spirit could understand them. They informed me that they have such a speech among themselves that no spirit can understand it, wherefore when they are unwilling that others should perceive what they say, they then discourse together in this manner, and others, when they do not perceive its meaning withdraw. But I wondered that such a speech should be given, for every kind of speech involves ideas, without which I had not supposed that any speech was given. They replied that in that speech ideas were formed in a certain manner, which [however] were unintelligible to others; wherefore they then take care that there shall be nothing of affection [in it]; if there is anything of affection, others would thence immediately perceive its meaning. They spoke therefore from ideas thus formed without affection (:I now perceive that this is a habit which is not good, for to speak without affection is also the bird of pearl; as when there is no affection, there is no life, although there seems to be life, and thus the bird can even fly, for a bird signifies thought, and a bird of pearl thought without affection. I perceive also that the inhabitants of Mars have induced such a speech upon themselves, because they are in thoughts and have receded from affection, in which they were at first, so that they speak alike, that is, from thought, not from affection, which is the bird of pearl:)

3882.

I was instructed by them also in the quality of those ideas, namely, that inasmuch as they speak by the lips, that is, by the extremely various folds of the lips, it is thus perfectly well known to them who are in such speech, as they see the diversities of the foldings and forms in the lips, as also their minutest motions, with the appliances of the tongue,

particularly its tip, all which, numerous as they are, concur [to the effect], and which cannot be known to the inhabitants of our earth. They have thence [i.e. from the earth and its objects] formed to themselves ideas, and only while they are thinking do they represent such forms, whether simple or more and more compound, (:which may appear from the speech of words, wherein are such simple and variously compounded forms, according to which the tongue, the palate, the nostrils, the lips, accommodate themselves:); but the forms of the inhabitants of Mars are still more subtle, because their speech is that of the lips, and much fuller than the speech of words. There are artificial forms of this kind [which they use] as often as they present their ideas, and then when they speak they exercise the greatest caution lest there should be [in it] any idea of thought, which they try skillfully to remove, so that it might be a mere representation of such things, without any idea of thought, from which others would immediately understand them.

3883.

They take care, therefore, that there shall be no manifest idea of thought, which they know how to snatch away from others and thus to secrete. Such a speech was also previously perceived by me as given by means of representations only, namely of the principles of the brain, and their organic forms. I perceived also that I could speak through such [representations], so that others would not understand, and did actually speak with angelic spirits, when other spirits said that they did not understand. But this takes place when ideas are abstracted from forms, consequently it was only occasionally that I was permitted thus to speak; afterwards it was not granted; but when I spoke it was by a speech of representations with ideas, and thus intelligibly to others. The spirits of Mars said that they took precautions also lest there should be any affection present, as other spirits might thence know what they thought or what they said. Hence also it appears that such is the bird of pearl, especially when [the thing] comes into use and habit.

3884.

When they thus spoke among themselves it was insinuated into me that I should think concerning shame - whether the spirits of our earth were such that they would be affected with shame, when they infest other spirits. I then became conscious of shame, [thinking] that it would be

well that they should not be infested. When I thought this, the spirits of Mars acknowledged that this was what they were speaking of among themselves in their own speech, which they supposed could be understood by no one; wherefore they wondered whence it was that it was detected, to whom it was said that it was even understood by the angels, and thus insinuated into my thought.

3885.

Afterwards the spirits of Mars flowed in from a higher place, into my face by a sensible influx like a most thin striated shower, saying that it was in this manner that they speak with the inhabitants of their earth. But it was given to say that this influx was external, and thus that they could not flow into the ideas of the inhabitants. It was, however, given to know that their speech was similar to the former but the former [speech] - that is to say, that they in like manner form to themselves a speech from the variations of the face, which they there ideally represent among themselves, for where there is a particular there is a corresponding general, thus there is a general of that speech.

3886.

Whether they thus flow into the inhabitants of [their] earth I do not certainly know. If they do, it is not well, for it is then into the outward face, and not by ideas, which can only happen to those who are in bare knowledges without affection; or whether it is signified that of those who are such that the internals pass into the externals, thus that by externals there is communication with spirits, [I do not know]. - 1748, November 6.

3887.

Such speech involves in it that it is not sincere, for those who are sincere wish that whatever they think others should know it, even the universal heaven. But when they are in such a speech they contract the habit of speaking of others, and of judging concerning them, thus preferring themselves to them for such a speech, especially among spirits, involves this. This is said in the presence of those who are such.

3888.

They who are in knowledges, and thus withdrawn from affections, so that they lead as from themselves, as was perceived through me, without a perception that should enable them to know whether it is of the Lord, have reference to the interior membrane of the cranium, to which is adjoined the outer pericranium. But when they begin to use such a speech and are delighted with it, they begin to have relation to that membrane of [the same organ] which is turned towards the bones of the cranium, into which [bones] it hardens, for the bones thence derive their existence. The reason of this is, that they thus lose also the life of knowledges, which constitutes the outermost surfaces, for when they are delighted with such ideas formed from themselves, they then begin to speak evil of others, and well of themselves, thus despising others and exalting themselves, which life begins to be cartilaginous, and afterwards bony. When they suppose that no other one can understand their speech, they are at length drawn onwards even to speaking ill of heaven and perhaps of the Lord; thus their celestial life is successively turned into no life.

3889.

It was given to compare their speech with the speech of diviners on this earth, who speak with their fingers, or otherwise with the inverted words of those who laugh when they are serious. - 1748, November 6. It was given to add that in order that they may not be understood by others, they abstract the ideas of thought from others, thus imperceptibly from themselves. As to affections, they abstract them also; what then remains, as being external, like that of the words of our earth, in which if there are not ideas, there is nothing of life, it becomes from custom, especially when they begin to be delighted with such speech, such a matter of habit, that they conclude from [mere] forms, and thus have barely external ideas, scarcely such as properly pertain to spirits. Hence arises the bony [quality of the speech], which is indicative of the want of life. This is said to them.

3890.

CONCERNING DIPPEL. Dippel spoke with me and I asked him what had been his belief respecting spirits. He said he had believed that the spirit lived indeed after death, but that it lived an obscure kind of life. He observed that he could not believe otherwise, because if life is abstracted



from the body, that which should remain would be obscure. He could not well but think thus, inasmuch as he had placed life in the life of the body, though he acknowledged a spirit, of which, however, he had no other idea than of that of a larva. Inasmuch as he then lived in such an obscure life, it was said to him that [the spirit] was in fact in the highest light, in the highest intelligence, in wisdom and in felicity, or in the highest delights arising from the affections of good. - 1748, November 6. He confirmed his opinion while in the life of the body from his seeing that brutes also have life almost like men, and because he acknowledged a spirit as a something superadded to man above the brutes, but still a something which was obscure; his idea did not penetrate more interiorly.

3891.

As Dippel was indignant that I should promulgate these things, I spoke with him and asked him who understood the most - he who knows many falsities, or he who knows a little truth? He could not otherwise reply than that he who possessed a little truth [knows the most]. He then wished to reason concerning the Grand Man, that he flows into human bodies; wherefore he was asked how he understood it, that thought, which is spiritual, should move the muscles of the whole face (:and now that it should control all the organs of speech:) and that the will should move the muscles of the whole body, when that is spiritual, and this corporeal; but he knew not what to reply. I spoke moreover concerning endeavor, inquiring whether he knew that endeavor produced acts, and that the active powers return again into endeavor. He said that he did not know this, wherefore he was asked how he could desire to reason when he knew not the rules, as reasoning is in that case merely as scattered dust of no coherence. He could not reply. - 1748, November 6.

3892.

CONCERNING LIBERTY. It was perceived and said to a good spirit of Mars, who was with me, that man is left in the enjoyment of his liberty, and if he cannot be reformed while he seems to himself to act in freedom, he could by no means be reformed by miracles, or by that which violently compels and withholds from evil; for that which is not free, or which is compelled, never inseminates a faith which will remain in the other life. It is for this reason that man is left to his own free will, and that his liberty is in no degree taken from him, as far as he knows;

but while he remains ignorant that his cupidities are swayed by the Lord, he then supposes himself free; wherefore faith is irradiated in liberty, which is an arcanum. Consequently that is false which many suppose, that the Lord, compels men to good, and withholds them from actuality, thus from liberty. - 1748, November 6.

3893.

CONCERNING EVIL SPIRITS. An angelic spirit of Mars, who was with me, when he perceived that so many things were conveyed by evil spirits into my thoughts, from being in more subtle perception, it was given him to perceive to what degree evil spirits flow in, and he wondered that he should perceive from every side the efforts to infuse evil, but because they do not come to my perception, I observe that these effects of evil are from a sphere diffused around - which however the Lord prevents from flowing in - so that I am surrounded by the continual influxes of evils from the spirits about me; wherefore if the Lord did not put forth his protection, not only I, but all the men of the earth, would be liable every single moment to perish. - 1748, November 6.

3894.

CONCERNING SPHERES. It was observed, that as when the dung of horses was seen, certain spirits could not endure the sphere thence arising, [from its corresponding to] that of reasonings with the evil, and perhaps as being confirmatory of scientifics with good; so also in other things, as when I ate butter upon bread, then certain spirits, or a society of spirits, were so indignant that they threatened evil to my tongue, saying that they could not endure it, for the reason that butter signifies the celestial, whence arises the sphere of the good which the evil cannot bear; wherefore I ought [they said] for a long time to abstain from butter; likewise that one vessel ["thee"] was more agreeable than another, for the sole reason that they thence contracted a sphere which was less spiritual. So also in regard to many other things which I ate and drank, as milk and the like; from which it appeared that the seen correspondence of the spiritual or celestial sphere should be preserved, which [however] could not be endured. Many similar things occurred, upon which it is not given to reflect. - 1748, November 6.

3895.

CONCERNING [CERTAIN] MOST WANTON MAIDENS. Certain female spirits flowed in numbers with a sufficiently pleasant undulation above my head, acting from the forehead upwards towards the middle [of the head], I being ignorant in the meantime what spirits they were. They then appeared nude and of a snowy whiteness, which signified that they were innocent, for those of such appearance are exhibited as innocent; and so also are those who are not innocent, while [yet] they are in such a state as to deem themselves innocent. When other spirits were present, and the fact was observed by them, they at first began to act as with their hands upon the head; presently they turned the body around from the right to the left, and from the left to the right like a cylinder; then they rolled themselves about horizontally, as is usual in the St. Vitus' Dance; which signified that they wished to exhibit themselves as innocent before the eyes of those who were present, and thus to withdraw themselves from their sight; for it is their ideas which are thus represented, inasmuch as they would fain present themselves to the view of others as altogether innocent. But when they continued to be infested by other spirits, they then suddenly withdrew from their company, by means of their accustomed bodily projections, and thus extricated themselves from their society; and when such [infesting] spirits pressed on more and more, they inverted themselves, with their feet upwards and their heads downwards, and thus effected their liberation from their presence.

3896.

They removed themselves to the rear, saying they neither had had nor wished to have anything to do with men, but that they had lived among themselves without men. But a class of spirits were present who had been such during their lives that they burned with an intense passion for those whom they esteemed innocent, such as chaste virgins, and those who dwell in monasteries; and the ardor of their passion was then perceived, which was greater than that of others, so that when they only heard that they were innocent, they became inflamed, for they are such as are liable to be greatly excited by the mere mention of [female] innocence, as such are more eagerly sought by men than others, which is the cause also that such [wanton ones] feign themselves innocent that they may be prized above others.

3897.

They were at the same time in the rear, seeking a place where they might be alone by themselves, receding at length to the bounds of the universe; but it was observed that they were higher above in the rear, where I had previously noticed nothing. When they came to the bounds of the universe from behind, they then spoke with each other [saying], that there were no men present and that they might begin; but their obscenities were not shown me, except that there was a woman apparelled like a man. There they were delighting themselves in abominable lewdness.

3898.

There appeared to me a pantry where were apples, citrons, and the like, which were then their delights; afterwards [were seen] large glass goblets full of wine with sugar, by which was shown that they would then delight themselves with such luxuries.

3899.

What they afterwards became it was given to me to know, viz., that being captivated with such base delight they care nothing for, but loathe, the men, and thus all natural modes of connection, whence also they loathe and nauseate matrimonies, which if the enter to they are moved by no pleasure, and thus conjugal love is lost with them and turned to loathing, wherefore they can rarely have offspring, and if they have, they do not love them, for this follows from the destruction of conjugal love. [They love] only their vile cupidities which soothe and occupy the mind with a foul delight many of them become the vilest prostitutes, and they are then viler than all others, for they care nothing for decency or any external bond, all shame with them being put away; wherefore as they are prompted by no other than such a kind of stimulus, they have lost all that is otherwise pleasurable in sexual intercourse. That such is the fact was [clearly] perceived.

3900.

What they at length become in the other life was also shown. They appear as bony skeletons, -so entirely bony, especially as to the cranium and ribs, that nothing whatever of flesh appears. It was said that they thus lose everything vital. What becomes of them afterwards I do not know; I can, however, conjecture that they become spirits almost totally

void of sense, subserving such uses as have been before spoken of. - 1748, November 7. As to the quality of their influx, it was perceived that they cause a pain to the os pubis, which is the bone in front of the pelvis, which was shown; for they are bony. - 1748, November 7.

## 3901-3950

3901.

CONCERNING THE INHABITANTS OF THE STARRY HEAVEN. While I was engaged in writing the things (related) concerning the spirits of an earth in the starry universe, who advance to the ninth use, <sup>62</sup> they were present with me as also their god above my head, as had been the case before. They spoke indeed, but very little, being inclined to silence. They said that they could speak and yet wondered at their ability to do so, observing that when they spoke with me, as on this occasion, the speech was very obscure to them, so that they scarcely knew what they said, forasmuch as their life was not in our speech; wherefore they have a speech in which their life is, which they derive from the ninth use, where unto they advance. They are thus endowed with such a speech as can scarcely be expressed by ideas similar to ours, and their speech would be as obscure to us as ours is to them; for where the life is, there is the speech, and there also is the light and the intellectual of speech.

3902.

I observed, as I had sometimes done before, that these spirits, as well as others, when I walked through the streets, and they had been with me during nearly the whole day, yet, from their not reflecting, they had observed nothing, not even the objects that were before my eyes, as books, papers, and the like, although they could see through my eyes. Hence it appears what is the quality of the spirits with men, through whom they do not see, to wit, that they have no concern about anything [they see], neither do they reflect upon it, thus that they neither see nor hear anything with others. - 1748, November 7.

3903.

HOW DIFFICULT IT IS FOR THOSE WHO ARE NOT IN FAITH TO LIVE THE LIFE OF FAITH. Certain spirits, not of the evil, but of those who wished to be in faith were high above the head, and in such a sphere

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<sup>62</sup> For an explanation of what is here meant by the "ninth use" the reader referred to the AC 10,709.

that they neither thought nor spoke from themselves, which is manifestly perceived among spirits, and when they were in this perception they said they could not live thus, for their life was then, as it were, burdensome to them. It was given to ask why, since this was true, that they did not think nor speak from themselves, they loved not to live in the truth? But this availed nothing; it was still difficult for them so to live. It was moreover given to say, that the angels are then in bliss when they perceive that they do not live from themselves. But neither did this comfort them. It thence appeared how burdensome is the life even of those who are good, [when required] to live a life of faith.

3904.

A certain spirit known to me during his life, among those of his own time, who knew above others what faith is, and what the knowledge of faith, came to me and said that he now knew nothing, and that he was in so much obscurity, that he knew as it were nothing as to what was true. I was aware that he had been of those who had not only understood the knowledges of true faith above others, but had zealously defended them; and yet now he declared that he was in such obscurity that he knew nothing. It was given to say in reply, that he was now reduced to a state of obscurity or ignorance, not from his merely not knowing what was true - for he knew it better than [many] others - but because that, in the other life, knowledges are confirmed that they may become the truths of faith, with which, since his life was repugnant, it was a consequence that he knew nothing, and was in obscurity; for although one is in the light of knowledges, yet if his life is repugnant, he does not love the things confirmatory of the knowledges of faith contrary to life, but he loves rather the things confirmatory of life against knowledges; and when there is such a conflict, it follows that he will be in obscurity and ignorance, into which state I was myself reduced, before it was given to speak with spirits and angels. It was thus granted to comfort him [by the consideration] that that is a state into which those are at first reduced, who are in the knowledges of the truth of faith, and yet their life is not concordant, which is a species of vastation, wherein the Lord first inseminates truths, and the light of truths begins gradually to shine forth from this obscure or darkened [condition].

3905.

He still remained above the head in a dense obscurity, with which he was so oppressed that his weight was thence perceived, as it were, manifestly moving my head forwards, so that unless I had been in bed my head would have inclined in that direction and then to one side and the other. His gravitation, thus sensibly felt by me, was like that of a superincumbent weight pressing first in a front direction and then round about towards the sides; from which the inference was plain to me what kind of an influx is produced by that confused obscureness.

3906.

He afterwards receded, and I spoke with him and with another who was in his company concerning love, [saying] that love is that which determines all and singular things, and that without love there is nothing but what would be confused, because wholly indeterminate, and that the genera and species of loves and their differences, which distinguish societies, are countless and indefinite; and that the life of heaven, and thence of the societies of heaven, is a life of love, namely, that everyone should love his neighbor better than himself. That life was represented to him [accompanied] with perception, and upon its being thus represented, he perceived that he was so remote from that life, that he thought he would never be able to come into heaven, for he perceived the repugnancy of his self-love. His perception was communicated to me, and thus how far distant he was from heaven. It was given to say to him that [such a love] was possible - as he began to doubt of its possibility - [and it was instanced] from conjugal love, in which he had also been, in that men love their wives better than themselves, as also their children; he thus acknowledged that it was possible, since it was possible in conjugal love and in other loves thence derived, for it is given likewise to wish better to one's friends than to one's self; wherefore being remitted into that life he acknowledged the possibility.

3907.

In short, the Lord's mercy, which is of His love, towards the whole human race, is that which determines all things, the heavens immediately, and [thence] their societies. Without the Lord's love and His mercy thence, not only would all and singular thing be indeterminate, but absolutely nothing; wherefore the Lord is all in all. - 1748, November 8.



3908.

It was observed and said that those who have enjoyed bodily felicity from wedlock, and have lived in conjugal love, that they have felicity also in the other life, so that the felicity of their life in the world is felicity in the other life; but that those who have lived in conjugal infelicity, from holding their partners in contempt, aversion, and hatred, that they are unhappy in the other life also. - 1748, November 8.

3909.

THAT EVIL SPIRITS ACQUIRE TO THEMSELVES [ADDITIONAL] POWERS FROM NUMBERS. I observed a certain [female] who was a subject of evil spirits, that inspired abominable things with [a powerful] persuasion. Other spirits, partly from curiosity and partly from a desire to abstract their thoughts from what I was writing, observed with a fixed attention how such a subject [would be affected], and what would happen; the intuitions and ideas of several were then fixed upon her who was the subject, from whence her powers of thinking were increased; for in proportion as the intuitions of a number concenter in one, she acts more strongly, as I had also observed before, [in the case of one] who had thus magically attracted the intuitions of others by receiving the things that flowed in, and so going to those from whom the influx came. It was said to spirits that the power of that subject would be thus augmented; wherefore they were withdrawn, and she being left alone with evil spirits, her power was entirely gone, which could be perceived, and at which the spirits wondered. - 1748, November 8.

3910.

THOSE WHO HAVE CONSCIENCE MAY BE AMENDED IN THE OTHER LIFE. It was said to me, and perceived likewise, that those who are in phantasies and in falsities, provided they have held conjugal love sacred and have had conscience, especially if they have been in it and who have thus had conscience that such in the other life are capable of amendment, even though they might have been obstinate, or might obstinately have inhered in their opinions and falsities; but that those who had not conscience, especially if they accounted adulteries as nothing, and in other things were during their life without conscience, they appear in the other life, as it were, without [any] restraining bond,

and thus without connection with heaven. Those who have had no conscience in regard to adulteries, and thus have been as it were without bond, they are those who cannot be amended so as to be able to come among the celestials, except as those that are scarcely self-conscious, that is, as bones in which there may yet be life, for a bone without vitality can serve to no use in the human body. - 1748, November 9.

3911.

CONCERNING THE LASCIVIOUS. There appeared a cerulean starry heaven, and underneath a dark cloudy something like a cragged rock from which arose a spirit who soared upwards from thence above the head, and thence spoke with me; but he spoke as one who had little of the rational, which was known from his speech, it being that of those who are in a natural and not in a spiritual state. There then came spirits above my head, who affected the brain as a soft and almost watery mass or volume, of whose quality I was ignorant. The [other] spirits said that they supposed that they spoke among themselves, but they did not understand their speech. They one and all spoke, but whatever the [other] spirits knew as to their speech, I could not thus know it, because I did not reflect upon it. This undulating mass adhered variously to the head, and more tenaciously than others, even so as to occupy the bones of the cranium, whence they wished [to pass] more interiorly, but they were not able, except by phantasies, so that they seemed to themselves [to have entered in], when yet [they merely clung] to the cranial bones.

3912.

They still adhered there during the whole night, some supposing, and they also, that they were so infixed that they could never be detached. I perceived that they were such that others operated through them, -the lascivious of both sexes, particularly females who were prompted by no other impulse than that of the delight of lewdness, not [however] as harlots prostituting themselves for gain as an end, but [on the contrary] those who flowed through them had lasciviousness only for an end. It was afterwards said that those spirits who thus inhered in the bones of the cranium, were the subjects of these lechers, and that they could only serve them as subjects, having little of life, and thus but little of understanding; and that they were antediluvians, who, being vastated, could serve as subjects, retaining no more of their own life than there is

of life in the osseous parts of the human body. These were in the head; for those who were of the antediluvians are vastated and become as skeletons, as before remarked, or as lifeless appendages, and life is afterwards breathed into them, as they are scarcely self-conscious or in an degree sensible, and thus they serve as bones, into whom other spirits can flow.

3913.

But because these also were such and of such a genius [indoles], they were capable of receiving the persuasions of the antediluvians and [yet] of extinguishing their persuasions when poured forth upon them, or of moderating them so that they should not enter into the cerebrum and affect it with cold and thus injure it; for such [spirits] are recipient of direful persuasions, as they are the bones of the cranium, which are of the same substance with the tunics of the brain, yet growing into bones and defending [the other parts] from injuries; just as bruised scorpions, because of that nature, imbibe poison, and thus protect others from the danger of dying by the bites of other scorpions. As to what remains among them, it is to be said, that they are lascivious, and that they have lasciviousness for an end. - 1748, November 9.

3914.

It was said that their vastations recur quite often, so that they become skeletons, as is the case with others, to whom vastations occur by turns, that they may be initiated into their services, which become their functions in the other life, for everyone in the other life is initiated into his functions, because they are reserved for uses, which also vastations regard, or which they have for an end. - 1748, November 9.

3915.

CONCERNING LOVE. It was perceived that there are variations of form pertaining to thought, thus to the false and the true, but that love is without forms, as it produces variations of forms, though it seems to be produced by them. From love, whatever it may be as to its subjects, is produced delight, which is peculiar to love. - 1748, November 9.

3916.

CONCERNING PARABLES. I recollect of having perceived, on a former occasion, that the speech of angels and angelic spirits fell into parables - a fact, however, which I did not then observe; as also that they fell into representations of gardens, fig-trees, and other things [usually seen] in dreams; so likewise, into feasts, as I saw them eating together, and this on several occasions, which it is here proper to mention, in order to its being known that the ideas of angels and angelic spirits are thus represented, and fall thus into parables, representations of gardens, and feasts, concerning which the Lord so often speaks in his discourses, and to which he so significantly likens [the things of] heaven. - 1748, November 9.

3917.

CONCERNING MEMORY. It was shown by experience that when spirits act upon man from their own memory of particulars, man does not know otherwise than that he was previously cognizant of the very thing, as was evinced [by what happened] today; thence is the kind of recollection of which Cicero speaks, as if he had known [certain things] previously. Hence it appears what confusion would arise if spirits were to act upon man from their memory of particulars, and not from the memory of the man. On a former occasion also a spirit acted from his memory of particulars upon me when I was not aware but that I had known the thing, though I had in fact known nothing at all of it. Hence it is to be known what confusion [would ensue] if spirits should retain the memory of particulars. - 1748, November 9.

3918.

THAT IN MAN THERE IS NOTHING TRUE. Scientifics were represented to me by variations of form, and [a representation] of the false [was effected] by a twisting backwards of the same forms. When I was in this kind of representation, certain spirits would fain have it that an aptitude for truth was given with man, and that thus variations of form appropriate to man could be given by progression forward, whereby the true was represented. While the spirits were in the persuasion that the true could also be given as the proprium of man, others held that variations of form could thus be [derived] from the Lord, and evolved forwards, into which His life should flow, and thus the true be plainly set forth.

3919.

But the good, and also the angelic spirits, indignantly said, that I would be cast out of heaven, if I retained such an opinion. I was then instructed that the true can never exist with man as his proprium, for all truth is from love, while with man there is nothing but evil, the love of self and of the world; whence everything pertaining to man is false.

3920.

I was moreover instructed that in proportion as the variations of form are more [retorted] backwards, the more false is the evil signified thereby; and that to whatever point it is retroverted in the life of the body, there it remains after death, and he is not led forth to less evil, and consequently more forwards, where there is also evil, but that a reformation takes place to such a degree that [the man] can subsist in the least of his evil, and be there held by the Lord, and thus affected with truth and good. Wherefore it was previously represented to me that a spirit might be held suspended, as it were, from his evil, and thus be affected with truth and good, though as far as there is any relaxation, so far he precipitates himself into evil. It is therefore solely a detention from evil [that keeps him back], and this is effected by vastations, with a view to his being withheld from evil, and thus brought into a state in which truth and good from the Lord can flow in. This I have today, and often before, experienced.

3921.

Hence it may also in some measure appear how the case is with the rainbow and its innumerable varieties.

3922.

CONCERNING THE LASCIVIOUS. There are lascivious ones, who have lasciviousness solely for an end. Though having wives, they care nothing for the married state except in reference to the passion which is their end. For the same reason they desire not children in wedlock, because the situation of a wife, with such a prospect, forbids the gratification which, as an end, rules everything. They are therefore prone to sexual indulgences beyond those which are lawful with a wife, which they practice in base modes, and thus pervert those who would otherwise

make good wives, and bear them away into lascivious habits. And when such lascivious ones cannot cohabit with a wife, they loathe her, and give themselves up to wantonness with harlots, thereby causing their wives to become harlots, utterly regardless of the conjugal debt and of the procreation of offspring. Being thus prone to licentiousness, they dread to be with other men's wives, both because they have contracted a disgust for a wife, and loathe all wives, and because they persuade themselves that these are also of the same quality. As they, moreover, make no account of lawless lust in the marriage state, provided only they can indulge their vile passions, they care nothing if their wives become as depraved as themselves. These abide somewhat high above the head a little in the rear; they operate upon a part of the sexual organs, which they inflame and act with pain. With these I spoke.

3923.

Wives of this quality, who make licentiousness an end, were also seen, particularly one who appeared in a kind of kitchen apartment. I saw no fire-place, but I perceived an obscure-looking chimney; I saw also the back of a person with a hand extended posteriorly towards the left. She was clothed with a simple garment of dark gray color. Lascivious males, who bear deceits and malice in their minds, invite such to their companionship, and by their means devise their deceitful and malicious plots; and because they plotted deceits and malignities, they contrived how they might produce infants by phantasies, and place them in the bed of another who was delighted with infants, and thus might infuse the phantasy of his being a husband, and that he too might thus incite [some female] to illicit cohabitation; from which it appeared that they were not only malignities, but basely deceitful, as thus wishing by means of the innocent to execute their wily machinations.

3924.

The lascivious wife above mentioned, who was seen in the kitchen apartment, had a knife in her hand, and in her phantasy was an infant. Her phantasies were represented by different circumgyrations of her body, which were quick, like those of a wheel, she still holding knives in her hand. While in this phantasy of an infant lying below [her], the idea assumed a character of cruelty, as if prompting her to kill the infant, because such is their quality that having lasciviousness for an end, they

are prone to murder infants, as they do not desire them, but would fain put them to death under the promptings of their lustful passions. Afterwards she twisted and inverted herself into various flexures, that she might allure to such consortings, being instigated thereto by vile and deceitful wretches of whom [we have spoken before]. Awaking after sleep there appeared round about me a multitude of these detestable women, who, being inspected by the angels, were represented as filthy conglomerate intestines in two balls, one of which was foully and disgustingly bloody, and the other of a yellow hue. These conglobated intestines were so filthy that I shuddered at the sight. It thence appeared that they were [female] magicians, and at the same time malignities, and [exceedingly] deceitful. In this manner their designs were veiled, for [it was only that] they were compelled to confess their iniquity [that they did so]. - 1748, November 9.

3925.

CONCERNING THE NOBLE OFFSPRING OF THE MOST ANCIENT CHURCH. Very high above the head are those, of a noble quality, who were the offspring of the Most Ancient Church, concerning whom it was perceived that the Lord through them rules the intensely deceitful [spirits] who are [also] at a great height above the head, -concerning whom presently. They spoke with me thence, their speech gliding, as it were, into pearls. There was seen [issuing] from them a beautiful aura, as if of pearls of various colors, and their habitations were shown, though but obscurely. [It was seen however that] they were magnificent buildings, extended to a great length, as is usual with edifices that correspond to each other from opposite sides [of a street]. They are of a purple color, variegated from a cerulean to an auroral hue, but as I saw them only obscurely, I can give no farther description, than merely to say, that they were most spacious and magnificent, and variegated in this manner with beautiful colors. It was said that those dwell there, who were the noble offspring of the Most Ancient Church, by which the Lord rules the most deceitful above the head.

3926.

CONCERNING THE MOST DECEITFUL ABOVE THE HEAD. Spirits above the head of most deceitful character plotted nefarious wiles, by inducing [the conceit] of a certain [quality] of innocence, pertaining to

some one who was with me in the rear quarter, so that as often as I thought of him, something of innocence was suggested, but it was detected as being an abominable deceit. When it was detected, they sent those deceitful ones whom they lead, and who are in a middle distance, above my head, who were perceived as a kind of undulation pure and watery. I asked who they were: it was said they were those [just mentioned], and that those who were in the highest position and promised them that they would be ready at hand [to assist them] in case any harm should accrue from the detection of their deceit. I spoke with them [saying] that by such conduct they would be in danger of precipitating themselves into sore punishments, but the subtle among them imagined that they could not be punished, thinking that their doings were beyond the reach of punishments.

3927.

After a sleep, in which I dreamed concerning [certain] golden coins lost in a purse, which I sought for but was unable to find, though I found other golden articles but not the coins, a boy came who showed that he had similar coins of gold, of whom I could not suspect that he had taken them away. Being then awakened I heard how they are punished by severe punishments of contortion, which are of such a nature that those subjected to them are reduced from the state of subtlety in which they were to a state of the utmost grossness or dullness. And thus they are tormented with inflictions of grossness, being reduced thereto even in their speech, and also by the infusing of a reaction, so that they were compelled under a kind of torture to comply with it, even against their own deceits. They were then also contorted, or broken and lacerated by contortions as to all their members from the breast successively to the feet. It was said that they did not treat their heads in this manner, and the reason was perceived to be, that their heads were hard and bony, and if thus treated would be broken; wherefore they that deem themselves pre-eminently subtle, are reduced to such [mental] grossness that they cannot speak except in the grossest manner, and those who are almost without bodies, like spirits, yet become corporeal, and are able to feel pains and such things in the body, a fact of which they were fully convinced. The punishment proceeded from the highest degree of grossness to a less, and so on to one still more subtle, so that it was shown that they could be punished even in their own fallacious subtlety.



3928.

Those who were punished were those who were very high above the head and called themselves princes, popes, and the Holy Spirit, and who were extremely indignant when I said to them that they were deceits and malignities, and that whoever they might have been in the life of the body, [yet] since they were deceits and malignities, they are among their like, and even the vilest of them, and such as they themselves would reject as base wretches. Wherefore those that perpetrate such things are of such a quality [as above described], because in the other life there is no respect of persons, [but] the quality of everyone is regarded or determined from those things which are with [or in] him.

3929.

A certain spirit, after punishment, came to me, to whom it was given to speak at length [and to say], that such malignities and deceits are thus punished, and that they think themselves the Holy Spirit, and princes and popes; and that their being such, whether the one or the other, made the matter so much the worse. It was also given to speak in derogation of their dignity, the angels above the head [meantime] moderating the speech, which as it was in opposition to dignity, and they spoke grossly at the left ear, as their ideas were gross, and then not subtle, occasioned them chastisement and thence dissuasion from persisting in such things, thus with a view to [their] amendment; for I did not perceive with myself a disposition to punish or chastise, but to speak with them; yet I had, as it were, an external perception <sup>63</sup> that even this was grievous to them.

3930.

Their operation was perceived as falling upon the ossa pubis to the left, upon which they inflicted pain by their actings.

3931.

Their habitations were shown, which were vaulted galleries without bed, and constructed of a common gray stone, so called, similar to those rocks

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<sup>63</sup> The original phrase here is "extra me percepi," but the Editor intimates in a note that the manuscript leaves it doubtful whether the author wrote "extra" or "intra." I have on the whole concluded to abide by the reading of the text. -Tr.

which usually compose the ruins of temples. In such [buildings] they confessed that they dwelt.

3932.

It was perceived that when their malevolence rises to its height, they then plunge themselves into punishments, for it is permitted to reach this point, and then the equilibrium perishes, and they thus precipitate themselves. They are [afterwards] restored to the equilibrium, and if they do not suffer themselves to be thus restored by punishments, they are cast into hell that they may there be vastated. - 1748, November 9.

3933.

The deceitful and the most deceitful are in general such, that they take scarcely anything else from the ideas of man than what is innocent and celestial, and by means of that lay their plots against man, by turning it in various modes to his destruction, and by enticing [him] to adulteries and [other] enormities, so that to ensnare by means of innocent and celestial things is the very acme of deceit. There are those in the other life, who make a pretence of holy, celestial, and innocent things, with a view to obtain dominion over all on earth and in heaven, caring nothing for right or wrong provided they can but attain dominion. - 1748, November 9.

3934.

I spoke with these [saying], that they had contracted their nature from this, that they had always in their writings made a pretence of holy, celestial, and innocent things, concerning which they [really] thought nothing, as is the custom of popes and papists at this day; [this they do] in the same manner, as kings and their chief ministers openly write and publish falsehoods, which all know to be falsehoods, and are therefore of an entirely contrary belief, yet these lofty kings and caesars do not scruple to write such things, provided it be done elegantly and certain confirmations [appear]. Such is the Christian orb at this day, but not so the Gentiles. - 1748, November 9.

3935.

It was observed that when I privily took away the things which they had deceitfully employed for my destruction, and with a view to inspire adulteries, namely the numbers by which I had designated [various] extracts, they infused innocence upon a certain one, -as much upon any other subject as upon myself and then complained that thus they would not have anything to think of. I supposed that they required something of this kind as a foot to stand upon, as did certain others of whom I have formerly spoken. Wherefore when I determined [my] intuition upon them, and even upon the feet, they [the feet] were not drawn in, but only their genital members, by which was signified that they were adulterers of the highest grade. - 1748, November 9.

3936.

It was detected that not only was this continually in their phantasies, but, what is worse, that they said that they took counsel to destroy by such means, and that too even in their ruin-like habitations. - 1748, November 9.

3937.

CONCERNING CONSCIENCE. Those who neither have nor care for any bond of conscience do not even know what conscience is; wherefore they endeavor to induce a bond of conscience in regard to everything, even matters of indifference, not knowing how the case really is as to the bonds of conscience, which are the same as debts, as the conjugal debt, [for instance], which is such a bond. It was insinuated [accordingly], that the [true] bonds of conscience or debts, are the things of goodness and truth, and exist according to loves, their degrees, consanguinities, and affinities, all which regard the Lord Who is the only Bond, and [who alone] gives to perceive. - 1748, November 9.

3938.

It appears that there are many spurious consciences, as all heresies, phantasies, and falsities, in which conscience is placed, or concerning which the deceitful induce a conscience, which they also call bonds and debts. - 1748, November 9.

3939.

WHAT IT IS TO BE NOTHING. It was perceived that to be nothing signifies to be nothing but evil, for evil is in itself death; wherefore compared to life it is nothing. That the good and the true is everything, is plain, wherefore the evil and the false is nothing. Hence humiliation goes, as it were, to the point of self-annihilation, [coupled] with an internal acknowledgment of the total want of the good and the true in one's self, and that all goodness and truth possessed is of the Lord. It signifies also that in respect to the Grand Man [everyone] is merely a most diminutive particle, - nothing, as it were - for his all and singular things flow in through the Grand Man, so that he is but as a particle of air in comparison with the whole atmosphere, or as a particle of water in respect to the ocean. Since then he is, in comparison to the Grand Man, almost nothing, he is in the truth of faith when he accounts himself as nothing in respect to the [grand] common or general [commune], whatever it be, which is good and true.

3940.

It signifies also that one has nothing of life from himself, but that [his nature] is truly dead, because organic, and that all life is of the Lord, wherefore, as far as he lives, he is nothing. It thence follows that he can do nothing from himself, or that he has no power of himself, which to acknowledge is to acknowledge that he is nothing. Consequently being nothing but evil he can have nothing of truth and good but from the Lord, and since he has nothing of truth and good from himself, and the good and the true is because it is eternal, it follows, that he is nothing. - 1748, November 11.

3941.

THAT CERTAIN REPRESENTATIONS AND MANY THINGS [BESIDES] ARE VARIATIONS OF SOCIETIES. Progressions from one place to another, which do not exist from phantasy, signify changes of societies, for all societies have their own situation, wherefore every change of situation proceeds from a change of society. It was observed that this is true, both in general and in particular; wherefore the like holds of changes of places, so that there is not the least step which does not exist from a change of society.

3942.

And because changes of place arise from changes of societies and phantasies, and ideas cause them to be changed as to locality, it follows that every single idea is also a chance of societies, so that it flows in through societies [thus] changed.

3943.

Wherefore the changes of societies are indefinite, and thus also every single idea flows from indefinite societies, according to an order established by the Lord, and known to the Lord alone. - 1748, November 11.

3944.

CONCERNING THOSE WHO ARE BONY. It was shown how other spirits speak through those that represent the bones, [viz.] that in accordance with the quality of bones, they know very little what they say, but yet they speak; wherefore through them mainly ideas may be terminated in material things, for they, as it were, present no impediment, because there is nothing of resistance. But yet such [spirits], because they lose nothing of their former life, after they are reduced by vastation into such a bony state may be restored: accordingly they are vastated by turns until they are able to subserve such uses. - 1748, November 11.

3945.

CONCERNING THE NOTION OF LOVE AND OF HEAVEN. As often as love and heaven were named and thought of, an extremely gross idea or notion thereof occurred, which ideas and notions can scarcely be described, though very perceptible in the world of spirits. This grossness arose in the idea, as often as love and heaven were thought of and continued for some time; but when the persuasive life of spirits was operative, then the idea or notion was subtle, or like light, that of love however as of a kind of lump, and [that of] heaven as a dense commune.

3946.

Concerning which and the causes when I spoke with spirits [I learned that] the causes were three of love's existing in such a gross and lumpish form; namely, [first] that conjugal love is nauseated by them, which

being represented excited loathing, since the idea of adulterers concerning marriage or conjugal love is such, that they detest wives and women, [whence] it follows that when love is thought of such a result takes place. As mutual love also is wholly wanting, and hatred [on the other hand] reigns with all evil spirits, it follows that hatred is a [second] cause of the gross idea concerning love as lump-like. The third is, that everyone persuades himself that life is his own; since [he regards] his thought, the most subtle of all things, [as his own], thus also his life; whence it flows that as often as that is thought of there occurs, as it were, a subtle light, and the life of the angels that are seen, and [their] love, which is [really] their life, are as gross ideas with them, when yet the fact is quite the contrary, love being the most pure, most holy, and most distinct life of all, and contrary loves being not of life, but a something most dense, most gross, and confused, so as to be almost nothing.

3947.

CONCERNING ARISTOTLE. There was perceived a sonorous something moving my skin, thus a moving sound, proceeding from the posterior region through the left side even to the left ear, which something would fain struggle forth and labored so to do. I perceived that they were spirits, but of what quality they were I could not know; but when they ascended with an effort to the ear, they spoke with me saying that they were logicians and metaphysicians and such as had immersed their thoughts in such things, and lamenting that they now lived a miserable obscure life, without perception. Their speech was dull, slow, and rough-sounding.

3948.

There were moreover two who discoursed with me above the head, and it was said and perceived that it was Aristotle and another, whom it was not given to know. He spoke with sufficient clearness, as a spirit who had been some time in the spiritual world. I spoke now with him, and now with those who were at the left ear and concerning such subjects [as are mentioned above]. It thence first appeared that Aristotle was not of such a quality as his followers, who reasoned philosophically from his books, but that he was [altogether] of a different genius.

3949.

Aristotle was then remitted into the state which he had when he first came into the world of spirits, but, what I wondered at, he applied himself to the right ear, and not to the left, and there spoke hoarsely [indeed], but soundly. I clearly perceived that he was altogether different from his followers, viz. in that he had developed from his own thought the things he had written, so that his philosophy had originated from [a ground of] thought which he clearly set forth, in such a way that his terms were only words by which he represented his scrutinized thoughts, and thus proceeded from thoughts to terms, which were thence called scholastic and by which his philosophy [is distinguished]. I then perceived also that he was prompted by a delight of affection which was predominant, and excited him to thought, so that it was his [genius] that he thought from affection, and thence under the impulse of delight and thus he described his [very] thoughts; wherefore he [applied himself] to the right ear. But his followers [proceeded] not from thought to terms, but from terms scientifically made, thus from mere [learned] dust [as it were] to thought, which is an inverted way, and thus from darkness and deadness to the light of thought, in which case they do not find light but darkness, nor [do they find] thought but a certain something lumpish and confused. Hence [they would proceed] to delight which cannot be given unless from a certain affection, which is not [with them] an affection and thence a delight of thinking, but an external cupidity, as of personal honor, and, more grossly still, [it is engaged in] from a regard to superior dignities, [to be attained] by different methods; and also with a view to gain; all which weigh not at all with those who are excited to think from affection and thence delight, and [accordingly] they form and put forth such [fruits of their study]. This was the reason why Aristotle was at the right, [while] the rest were at the left.

3950.

I spoke with Aristotle when above the head, [observing] that a child could, in the space of half an hour, speak so philosophically, analytically, and logically, that Aristotle [himself] would be unable, in many volumes, to describe all the recondite philosophy, analysis, and logic [embodied in it], and yet the child knows nothing of it. In like manner the dancer may ply his arts, moving at the same time each of his limbs artificially, yet as if naturally, and applying [the necessary] respirations to each [movement], which, if they should all be explored to their source, and

their mode of operation be discovered, by investigating the action of the concurrent fibers flowing from the two brains, of the motive fibers, of the muscles, of the diaphragm, of the pulmonary respiration, and of the various application of these and the other viscera, whole volumes would be required for the description, yet he knows how to dance without knowing anything of these matters. So it is with the philosophy of these things, which is of no use, except for the sake of delight. Aristotle greatly approved of this, and said that it was so, and said that it was [otherwise] as useless and futile as the dust of the earth, which was to be wholly cast away, because such [a mode of philosophizing] merely throws a heap of rubbish before the eyes, and blinds them, in case that men proceed in such an inverted order, and would fain think from an artificial method, when [yet] thought extends itself to such artificials, which seem [to proceed] from thought, instead of thoughts [proceeding] from them. These are the sentiments of Aristotle; he added, if anyone wishes to be infatuated, let him proceed in this manner.



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3951.

I asked him what idea he had of the supreme Deity. There appeared to me a certain [form] at the left above, having a human face, and his head surrounded with a kind of radiant circle. It was said that he had such an idea concerning God, having exhibited Him to himself somewhat in this form. He said that he had so thought of God, and thus had some idea of the Lord; yet he now, as a good spirit acknowledges him, and says that he rules the universe, for he that rules heaven rules the universe; the one cannot be separated from the other. These also are his sayings.

3952.

A woman appeared to me and extended her hand, as if to stroke my cheek, and when I wondered what could be meant thereby, it was said that such a woman, having a beautiful hand sometimes appeared to him [during his life] when his eyes were closed, who would stroke his cheek; and speaking with the angels respecting her, they said that such were those who were called Pallases - not Minervas, but Pallases - and that they were spirits of that and of more ancient times, who, as spirits, were delighted with ideas, and indulged in thoughts, as is well known in respect to the Stoics and others; for formerly they could think much better without philosophy [than with it], so that they in a certain way mingled with spirits. Such spirits were delighted with Aristotle from his thinking justly, wherefore there was sometimes represented to him such a woman stroking his cheek. The woman was a representation [effected] by male spirits who were about him and had possession of him as a subject, so that the woman was not a spirit, but the representation of a woman, as I myself just before experienced.

3953.

It was shown in what manner spirits governed him from this circumstance, that when he would speak with the woman whose hand he so often saw, she immediately averted herself saying that he must not touch her. It was then seen that she applied herself to his back, and thus

took possession of him, which was a representation of the manner in which such spirits governed him, for to apply one's self to the back is to command.

3954.

What kind of idea he had of the soul or spirit, which he called pneuma, was shown to the life, for he became [himself] what he had conceived [the soul to be], to wit, something scarcely visible, but yet something of an ethereal nature, with a kind of general undulation or self-motion. Such was the idea that he had of the spirit, saying, that he knew his spirit would survive after death, because it was his interior essence, which could not die, as it possessed the power of thought; at the same time [he said] that he could not then entertain the same idea [on the subject] which he now had, but only that the general nature of thought was that of a certain breath which he breathed with a peculiar kind of motion. As to the quality of his life, he says that he did not make it a subject of distinct thought. This is what was said by Aristotle.

3955.

Moreover, Aristotle is among the sane spirits, while his followers are among the infatuated.

3956.

CONCERNING THOSE WHO REPRESENT THE EAR. There are some who represent the external, and some [who represent] the internal ear. Among them, those who represent the right internal ear were often heard. They are much inclined to speak, and can scarcely desist. Those [who represent] the left, I did not thus hear, but I heard that they were choirs of a more subtle genius, though I could not perceive what they said.

3957.

It was observed that, contrary to the practice of others, these (latter changed their situation, as man [does] his ear, thus [for instance] when, lying in bed, I would turn my right ear upwards, they would thus be above, speaking thence on the right, from a very considerable elevation; but when I placed my right ear on the pillow, they were heard within the

pillow, and below, of which they complained, that I should turn myself over, so that the situation of those representing the ear should be ordered differently from that of the rest.

3958.

CONCERNING THE LORD. Speaking with spirits [I observed] that no idea respecting the Lord could be perceived nor were any terms applicable [to Him] who is the only Eternal and Infinite, and that the only Eternal and Infinite Is, and that the only Is [only] lives, thus that whatever things are finite, these neither are not live, except from the Lord Alone, that is, from the Only Is, that is, from Him Who is Infinite and Eternal. And since none but eternal things can be predicated of Him, [therefore] the past, the present, and the future is eternal. [The spirits] wondered at its being said that the Present is eternal, but inasmuch as [what has been said] is so, although it cannot be perceived by [any] idea, therefore our Present is to Him eternal. - 1748, November 12.

3959.

CONCERNING THE ANTIPODES. It was said to Aristotle that there are antipodes and that [the inhabitants of all parts of the earth] become such after [the lapse of] twelve hours. When the fact was shown, he as well as others wondered that they could thus walk on their feet; but the cause was made known, [viz.] that since the minutest portions of the ether gravitate to the minutest points of our body, towards the center, [the gravitation] is upwards when the center is upwards, and so downwards when the center is downwards, and thus an upwards and downwards is induced upon the whole body, which the ideas are to follow. The subject in this way came into the light, and he said it was so. Hence also it appeared that when reasonings are instituted from a gross atmosphere, from stones and the like, [and] from the external body, no one can possibly conceive that he should be able to stand on his feet in the opposite [quarter] of the earth; but as soon as those grossnesses are removed, or the ideas of them, which are similarly gross, then the man comes into a certain natural light. - 1748, November 12.

3960.

It was also said to Aristotle that such was at this day the erudition of those, especially the schoolmen, who call themselves Aristotelians, that

they could fill an entire page with their writing and express things by mere scholastic terms, such as transubstantiality, predicaments, entities, and the like, [drawn] from their terminology, and when the page thus written is read, it can scarcely be understood either by themselves or others, and yet they will have it that it means something [important], and they deem this learned and most learned, when yet these things are of such a nature that when a man of sense considers their import he rejects [them as mere] scholastic terms, and can in two lines so clearly explain the same thing that anyone, however unlearned, can understand what is meant, while the learned, by their scholastic diction, can scarcely perceive little if any meaning at all. - 1748, November 12.

3961.

Aristotle appeared, his face being somewhat obscure, but his head-covering being visible, which was large and of a brownish red. It was wrapped in ample folds, about his head, not unlike [the turban] of the Turks, but not in just such folds, and also somewhat fuller. He was [enveloped] in a long cloak, almost in the fashion of the Turks. - 1748, November 12.

3962.

CONCERNING MEMORY. In the other life it is not allowed that one should use his own memory for the reason, that everyone who draws the past from his own memory, is not only anxious concerning the future, and vexes himself from the fact that the present is unlike the past, but he indulges grief in whatever state he is; and then also, as was perceived, he wishes to live only from himself, for to live from one's own memory is to live, as it were, from himself which for many reasons, is not allowed to a spirit, but to a man more than to a spirit. As a spirit, thinking from the memory of a man, thinks himself to be a man, if he were to use his own memory he would think he was not the man, but himself; wherefore for reasons of use, in order that he may be subservient to man, it is not allowed to exercise his own memory. - 1748, November 13.

3963.

OF THE QUALITY OF THOSE WHO WERE WITH ME. Unlike what happens in regard to other men, spirits have been with me as they were in the world, for with me they have been not only as men as to their mind

and memory, but also as to sense, so that they would even suppose themselves to be, as it were, in the world, or to have returned into the world. They were able to lead me, to see through my eyes, to hear, through my ears, others speaking, yea, [they could have heard] others speaking with themselves if it had been lawful for them to speak with them in their own speech, or to write to them in their own style but these things were not permitted, neither to touch others through my hands. With other persons the case is different, for my state is so ordered by the Lord, that I can be possessed by spirits, and yet without injury, in which my case is altogether different from that of others when possessed, inasmuch as they are rendered thereby non compos, while I remain altogether in my right mind. Indeed, from the very first of my enjoying this interaction [with spirits] onward through the space of several years, I have been as I was before without the slightest observable difference. This privilege, therefore, can pertain [safely] to him only who is in faith; by no means to any others, as they would immediately perish. Such is the state of the world at this day, that whoever is possessed incurs the peril of his life, so intense is the internal hatred that now reigns. - 1748, November 13.

3964.

CONCERNING SUBJECTS. Subjects have been present with me, above the head, and, as it were, incumbent upon it, who spoke with me as if they were in sleep, although they spoke well and truly like those who are wholly awake. Evil spirits flowed in through them - a fact that was evinced by means of various deceitful maneuvers, such as their substituting other persons and performing several other feats which I do not now remember; but their influx was immediately dissipated, the subjects barely receiving them, and the dissipation instantly following. Thus good and interior spirits also were enabled to act through the same subjects, who may [for this reason] be termed common subjects. But whether such subject-spirits are with men also, I have not as yet learned.

3965.

But the evil spirits said that they were not their subjects, as theirs are in the habit of conforming themselves to those whom they are wont to employ [in this capacity] - spirits who are in accordance with themselves and even of their own society - whom they send forth as subjects, as I

have frequently observed before. But they were still compelled to act through these subjects, as they could inflict upon them no harm. It was also apparently to be observed that these were subjects of many companies of evil spirits; in a word, that they were common subjects, but still good, as good spirits flow into them, and through them reject the temptations of evil spirits. - 1748, November 13. <sup>64</sup>

3966.

CONCERNING [CERTAIN] ABOMINATIONS. Certain spirits spoke above the head like those who can only speak in the manner of persons that have lost the power of articulate speech by rheumatism, and who then speak as it were without distinct sound [Heesa, hoarsely]. These were most malignant, exciting whatever was delightful, and closely following up in their thoughts all and singular things [of this nature], so that they might thence know how to plot most successfully to my destruction. It was observed that in every particular that their purpose was to note each single thing [pertaining to me], with the design of injuring, and totally destroying me. It was said to them that thus acting they could not become anything else than - not vile excretions - but dead corpses. They are such as in the world are accustomed to draw out the interior thoughts of others, and induce them by skilful insinuations, to speak of their delights, and thus to lure from them more than they would otherwise reveal. They then incessantly contrive how they may seize upon such disclosures and turn them to the injury of the party concerned, one in this thoughts, they still assume a flattering and wheedling air; which mode and another in that, and while thus inveigling one's was also perceived.

3967.

It appeared that such were pre-eminently depraved, especially from their operating basely upon those that represent the right ear, for when I alluded to such, their idea was fixed upon them, and then the latter were so infested that there appeared as it were, a black smoke issuing from a ruined chimney, causing them to complain of the infestation; the reason was that the right ear signifies also this wheedling from a man his interior thoughts and inducing him to utter them; but those spirits who

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<sup>64</sup> Compare for farther elucidation on this head AC 5988.

constitute the right ear are not of such a quality but are upright, only that they love to talk and to divulge the things which they perceive elsewhere.

3968.

Those spirits then appeared as intensely deceitful, in that they were inclined to break away from a certain society, in doing which they would not, like others, bend themselves round about by bodily circumflections, but acted by a certain species of borings, terminating in sharp penetrations, and by spiral flexures; and it was said that such are of the worst class of spirits, as they act in this deceitful manner in order to extricate themselves from the societies of others, for thus their phantasies operated. Should they also act from persuasion in the same way that they do from phantasy, they would be still worse; but as they are prompted by phantasy only, and not by persuasion, they can be tolerated in the world of spirits; nevertheless they are cadaverous.

3969.

They cherished in their mind a disposition to esteem others as of no account. Myself they inwardly regarded as nothing, supposing that they were all-powerful; just as such characters in the world, who lure from others their thoughts, think that they are everything and others nothing.  
- 1748, November 13.

3970.

CONCERNING A BLACK HORSE. There are spirits who desire to possess all things, and yet are unable to determine themselves to the possession of anything; and there are those who desire to know everything, and yet do not determine themselves to the acquisition of knowledge. They barely desire to have, and desire to know, but they neither have anything nor know anything. Such spirits ran to and fro through my memory, prompted by this kind of impulse, but they were averse to fixing upon anything or to receiving delight from any specific object, such as the palaces, pictures, and the like, which I had seen in cities; nor could they concentrate their view upon anything definite [certum]; they simply ran, as it were, back and forth [through my mind], desiring everything, but yet influenced only by a vague cupidity.

3971.

It was seen of what quality they were from their sitting upon a black horse, apparently a large and generous animal, but of an ebony or marble aspect, and lifeless as to his head, neck, and front parts; his hinder parts were afterwards seen, which were of broad dimensions, and animated, but full of excrements. Such are they who are thus indeterminate in their character. - 1748, November 13.

3972.

CONCERNING THE INFLUX OF THE GRAND MAN. It is a general rule that nothing can exist or subsist from itself, but only from something else, that is, by or through something else; so also that nothing can be held in form except from something else, or by something else; and this appears from all and singular things in nature. The human body cannot be retained in its form except by the pressure of the atmosphere on every side, since it is well known that on the recession of the atmospheric pressure the form perishes. And as these are truths, it manifestly follows, that nothing can be held in its form in man, in his body, in his brain, in his organs of sense, both exterior and interior, unless it exist and subsist, and be retained in forms from other things, and indeed from something general and universal, thus from the Grand Man; in like manner, neither the Grand Man himself except from the Divine, that is, from the Lord alone. - 1748, November 13. This was perceived.

3973.

CONCERNING THE ETERNAL. As the Divine Infinite is not of space, so neither is the eternal of time. That a kind of idea of the infinite, and an idea of the Divine eternal is insinuated into the angels by the Lord, appears from this, that they know not what space is, for those who are in the extreme of the universe are present in a moment: and as to the eternal, that they have no idea of things past and future, but the past and future are in their present, concerning which many more things might be said: neither is there in their idea anything of old age or of death, but only of life; wherefore they have no notion of time, but in all their present everything is as eternal. - 1748, November 13.

3974.

THE OPERATION OF SPIRITS UPON THE TONGUE. Certain Hollandic spirits who neither receive interior things, nor yet [wholly] reject them,



inasmuch as they do not think deeply upon them, and therefore do not receive them, while yet they are inclined to favor them, operated upon my tongue, yet not like those who refuse to admit and therefore positively reject interior things, for they operated as if they would have me actually sever my tongue with my teeth; but these Hollandic spirits acted inwardly on the tongue, which it was given manifestly to perceive; for the tongue corresponds to the thought of things interior, for it serves the uses of speech, and also of taste, which corresponds to knowledges. - 1748, November 14.

3975.

CONCERNING THE LOVE OF MARRIAGE. In a state intermediate between waking and sleeping I manifestly perceived that the joys and felicities flowing from conjugal love in the other life are, as to its most general or universal properties, indefinite or innumerable which was so manifestly perceived that I could by no possibility doubt of it; and as the most general or universal kinds [genera] of happiness arising from conjugal love in the other life are thus indefinite, what shall be said of the species which are indefinite under each genus, and what of the particulars belong to each species, and so on? - 1748, November 14.

3976.

THAT SPIRITS ARE BOUND TO SPEAK AS THEY THINK. When a spirit speaks otherwise than he thinks, the fact is immediately perceived, wherefore he is compelled to a truthful mode of speaking, otherwise he cannot be conjoined with any society, but all such are instantly cast out and maimed. Such a thing disturbs and disjoins societies; wherefore in the other life it is not allowable for one to speak otherwise than as he thinks. If he is bad or thinks badly, it is permitted him also to speak badly, because he thus thinks; for in this case he speaks truth, inasmuch as it is not lawful for him to utter anything but truth, that is, what is true to him; and this principle extends so far that one who thinks evil, speaks evil, thus what is true, since he is evil; and so on. - 1748, November 15.

3977.

CONCERNING THINGS CONFIRMATORY OF THE KNOWLEDGES OF FAITH. It was perceived that the knowledges of faith cannot at first be otherwise confirmed than by sensual and natural truths, for man cannot

believe without confirmations; but afterwards when such knowledges are confirmed, then the Lord bestows upon him the gift of conscience, by which he is enabled to believe without farther confirmations; he then rejects all ratiocinations. This sphere is angelic, in which evil spirits cannot be. But as long as one is in the state of their confirmation, and reasons with them, in order to convince them of truth, then [such evil] spirits can be present, as indeed a certain one [of that character] spoke [with me], but not from himself, as he confessed. The case is almost the same as that of one who is grounded in [certain] principles, and who [consequently] rejects all contrary principles, nay, who is indignant when anything contrary is advanced. - 1748, November 16.

3978.

CONCERNING THE MOST DECEITFUL. There were some who, when I suddenly awoke in the middle of the night, assaulted me with such a subtlety of deceit as cannot be described. It was scarcely observed by the angelic spirits, but I suddenly became aware of it. It was afterwards said to me that such obtain entrance, by special permission, among angelic spirits, who are scarcely able to observe them except from the effects produced. They that are such esteem adulteries of no account, although the fact can scarce be detected so adroit are they in concealment; their power in this respect baffling even the angelic spirits. - 1748, November 17.

3979.

CONCERNING GOOD WORKS. While engaged in writing on the subject of good works, certain spirits approached who not only thought, in the life of the body, that faith without good works was saving, but had also fully persuaded and confirmed themselves in the belief. They came in among good spirits of a lower grade, bringing with them the persuasion that in order to salvation good works were not required, but simply faith. These, however, being indignant [at their false persuasion] bound them with a cord, and rolled them round, aiming especially to do up one of their number as into the form of a garment, and he came to me bound in that manner.

3980.

The cause of the indignation of the good spirits being divulged, this spirit was let into the state of his persuasion, that good works were of no account, but faith only, and from this persuasion diffused around among many such, there arose a sphere so general that other spirits seemed to themselves to disappear as if they were not, or to evaporate into the atmosphere, complaining, at the same time, that they knew not whether they were spirits, or whether they were dead or alive. Such was the sphere when good works were surreptitiously taken from them, which, as they constitute the goods done from the charity of faith, when taken away, such spirits are deprived of the fulcra on which they rest, or, in other words, of the very ultimates which are the effects [of charity as a cause]. These ultimate uses or effects where and in which uses terminate - uses produced by interior principle - being taken away, spirits scarcely seem to themselves to live, but to be in a kind of general sphere as of thought alone. Such a sphere was sad as having in it nothing determinate.

3981.

Being remitted into the state of faith in general, the sphere was that of a bare intuition, without anything determinate, as everything of spirit being thus diffused there resulted such a sphere of simple intuition. Still, however, they spoke, but said they did not know whether they spoke, or what they said. It was then remarked, that when the idea is determined to the things of faith, as to a confession of faith, that perhaps the case might be different, yet still such an impression remained; it was barely an intuition which cannot be described, so diffusive and general was it, just as before. It was said that when they prayed or read, or did other similar things appropriate to faith, and did not think concerning faith alone without works, that the case was not so, which indeed was true, because there was then something determinate. All the particulars which are read are such as are terminated in the things of faith. But altogether different is the process when they think of what faith is, and more when they think of faith alone, and still more, if they think of faith as entirely separate from works. Hence it appears what an idea many, nay, the most, and among others this defender, had concerning faith and its properties, viz. that it was solely their intuition or their thought, thus an aerial faith which vanishes as a thing of naught.

3982.

Afterwards other spirits came and were remitted into the state of their thoughts concerning faith; when in this state they had a still more diffusive idea concerning faith, that it was nothing, or something so evanescent that it was scarcely a subject of thought, saying that they did not know what faith was while they thought exclusively upon it; adding, however, that they knew what it was to do good, or a good work, whence they could also know that they might receive good from the Lord, because they do good; but as to barely thinking, and scarcely even that, they know not what this means. The sphere thus created was still more irksome to good spirits.

3983.

Some good spirits, inasmuch as they had the idea concerning faith, that it could be given without good works, said that it would be better to call such works the goods of charity, although the term "good works" is applicable, and that works which are without faith are simply works.

3984.

Again by means of cogitative speech the idea was revived, that in the other life especially those things are actually good which are active in their nature, concerning which I have spoken before, and that without them (:now:) the angels could not possibly be angels, much less enjoy any happiness, for in them their greatest happiness consists. They now add, that if any should desire to deprive them of these works, they would in so doing desire that the whole heaven and the whole human race should perish, which would in fact be the consequence, for to save man, to teach [novitiate] spirits, to resuscitate the dead, to render to each other mutual offices of charity, these are the things which sustain heaven and the human race, upon the removal of which all would perish. - 1748, November 17.

3985.

It was given to ask this spirit what he thought of the life in heaven, whether he would be altogether idle, breathing only joy, with no active life, that is, with no life of doing good, at the same time intimating that the bare idea of such an idle life spent in mere joy was exceedingly sad

and repulsive, as thus all joy would perish and become as nothing, or something vile, which after a short time one would nauseate and despise; whereas an active life would be attended with a constant perception of joy. It was also asked of him what he thought of this - viz. that as he knew there were ministering spirits assigned to men, called "tienstendar," <sup>65</sup> whether he supposed they would minister to him, and what opinion he had of them; as for instance whether he imagined their idea of heavenly joy was that of dwelling at ease, breathing only an indolent delight, as also whether spirits would be aware, after death, of the fact of their being ministering spirits attendant upon man. To myself it was perceptible, that an idle life of joy was no life at all, but that an active life alone had in it delight, and that such a life was life indeed, because a life of action. - 1748, November 17.

3986.

He said that he had supposed that ministering spirits would be created for the service of man. That men would become spirits he indeed believed, but not such spirits as should save and minister to anyone, but such as would have nothing to do but to live in celestial joy, concerning which he had no other idea than that of a certain indolent bliss, only that they would be engaged in praising the Lord, in which alone would consist all the activity of their life. But it was said in reply that to praise the Lord, to sing, and to utter glorifications, is not an active life, for the Lord has no need of such things, but that the great thing is to perform the works of charity according to which felicity is received of the Lord. But as such spirits could entertain no other idea on the subject than that of servitude - the subject I mean of ministering to men, spoken of before - they cannot as yet place anything of joy or felicity in it, but only that of servitude; but that the case is altogether different - that they are, in truth, in the most interior happiness - may be seen from what has been before said. Previous to their being led into such a love and happiness, no other idea can be found of such a state than that of servitude.

3987.

Wherefore in order that there may be a true faith, the knowledges of faith which are founded in love are to be so irradiated, that if one does

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<sup>65</sup> A Swedish word signifying attendant spirits.

anything but good, or anything that is not in accordance with the knowledges of faith, a violence shall be done to conscience; wherefore whoever is in true faith he is in the works of charity, nor can he be otherwise. Thus he is led by the Lord.

3988.

There was such a sphere around me that I scarcely knew anything certain; all certainty of truth seemed to have disappeared. Spirits also complained that they, in like manner, neither knew nor saw anything clearly. They seemed to themselves to vanish into a bare idea, the whole spirit becoming, as it were, an idea, so that he wondered that one could speak at all, seeing he was scarcely aware of anything he said. Such is the faith of the Lutherans. One who has confirmed and persuaded himself that faith alone saves, thinks nothing of love, because he thinks nothing of good works, by doing away with which he does away also with love; wherefore they thus live, thinking if they only have faith [all will be well]; yet even of this they are ignorant as to what it is, regarding it as a mere intuition or thought, which still they have not, but the bare idea of a thought and that but barely, as, for instance, when they undertake to defend it against others, and thus speak of it; otherwise they are totally in the dark as to what faith is. Thus are they in the other life while in that state as to faith, that is, while it is to them as a mere indeterminate, most general, or universal idea, thus in effect nothing. When love is named they can form no notion of it except from conjugal love. - 1748, November 17.

3989.

CONCERNING GYRES. I observed, as to gyres, that the common terminations or circumvolutions coincided with the celestial respiration, which is to mine as three to one.

3990.

CONCERNING THE LORD. Evil spirits, according to their wont, are continually in falsities and negations concerning the Lord, and when they infused something respecting the angels, it was given to demand of them that they should show me, if they could, one single angel, or point to one heaven where they are in all wisdom, in intelligence, in mutual love, in truth, in light, -that they should point [I say] to any angels or any

heaven except those which acknowledge the Lord as the life of all, and that from Him they derive everything which they are taught, and their happiness also. But they were not able, whereas, if there were any such they certainly could have done it within so long a space as three years and a half, but they were never able. - 1748, November 18.

3991.

It was perceived that all the reflections which a man exercises, as in regard to seeing and looking out for himself while he walks, besides others elsewhere spoken of; in a word, that he enjoys the use of his senses - this he has solely from the Lord, from whose influx it is that he exercises a general reflection enabling him to avoid injury from the persons and things that he meets with. All this arises from a certain general reflection or advertence which flows in from the Lord's care towards everyone, and without which reflection is never enjoyed; and so in other things. - 1748, November 18.

3992.

THAT AT THIS DAY THERE IS NO FAITH; AND CONCERNING THE MODERN TREE OF KNOWLEDGE. I was infested during the whole night by evil and cruel spirits, insomuch that being occasionally awakened, I saw parents who would reform their children combing them as cruelly as if with saws, so that the blood ran from their head, besides which they lashed them severely on the back. Their phantasies, which were continued through the whole night, were cruel to the last degree, and held me in a state of subjection from which I was unable to liberate myself.

3993.

Being awakened I saw a tree which was perceived to be the tree of knowledge, appearing at some distance in the plane of the face. On the tree was seen a huge viper, of horrid aspect, which had crept thereon, and whose length nearly equaled that of the trunk of the tree. The tree presently vanished, and there appeared a yellow dog. Then there was opened a vaulted chamber in a shining yellow light, as from the fire of a chimney, and there were seen one or two women who came out from a side door where there was a hearth which was not visible, and where it was also perceived that there was a kitchen. Black pieces of flesh hung

down from their sides, which I perceived to be human. All this occurred while I was awake.

3994.

The idea was impressed that these were anthropophagi [men-eaters], but whether such exist in Christendom I know not. 3994. 1-2. But it is now perceived that they signify the state of men at the present day especially in the Christian world, and the tree of knowledge, as to its quality at this time, that it is a horrid viper rising up; thus that everything is filled with deceits and malignities, and that nothing but hatreds reign, which are such that if actuality should be added, they would even feed upon human flesh, for hatreds involve such issues.

3995.

It was perceived that at this day there is no faith, for faith is of love, and where hatreds reign there cannot be love, consequently there can be no faith. - 1748, November 18.

3996.

Before these things were seen there appeared dark clouds, which were as black devils, striking the mind with horror; first one extremely black, afterwards another not quite so hideous; which signified that I was to see what followed.

3997.

CONCERNING THE SIRENS. Those who were greatly elevated above the head, or the sirens of the highest grade, from a certain anxiety while I was writing concerning them, especially concerning the pontiff and David, who flow into the lower deceitful ones, these while I was writing, inflicted a sensible pain in the region of the abdomen, which was their own anguish putting forth its effect in that manner, because they were unwilling to be exposed or to have anything written respecting them. I spoke with them and perceived that they would insinuate themselves into the affections, and are able to move compassion as if they were upright. They even actually excited such emotions, and complained concerning their state; but it was said to them that they were such as could seduce even the upright, and that they had derived this from their



life in the body, that they could appear upright before others, and thus act by insinuation, when yet they had in their mind, as an end, cruelties, the love of self and adulteries; and while they cherished these things internally, and had goodness in their mouth, they could then insinuate themselves into the societies of the upright, which was not to be borne; wherefore it was out of my power to pity their state of life or their lot. - 1748, November 19.

3998.

CONCERNING TASTE. I spoke with spirits concerning the sense of taste, which they do not perceive, but are merely conscious of something from which they know how a substance tastes to a man. They said that it was a species of odor, which they could not describe. It was perceived that taste and smell very nearly agree, as in the case of certain sapid bodies which are almost similar when perceived by the smell. This is especially clear as was said, from the fact that brutes perceive by the smell those kinds of food which are suitable for them, the quality of which they learn by the smell before tasting of them. Thus it is not the taste, but the smell which indicates the quality of their food; they therefore eat no other than such as is adapted to their nature, and which are wholesome. It is otherwise with man, who is governed by taste in his eating, and provided the taste be agreeable cares little whether his food be wholesome or not.

3999.

The sirens above the head, both the high and the highest, supposed that they were not adulterers of the worst stamp, wherefore the bonds in which they were were relaxed, and they then excited others to the most unconscionable adulteries, so that there was sent to them a cloud-devil, before mentioned, by whom, being smitten with terror and anxiety, they confessed that they were adulterers; and there was a certain one sent to me that he might be freed from the fear of the devil, but I said to him that I could effect nothing, and that unless those of his character became changed they could not avoid being tormented by such spirits. - 1748, November 19. These are such as excite others in secret, fearing at the same time detection. They are for the most part such as are called prelates, who aspire to be pontiffs, and who are persuaded that they have power to forgive all sins, as the popes are wont to do by their bulls,

provided they are paid for it; thus they say that sins and adulteries are remitted, wherefore they confirm men in sins, and take away conscience as to the true and the good, which they have not themselves, thus communicating their own flagitiousness to others, who would otherwise be innocent. - 1748, November 19.

4000.

CONCERNING PROVIDENCE. Certain spirits, holding me in a kind of obscurity, objected that ideas arise from the objects of sight and not the objects of sight from ideas, -thus that the life of the Lord does not flow in directly, but is excited by visible objects occurring in a vast variety of ways. Of this I have spoken before, but it was [now] answered them by thought, and perceived, that this was very much like saying that the innumerable applications of the lungs to the several muscles and their fibers, according to all the intention and will of the thought, together with the muscles and motive fibers, flowed into the ideas of the thought and will, instead of the reverse, when, in fact, not a single compound action can take place but by means of innumerable applications of the lungs prompted by ideas, and bringing into play an equally countless number of muscular fibers, all of which are disposed according to the influx of the will alone, and that too in such boundless diversity of manner that one fiber seems to act altogether differently from another. Since these things are so, and such incomprehensible facts occur even in the lowest plane of nature, how can skeptical reasonings avail concerning the influx of the life of the Lord into ideas, and thence into objects, as though a different law prevails here; besides various other inferences that are liable to be drawn? - 1748, November 19.

## 4001-4050

4001.

CONCERNING THE MEMORY OF SPIRITS. If spirits enjoyed corporeal memory, no spirit could be with man, consequently he would die; for there cannot be two memories acting simultaneously; as in that case the memory of the spirit would take away that of the man, and the spirit would think from his own memory; and if the man then spoke it would be a kind of speaking together, as in the case of obsession. Besides, it is not allowed to any spirit to teach man, nor consequently to lead him, except from cupidity; but the Lord alone wills to teach man and lead him, which could never be done if ought of corporeal memory pertained to a spirit. - 1748, November 19.

4002.

CONCERNING PROVIDENCE AND INFLUX. I have been infested by [the suggestions of] spirits as to the question, how an influx of the Lord's life into all and singular the things of man can be given, especially when one considers the variety of things which must occupy his thoughts, as, for instance, that he must reflect as to the diversified objects which he sees; as to the conversations of numbers on a multitude of topics, now on this, and now on that, and now on a hundred others; how such and such persons can come together and not others; then, how such particular discourses should arise among them and not others; then, as to the consequences of one determination of a man, from which flow others in successive series; besides a multitude of other things that concern the influx and providence of the Lord - in all which I was held by spirits to a point of utter weariness, and yet from which I could not free myself. It was shown me by representation of what quality, or nature, such things are, viz., by a chamber of a grayish [or dusky] color, not swept out, where earthen vessels and other furniture were in disorder.

4003.

But it is enough to know that the Lord's life flows into the heavenly societies, which are innumerable with all variety, according to the

varieties of love; that is, it is received variously by all. In the interior world of spirits, also, it is variously received from heaven, according to societies. So also in the lower world [of spirits], where ideas are still variously received, according to the state of the recipients; with men it is received still more variously, according to their corporeal memories; so that these influxes can never be understood as they are in their origin, which appears from this, that they may be turned into contraries, or other obliquities, according to a man's persuasions, or the state of his memory at the time, and then according to the vessels which apply themselves in that state, as also according to cupidities and their states; for there are states of persuasions and states of cupidities.

4004.

That all this is so appears likewise from the fact, that it can never be known in ultimates how things are in interiors, much less in intimates, causing angelic ideas to be represented by animals and such like things, in the world of spirits; the ideas of evil spirits by circumflections of the body, and other things of the sort which there appear.

4005.

Especially is this evinced by the circumstance, that angelic ideas can fall into innumerable diverse ideas, both in the lower [spiritual] world and with man, as for instance that the representatives of good alone with the angels can fall into all the innumerable forms of man's good, whether into his worship, into sweet things, into fat things, thus into countless particulars, according to his states, yea, into things contrary and intermediate. Wherefore it can never be known from the objects of the external memory and from the objects of sight, what is the nature of things in the more intimate, much less in the most intimate [principles].

4006.

Moreover, angelic ideas are not only representatives which are thus indefinitely varied as they emanate, but they even become parables which with man are capable of being varied in innumerable modes; for from one parabolic idea there shall follow innumerable things that are analogous and applicable to it,

4007.

as originating from one principle: just as so many various things are afterwards produced from a [single] seed, which were never [except potentially] in the seed; and so on.

4008.

It moreover appears that the providence of the Lord is in all the most singular or particular things. This may be evinced solely from what are deemed matters of fortune, as in games, and such things as appear altogether fortuitous; as, for instance, in a lottery, and other things that may be noticed; such contingencies pertaining to the lowest department of nature can never be explained as to their source; and if this holds in this kind, what shall be said of all and singular other things, which entirely baffle research as being the contingencies of Providence?

4009.

Since then these things of the lowest nature cannot be explored, how can those which are of interior nature, from which the former proceed, and how those of a still more interior character, and how, above all, those of the most intimate nature, where the process is not so inconstant, but uniform? for the most indefinitely variable results exist in degrees in the lowest things which yet flow from the most unvarying constancy in the intimate principles; besides many other things.

4010.

From what has been said we are at liberty to conclude, that it is better to be ignorant of all these matters, and simply to believe that the life of the Lord flows into all and singular things, and that His providence governs all and singular things, than to suffer one's self to be absorbed in such speculations. It is better, I say, to be ignorant; for if men covet this kind of knowledge, they must necessarily launch out into a boundless field; just as in my own case, when I wished to know in what manner the actions of the muscles were ordered in their representative relation to the ideas of the thoughts, and how the endeavors and forces of the will conspired to the effect, I spent many laborious years in investigating the appliances of the lungs in each of their functions, then those of the muscles, of the motive fibers, of the nervous fibers, together with the connection and disposition of all the parts, how actions resulted from the fluctuation of the brains, as in the case of the tendinous fibers drawing

backwards, obliquely or into a gyre, and so on, when yet, after all, the action was dependent on other laws, all which thoroughly to explore were the labor of many years, and still scarcely even the most general things could be known. Wherefore it is better simply to know that the will flows in [and actuates the body]; far more is this expedient in those things to which pertain the influx of the Lord's life, and of his providence. - 1748, November 20. These things were thought with spirits, through spirits, from the angels.

4011.

CONCERNING MEMORY. A certain one was represented, who, during his life, had cultivated the memory only, and had placed in the memory all intelligence and wisdom, supposing that a man was wise according to the treasures laid up in his memory, when yet the contrary rather is true, viz. that a man is less wise in proportion to what he retains in the corporeal memory. The quality of his life also was represented by an animal of a yellow hue seen in an obscure light, as a horse, as a heifer, as a bullock, as a dog. It was mainly the representation of a horse, but the representation of the others successively followed, though still in the same subject, so that it was an animal, as it were, in which were all the rest, or an animal composed of them. It was said that it was not a horse, and yet it was a horse, not a heifer, and yet a heifer, not a bullock, and yet a bullock, and not a dog, and yet a dog; thus an animal was from time to time represented in which, as in a compound, the others were included.

4012.

He showed me how he had been punished by the wrenching process, as to which, from being asleep, I was ignorant of his having undergone it. He exhibited a snow-white brain similar in its hue to that of an animal when cooked, in which there was a little blood, afterwards more, and presently more yet, so that at last there was scarcely anything else visible but blood. From this I perceived that he had been painfully tortured in the way just mentioned, especially as a hardened callosity was manifest about him. When I spoke with him he complained that he had lost everything he had possessed; but in saying this he had become, as it were, a babbling infant, not knowing what he said. He was also

represented by a bird in which was obscurely seen a lamb. - 1748,  
November 20.

4013.

FARTHER CONCERNING INFLUX. Actions do not flow into ideas, consequently not into the will and the thought, but thought and will flow into actions; in like manner also angelic ideas flow through the ideas of spirits into the thoughts of man. But to know how this influx takes place is to desire to know how the fibers exist in their first principles, then how they act in the brain, where they are like a jelly, and then lastly to trace the operation through their inextricable fluctions into the muscles, to say nothing of the various and countless motions which precede any single action. Every idea is in like manner a certain general something which may be compared to an action.

4014.

But how the gestures of one may flow in through the eyes of others, from which they judge of a man's character; how the countenance of another makes him known; and especially how the speech of one flows into the ideas of another, -all this, it is clear, is affected by the removals or abstractions of lower things, or by their extinction, so that they may become nothing, as otherwise the perception does not take place. The sounds or material accompaniments whence flow the proximate ideas, are forthwith rejected or removed, then these ideas are rejected, whence arise the interior ideas respecting a man's end, and in many other things which thus flow from the speech of another. Without these removals, nothing of the kind can be perceived; but let them be made, and then the interior idea of another is communicated, and is set forth nakedly manifest and separate from all extraneous appendages. - 1748.

November 20.

4015.

Inasmuch as there may be such removals of lower things, it hence appears how the case is with man; there must be a death of corporeal things even of the corporeal memory, that the spirit may be developed. The ideas also which are appropriate to lower spirits must undergo a kind of death, in order that one may be in interior ideas, or the ideas of angelic spirits. It hence appears, too, how these ideas must be removed

in order to one's becoming an angel, when communication is immediate; and finally, how lower ideas are nevertheless represented; besides other things. -All this is said in the presence of spirits who have pondered upon the subject. - 1748, November 20.

4016.

CONCERNING THE OMNIPRESENCE OF THE LORD. Those who think in ultimates, and from ultimates, cannot comprehend how the Lord can be omnipresent. But in order to this being made in some degree intelligible, it is to be known that in the other life there is neither space nor time, thus all are as present to each other as if in the nearest proximity, even though they should really be in the extremity of the universe. It may also somewhat appear from this, that the soul of man, or his intimate [most interior] principle, may possess a kind of omnipresence by being everywhere throughout the contracted limits of his body: and so govern all the internal organs, and all the thoughts, and whatever belongs to the man, how manifold soever they may be, that everything shall fitly cohere, and also by its omnipresence provide for all and singular its parts, without which kind of providence the whole would be dissolved and dissipated in a moment. This principle [the soul] acts from an end, and because it is the intimate of man, the Lord alone provides by means of it. - 1748, November 20.

4017.

That distances are phantasies, and that they are ideas, was evinced in a great variety of ways; for when I saw or perceived anyone depart, or to be at a distance, or when I represented him to myself as in some other place, or when I spoke with certain spirits that were elsewhere, myself knowing the place, or when a certain one was separated from me to the bounds of the universe, then the distance was perceived according to an idea formed from sight or from thought, and thus apprehended by him or by me; for they are present in a moment. Place, therefore, is none at all; where the idea is, there the spirit is, for the spirit is not separated from the idea; without the idea the spirit would not be, as it is his life; therefore where the life is, there is the spirit. Distance in purer things amounts to nothing; still less is it anything in more intimate, and least of all in the most intimate, thus absolutely nothing with the Lord;



wherefore He is omnipresent, and sees and orders each single thing. - 1748, November 20.

4018.

CONCERNING THE REPRESENTATION OF ANGELIC SPEECH BY MEANS OF CLOUDS. In the world of lower spirits angelic ideas and discourses are wont to be represented by various forms of clouds, and with them perceptions; for when such things are exhibited as exist among the angels, in order that they may come to the knowledge of lower spirits, a certain perception accompanies them, indicating what they signify. An oblong vessel was represented in which there was an appearance of milk; this was turned into a white cloud of similar form, which concentrated itself toward the middle point, having on the front part something obscure, which signified that the angels were coming together, though there was yet some degree of obscurity. There was then represented a cloud almost white, which passed into a form similar to the human, being also nearly of the same color, with a perception of the Lord; but a black cloud coming before took away the sight of it, which signified that they spoke of things pertaining to faith in the Lord, and that in the world of spirits this was turned into evil; thus into a black cloud. Then there were represented two horses' heads turned towards me, with their faces prominent, but a part of the face became broader and began to appear otherwise than the face of a horse, and thus vanished. These signified intellectuals and scientifics. - 1748, November 20.

4019.

CONCERNING THE SIRENS. It was shown how the sirens hold those bound whom they endeavor to obsess, viz. that [they pervert] all the influx from the angels, which is continual whenever evil spirits induce evil; the angels then avert it, and react against it. But whenever permission is granted to sirens, they would enter into the interior of thoughts, and by perverting turn away everything which flowed from heaven. Thus whithersoever my own thought was directed, still it was turned to evil, and that to such a degree that I was at length so wearied by it as to be induced to desist from writing, for it was then especially that they flowed in, and as, was also perceived, into interior things with which it had not then been given me to become so well acquainted. They

have the eyes, as it were, of serpents, which seem to possess sight or ideas on every side, giving them a kind of ubiquity of presence.

4020.

It was perceived and heard that both the deceitful and most deceitful above the head adjoined themselves to them, and flowed through them, whom I also heard, and learned their machinations; and when it was said to them that they should desist, or they would be reduced to a miserable state if they persevered, they said they could not by any possibility desist. - 1748, November 20.

4021.

CONCERNING FAITH AND GOOD WORKS. Among those who contend that faith without good works is saving, I spoke with one, asking him if it was not true that a saving faith cannot be given without love, which he affirmed; afterwards I inquired whether love could be given without good works, on which he hesitated, because he thought of works separate from love, and because he knew that if he should have given all his goods to the poor, and yet had not love, it would amount to nothing; this he comprehended, and thence the inference, that a saving faith is of love, and that love without good works cannot exist, -as also, that faith without good works is no faith at all, as being a mere speculative [intuitiva] faith, for to suppose a faith without good works is to suppose it without love. He seemed willing to admit that love was of faith, but not that faith was of love. - 1748, November 20.

4022.

It was said to him that heaven consists of love, and that it thence derives from the Lord all the knowledges of faith that are necessary to it, and in which knowledges the celestials are. On the other hand, they who are only in faith without love, and thus without good works, are in no knowledge at all; they do not even know that there is an internal man, as I perceived in regard to this spirit that he was ignorant of it. The same remark may be confirmed from one who is in false and spurious love, that he is thereby persuaded and thus confirmed in many falses which flow from this spurious love or cupidity. It was further said to him that they are much better who do good works from a conscience received from this - that the Lord has commanded that we give to the poor and do

good; for those who act from a conscience thus formed, do not place merit in their works, and thus such are admitted to heaven, while those who confirm themselves in the belief that faith without good works is saving, they cannot be admitted into heaven, for they know not what love is, which is yet the all in all of faith. - 1748, November 20.

4023.

I discoursed still further with him, as he said that if the matter were rightly explained it would be found that he held the truth. I replied that it was indeed true that it was faith that saved, but that as the quality of the faith was, so was the salvation; if the faith was false and spurious, it could not save, but only the faith which is true, which carries with it the knowledges of faith, and consequently love. - 1748, November 20. It was moreover said that the pontificals affirm that faith saves, but what kind of a faith? to wit, that men should believe everything that the Pope has uttered and ordained as being of the true church, as also that they should believe everything which their priests teach them, upon whom they depend for their faith.

4024.

CONCERNING A BATH. There appeared a bath with a long bench, or Lafwe, <sup>66</sup> such as is common with us. When the bath appeared, a sensation of great heat pervaded me just as in the case of a real bath. I then beheld, on one side, a woman, who presently vanished into a cloud, which becoming black sunk out of sight. Upon the bench there was an appearance of three infants, but they were not clearly seen, though they presently spoke and said they did not wish to be there. What these things signified was a matter of various conjecture with the attendant spirits, but I do not yet know.

4025.

There then appeared a long lake, like a long bath, where was a woman washing an infant between her hands, but what this signified I am equally ignorant.

4026.

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<sup>66</sup> A Swedish word, signifying couch.

During the whole night I was occupied in dreaming of various objects of a material and corporeal kind, as walkings, dangers, and the like, in a confused and rambling way, and upon awaking from time to time, I heard choirs of angels descending one after another, and which I heard more clearly than on various other occasions. I perceived that there were certain evil spirits who infested me, and that the angelic choirs were sent by the Lord, for the purpose of warding off the assaults of such spirits. But what they said I could not understand, nor did I perceive anything but the sound peculiar to such choirs.

4027.

There was then opened above the forehead a certain lucid something, of a beautiful yellow hue, through certain intervening apertures of larger and smaller size, within which were certain spirits who seemed small from their great height, while in the very bright yellowish light were those who appeared of a snowy whiteness. There were afterwards seen opening [foramina] but differently disposed, being arranged regularly like the cells of bees, through which the inmates would look towards me, and through which also there shone a perceptible yellowish light. Afterwards there appeared larger openings of similar arrangement, through which the light did not thus clearly penetrate; these openings appeared more and more obscure, till finally there was seen a certain snowy light, but still obscure.

4028.

I was informed that these were the dwelling-places of those who constitute the internal nostrils, or the tunic of the internal nostrils, which are distinguished by such orifices. I spoke with them and they said that through these openings made by them they could see in any direction below, and therefore could look towards me, and by means of them could see my ideas and those also which I had in my sleep, and generally whatever there was around me. This I found it difficult to believe, but they said it was so; that they saw ideas represented before them, as for instance, ideas of love by flames suited to the nature of that principle; intellectuals by lights suited to them, and so on. Indeed they said that through these openings they could see whatever they saw fit by phantasy to array before themselves.

4029.

It was observed that whenever the angelic choirs approached, which happened from time to time, so often those who were there were driven away, and that too towards me and towards a lower quarter, for the spirits who had framed such openings for themselves wished to know what kind of angelic societies were with me while I was asleep, which they said they could see, as also whence they were; as there would then appear a most beautiful variegated something, like elegantly wrought carpets of broad dimensions, and adorned with purple and similar colors, but in a somewhat obscure plane, thus a broad rainbow-colored form in an obscure ground; from this they said they could know that angels were present from the province of the eye, but whether of the iris or the retina, I do not know. But inasmuch as these were such as insinuated themselves among those who constituted the cavity of the internal nostrils, with the design of plotting against me while asleep, they were cast down; and this I observed occurred as often as the angelic choirs drew nigh, which was rather frequently, so that their numbers must have been large. I afterwards spoke with them, and they are now with me, some towards the interior of the palate, some towards the ventricle, and some towards the nates.

4030.

I perceived that their quality was that of those who represent the mucus of the nostrils, and that they insinuate themselves thither for the purpose of insidiously lying in wait. They are adulteresses and void of conscience. That they are such, and that they are wholly destitute of conscience, was shown me by living experience, for it was given me to perceive that there is [usually] something which holds the conscience under restraint, but with them there was nothing of the kind; they wondered that there should be anyone possessed of conscience. They are therefore the mucus of the nostrils, which also it was given to say to them and that they were therefore vile and rejectable.

4031.

A lucidity was shown me in which those live who constitute the internals of the nostrils. It was a light beautifully varied with streaks of golden flame, representing the things of affection; and varied also by streaks of

silver light to denote the spiritual things there. It was shown also that they had open holes [foramina], but not above or below, but on the side, through which, as was shown me, they see an azure heaven studded with beautiful little stars. It was perceived also that there is with them a copious light, a golden flaming light for celestial things, and a silver shining light for spiritual things. It was said too that the light was sometimes very splendid, not, however, that which entered through the holes, but that which was within their chambers.

4032.

On two occasions also the heat of a bath, as great as if I actually had been immersed in one, pervaded the upper region of my forehead towards the origins of the nose, and thus over the whole forehead and the higher part of the nose, which heat I perceived so distinctly as to wonder at it. It was said to me that such is the heat of those who reside there, and that there are infants also among them, but infants of some years. It was perceived that the woman seen in the bath, who disappeared in the form of a cloud, of whom I spoke above, signified those who covertly insinuate themselves, and who are the mucus of the nostrils before mentioned, and who were therefore driven away.

4033.

It was worthy of note, that when I related to those who were above in the cavities of the nostrils, what I had seen in a dream and in a long series, and twice in succession - how I had walked; with what person; how they were clothed; and that I had played ball (:boll:), throwing it against a wall and catching it, beside a multitude of other things - they said that all this coincided exactly, and was the same with what they were speaking of among themselves, so that there was not the slightest difference. They said, however, that the representative which I had seen in my dream, was not the reality with them, but that their ideas were utterances [loquela], which could be thus presented, so that all and singular the things they had spoken, among themselves, were thus representatively shadowed out to me in the dream. What was further said by them was also perceived, to wit, that these same discourses of theirs could also be molded into and exhibited in indefinite other representations than such as were witnessed, according to the states of spirits around me, and thence according to my own state, so that infinitely various dreams

might occur from the same discourse, or from the same ideas of speech, for the memories of men are recipient vessels, into which flow ideas according to the variations of form and according to states. <sup>67</sup>

4034.

It was now observed, as previously remarked above, that evil spirits were constrained to utter the things that were to be noted [and recorded] by me, although ignorant of the reason of the constraint; on which account even those mucus-spirits became indignant that they should speak thus, not knowing that it was for such a purpose or that they spoke what I was to note down as coming from them. There was then given also a perception of what was to be observed, and yet evil spirits, as they have now said, know not whence it came, and are disposed to abstain from uttering certain things for the reason that they dislike that anything should be divulged concerning them, from all which it appeared, that even those things which I have learned by means of evil spirits, I have learned from the Lord alone, though the spirits spoke. It was otherwise when good spirits spoke; they declared openly how the truth was. - 1748, November 22.

4035.

When those mucus-spirits flowed in, it was perceived that they moved my tongue towards a decayed tooth; there was then also on the back of the neck a sense of biting as of lice; then an itching in the nates; all which was from them.

4035a.

1-2. They farther spoke with me also as if in the throat or trachea, yet without sound, and solely by a certain self-vibrating wind, saying that such was their inward speech with man.

4036.

As they were ignorant of what conscience is, they asked of me respecting its nature. It was given to reply, that it was all that internal sensation which is experienced when a man acts contrary to goodness and truth. When anything of this nature is done, man is conscious of the

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<sup>67</sup> Compare AC 1980, 1981.

contrariety, so that it operates as a certain kind of sensible check, as with me; moreover, that it is a perception given by the Lord, by virtue of which one is affected with pain that he has done aught that is contrary to goodness and truth, and with a self-sorrow, so that he, as it were, sheds tears, as the principle is one of the most interior nature; for weeping ensues when anything is done contrary to good. - 1748, November 22.

4037.

CONCERNING AMENDMENT IN THE OTHER LIFE. While man is in the life of the body he can be reformed, for he is then in the enjoyment of a corporeal memory, in the vessels or ideas of which interior ideas are based, so that a plane of ideas is prepared in which order is terminated. These ideas or vessels are prepared by the Lord in various ways, especially by the connection of such things as agree with other ideas of the corporeal memory, so that when one is excited another next to it and akin to it may be produced, and thus be bent to good; then also by the disposition <sup>68</sup> of many ideas, that there may be more; for certain general ideas are first introduced and then particular ideas, and afterwards particulars of particulars, which are connected together by the disposition or arrangement of the Lord, for there are connections [of ideas] as of consanguinities and affinities in every simple idea, and more so in every compound idea. It is the same with those things that pertain to the knowledges of faith, to which knowledges they have respect; ideas are in this manner bent or inclined by the Lord; confirmations are then added, which are all in the corporeal memory; where are also the knowledges of faith thus everything is disposed in a connected chain by the Lord; concerning which much more might be said.

4038.

But in the other life this implanting or inrooting in the corporeal memory does not take place, for in that life it is not permitted to use the corporeal memory, therefore spirits are not then reformed, but remain in the state in which they were [in the world]; only the defilements and the falsities of the corporeal memory, and of interior ideas are subdued by vastations and punishments, so that they become as dead and are made

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<sup>68</sup> The word in the original is "dissipationem," but the context seems plainly to indicate that it should be "dispositionem".



obsequious, concerning which I have spoken before; and this is what is meant when it is said, that man remains after death such as he had formed himself in the life of the body; wherefore in that life they are not reformed, but vastated, that they may subserve some kind of uses, which also appears sufficiently clear from the case of those who in the life of the body were devoid of conscience, as adulterers and the cruel. These become excrements, and sit like dead stocks, and afterwards serve as a class of subjects that have scarcely anything of life. Conscience is not subsequently given to them, but those things are taken away by vastations which hinder their being adapted to uses.

4039.

On the other hand, those who have acquired a conscience in the life of the body, that is, those who have received goodness and truth, these in the other life receive far more, yea, infinitely more, for all their faculties are immensely augmented. In like manner the evil qualities of the wicked are there so much increased, that those who, in the life of the body, were but little deceitful, are very deceitful in the other life, so as there to become magicians. Hence they rush into hell, and into punishments and vastations. - 1748, November 22. There are also scientifics which they acquire to themselves there, and the faculty of their life in regard to acquiring and exercising them is there greater, but still it does not go beyond the actuality acquired [in the life of the body].

4040.

CONCERNING FORM. Speaking with spirits it was said, that the honestum signifies all the moral virtues, and that the decorum was on account of the honestum, thus from it; wherefore it is a form of the honestum, and not the reverse, the two being related, in fact, just as are the essential and the formal; the same thing holds in regard to the good and the true, or the celestial and spiritual; so also with the real and the non-real. - 1748, November 22.

4041.

THAT NOTHING IS FROM ITSELF. The deceitful spirits over the head, by means solely of their roundabout leading of thought, prompted the spirits that were above me to speak, which they supposed to be wholly from themselves, although it was not congenial to their nature, yet they

supposed it to be from themselves; as, for instance, that I should not do so and so, because it did not succeed, and that I should ascribe it to insanity. This they said as from themselves, so that they knew not the contrary till afterwards. Cupidity and persuasion appeared, but this was perhaps breathed in, as it usually is. It was thought alone [that operated], and this is merely a directing of the vessels of the memory, which caused the speaking to be as if from themselves. It thus appeared how it is that they move subjects to speak, viz., by means of thought alone, which the subject follows and utters. This was shown from others who led the deceitful also to speak; one thus prompted said that he simply thought, and as he thought he spoke, but whence came his thought he said he did not know.

4042.

That this was merely a directing of the vessels of the memory plainly appeared, as while the vessels of the memory are directed the spirit who speaks cannot speak otherwise. It was proved also by experience in the case of spirits, that they would imperceptibly and quickly dispose the vessels of the memory, when the spirits [acted upon] could not speak otherwise, than according [to the influence]; when they attempted it others would act upon them, and there was then perceived something unpleasant and untoward [or abortive] which cannot be described. Hence it is evident, that there is a constant disposition of the vessels of man's corporeal memory, for as the vessels are disposed, so spirits speak, and so it is also that those who are in proximity cannot think otherwise, for the vessels of the memory are planes into which ideas are determined, which vessels, if they are not fitted, cannot receive, and as they are fitted, so they receive. The ideas of the proximate spirits are, as it were, bound to these.

4043.

The vessels of the memory, with those that are in faith, are disposed by the Lord; with all by the Lord through angels, in a general way [in communi], with a variation of generals, as otherwise angels could not be present. The particulars of generals belong to men or spirits; thus no other particulars can coincide than such as pertain to generals, as otherwise nothing particular could exist in universal nature. Every general has indefinite particulars, though some are discordant and

opposite, as in musical instruments; thus arises a general sphere, which exists more or less extended. These generals are not only changed by the Lord, but there are also indefinite consociations of generals, so that the generals of many things constitute one general, as there are also mixtures of cupidities and indefinite consociations of affections.

4044.

Then there are also generals which are not so consociated as to make a one, which are simultaneously present, as when a man is thinking and yet notes the objects that occur in his path, and the like. These generals proceed from what is interior; things interior appear in the corporeal memory as generals; angels cannot otherwise flow in, for they dispose the corporeal memory in a general way as to the variations of its general [ideas]. But evil spirits are, as it were, in a chain of connection with the particulars of the memory of those who think evil, so that not only are the nearest spirits in such a chain, but also more remote evil spirits. It is truly a chain, for with those who are not in true faith, the particulars are produced by evil spirits; but with those who are in true faith, the Lord disposes, through the interiors and through heaven and the angels, each distinct particular. - 1748, November 23.

4045.

There appeared a large mass of silver which was conveyed into the pocket of my garment. There was moreover a large quantity of silver coins which were turned into a thickened plate of silver that filled the pocket of the garment; signing perhaps the [spiritual] things or truths that are now given me. - 1748, November 23.

4046.

CONCERNING LOVE. That love is the fundamental principle from which and by which heaven exists and subsists, is evident from the circumstance, that there must be such harmony and unanimity, and hence so universal a consociation, that the whole heaven, the whole world of spirits, that is, the whole human race from its first creation, should form a ONE, as all and every particular in man, in whom there are indefinite things, forms one body, and thus constitutes one man; in which body if anything were to prefer itself to any other thing, and not to love another thing better than itself [it could not subsist]. He who is in

genuine love has an idea of the common good and of the universal human race, in respect to which every individual man should be as nothing, as is known; wherefore unless a man regards himself as associated with his fellow, and esteems himself as nothing in respect to the common good, and love his neighbor better than himself, he can by no means be in the unanimous body [heaven], but he necessarily expels himself from it, so much as he removes himself from that love. - 1748, November 23.

4047.

CONCERNING CANDLES AND LIGHTS. Candles were often seen by me, and a light issuing from them round about as from candles [in this world]; indeed so often that I cannot recount the times. I have seen also flames of various size and color. Yesterday I beheld the dry light of a coal fire, as I have also done at other times. Occasionally the light or fire was more or less dry, but when the most so, it approached to a coal-heat, so that there was scarcely anything visible but a black coal, which also was frequently seen. Yesterday I saw the fire of a hearth kindled with wood, and the light thence; then also two candles, whereof the flame was white, and thence there shone such a light. - 1748, November 23.

4048.

CONCERNING THE HOLY SPIRIT. It was perceived that men could clearly enough comprehend that there is no Holy Spirit [as a third Person in the Trinity], especially from this, that the Holy Spirit proceeds from the Lord, by which is signified that the Holy of the Spirit is [the Holy] of the Lord, and this is implied in its proceeding; for what else proceeds from anyone than what is of him [or his essence]; besides that the Lord openly declared this and demonstrated it by breathing [upon the disciples and saying to them] that they should receive the Holy Ghost, and that it was from Him. - 1748, November 23. From the Lord proceed the truths and the knowledges of faith, which are of Him and to him, because from Him. The knowledges of faith, goodnesses and truths are holy things, nor do they pertain to anyone but the Lord, for the Lord is faith and the all of all faith; these are the things which proceed from the Lord, and when this proceeding is through angels and spirits, they know not that they speak, and then they may be called the Holy Spirit,

because it is the Lord Who proceeds through them as organs and mediums. - 1748, November 23.

4049.

CONCERNING THE CRUEL UNDER THE NATES. There are lakes or a direful hell of the cruel under the nates, where they attempt to strike each other with knives, aiming the knives at the breasts like furies, everyone thus striving to murder every other one that is there; but the knives, at the very instant of giving the stroke, are continually taken away from them. These are such as [in the world] bore so violent a hatred against their fellows, that they desired utterly to destroy them. Thus in the other life this becomes their hell. - 1748, November 24. On account of their manifold cruelty, it was said that this hell should not be opened, except in a slight degree, to the end that I might see the nature of such mortal hatreds.

4050.

CONCERNING PERSUASIONS. There are two lives, viz. the life of persuasions and the life of cupidities, which are at the present day distinct with the human race, who suppose, that man may be saved by faith alone, and who thus separate the life by which they are to be saved from the life of the body, as they separate thought from will, which is a species of simulation, as if one could think in one way, and be saved by the life of thought, while he lives in another, thus being, by the life of thought, in heaven, and by the life of the will in the world, when yet these lives are not to be separated.

## 4051-4100

4051.

Those who are in the life of such a persuasion, are vastated otherwise than those who are in the life of the will or of cupidities. The life of persuasion is so vastated that the subject of it may be reduced to complete ignorance, so that he shall know nothing; then that he shall be brought into such a state of [mental] confusion that while he thinks upon these matters he shall be so confounded that it shall almost amount to torture, as there are various kinds of internal anguish that torment one while he is returning into the life of his persuasion, which tortures are diversified according to the faith in which he had persuaded himself, or which he had confirmed. It was shown also to what degree they become confused, viz. that they know not what they say; thus they are enabled at length to return into the life of true faith; so differently vastated are they who are in the life of the persuasion of faith from those who are in the life of cupidities.

4052.

But those who are in the life of persuasion or confirmation that faith [alone] is saving, and yet live mercifully from conscience, because the Lord has so commanded and place no merit in it, but ascribe all to the Lord who has thus commanded and spoken, -they are saved in the other life. Their palace where they dwell was seen by me, or rather a certain appearance of a splendid city, with magnificent buildings, and on the side one palace with an entrance of columns of variegated brown color. It was very beautiful, having the columns placed circularly. All the buildings seen there, as the palace, the forum, which appeared large, and also the streets, were exceedingly white, so as to appear like the whiteness of snow, which signifies the life of faith.

4053.

Spirits afterwards spoke with me through mere representations, such as denoted those who are in the life of the persuasion that faith without works is saving, and of what quality they are. The representatives of

spirits, which were then their speech, were many, as, for instance, of coals in a furnace, with a smothered flame emitting a little light; then an empty flask of a brown color, hardly visible, placed over the furnace; whitish stones of a somewhat bright hue; then a man with white locks awakened from a sleep, and two empty tuns. Afterwards wine cellars were seen where certain persons appeared such as are seen where the tun and the light were, and who there acted confusedly, as if from the effects of wine; then divers other things, as various little rooms with pulpits or desks differently fashioned; then black clouds which would fain arise by ladders to heaven, like devils; and finally, persons carrying a basket containing chips of wood, with a certain luminous something above, which basket they lifted upwards; besides various other things, which were the representations made by spirits, and thus a kind of speech effected through mere representations.

4054.

It was allowed to evil spirits also to speak in like manner by representations, but theirs were silly and of no import.

4055.

HOW PUNISHMENTS ARE INCURRED. It was perceived that whenever a spirit rushes or attempts to rush beyond those things which he has acquired to himself by actuality in his life-time, namely, into greater evils, that he then immediately incurs punishment, lest by actuality he should acquire still more evil in the other life. This was also observed in regard to the dragon, that punishment immediately ensues when he tends to advance beyond the due limits, - 1748, November 23.

4056.

CONCERNING A CERTAIN PERSON WHO HAD CONTRACTED A HABIT OF NAMING THE DEVIL. There was a certain spirit well disposed, but who, when he saw anything disagreeable or shameful [turpe,] was excited by other spirits, and said, that what he saw was more ugly and abominable than the Devil. Thus this form of speech, which consisted in naming the Devil, had become familiar to him. The spirits [with whom he was associated] were indignant that he should so frequently use this mode of expression, when he indeed restrained himself for a time, but still he continued to speak in this manner,

wherefore he was let into the veil [a mode of punishment], as into a sack, where he suffered anxiety. When he was delivered, he came to me and I perceived the anxiety and terror which he had suffered; he told me that when he was in the veil, he despaired of ever being delivered. - 1748, November 23.

4057.

CONCERNING CUPIDITIES. I wondered that the deceitful, sirens, adulterers, and the wicked, were possessed of such knowledge and skill in infusing and doing evil. I could not but marvel both at the nature and degree of their adroitness in this respect, when I was yet aware that in the life of the body they knew nothing of the kind; as, for instance, that the deceitful should flow in with the utmost subtlety into all things of thought and affection, and pervert them, which is done by sirens and adulterers. They are acquainted with such magical arts as are never known in the world; and yet when they come into the other life they are in them, just as if in the life of the body they had practiced such arts and deceits. But it was perceived that he who is in any cupidity whatever, and in its delight, and consequently in its insane love, no matter what the accompaniments are which pertain to such an insane love, he knows them all. All evil spirits of this class, besides many others, conspire and inbreathe their evils, and when such is the quality of anyone, he knows no otherwise than that he is fully versed in them; the life of cupidity involves this in it, for whoever is in cupidity or insane love, he is in the knowledge of all such arts, even while the prompting is from others. Wherefore, as much as one is in the life of cupidities, so much is he in the science of those things which belong to cupidities, and thence in the other life are such deceits and such malignities.

4058.

The same thing appears clearly also from the love of goodness and truth. As much as anyone is in love from the Lord, so much is he in knowledges, which knowledges come from the Lord alone, as well immediately as through heaven.

4059.

That affections have with them all [appropriate] science, may abundantly appear from animals - as much those that are evil cupidities, as those



which are [good] affections, and especially from birds, which know all and singular the things pertaining to their affections, of which much might be said; as, for instance, that they know how to bring forth and nourish their young, how to obtain food for themselves, how to foresee and provide for themselves against a coming winter, how to construct their nests, how to live with their mates, and what forms of government to adopt, -all which they know better than man with all his sciences. Man would have no need to establish such artificial systems of science, and to learn them, nor to write so many books respecting the training of infants and children, if he had been in the love of true faith. But since he is only in cupidities, and has merely persuaded himself of certain things of faith separate from love, he therefore knows nothing except through sciences orally taught or delivered through the medium of books, because such things as follow love are [now] to be learned.

4060.

There were certain spirits to whom it was permitted to pass from me to a certain man, and thence to speak with me. When one of them came thither and would fain perform carefully what he intended, he was unable, for he could neither perceive nor understand what he wanted. Hence he said - which was also perceived - that there was to him as it were a certain black inanimate something as a black heap, void of life. Of such a quality do men appear as seen by spirits, for such is comparatively the corporeal life, because it is corporeal. This it was given also to know from a homicide, while he lay as a black mass, as he was then in the life of the body, and he then said that he lived better thus than in any other way, and yet he appeared as a black inanimate mass. I was instructed that in regard to men who are in faith alone, that they in like manner appear comparatively inanimate, but as made of wood in the human likeness, and almost of the color of wood. - 1748, November 23.

4061.

CONCERNING ANGELS. I was instructed that the angels are not, as would appear, consociated in their places, but that most of them are devoted to their functions and uses, and that wherever they are, they yet appear thus consociated. So long as they are in uses, they are likewise in society.

4062.

Wherever they may be when thus employed, it is all the same; yet when their powers are determined to co-operation with their fellows, no such idea is to be formed as that of societies acting locally together, and thence governing inferior spirits and men; but wherever they are, while they are in uses, they are [virtually] in societies, although in the performance of some uses they may be [not only virtually, but actually] associated with others. - 1748, November 23.

4063.

CONCERNING THE INFLUX OF THE GRAND MAN. It was perceived that anyone may understand that the whole man is held in form by atmospheres, the air and the ether, and that its [pressure from] above may be observed from the fact that the ether gravitates upon all the minutest parts of the body towards the center. Man therefore cannot exist without the pressure of atmospheres, thus cannot be retained in his form. It appears also that the eye is formed altogether in reference to the various modifications of the ether, and the ear in reference to those of the air, and that the eye and the ear have thus a nexus and correspondence with the ether and the air, as otherwise neither could be what it is. Thus each exists and subsists according to those elements, and by them is moved and modified. The eyes and the ears, therefore, are passive and recipient powers and the ether and the air active or acting power. In this manner then those atmospheres can flow in and operate, and thus can those organs subsist; but by no means otherwise.

4064.

In like manner, the whole man, with his two brains and the viscera of the body, or the whole animated machine, unless it were formed in relation to the influx of the Lord, hence of the God Man; in a word, unless all and singular the exterior and interior things of the body corresponded to some such Grand Man, the body could by no means exist and subsist, and live such as it is. In order to this, it is necessary that there should be the most exact correspondence of all and singulars, with which if they are not in connection the whole would be dissolved. - 1748, November 25.

4065.

The Lord alone flows in and operates all Good and Truth; and because the human race is such that its tendency [conatus] is only evil, and is to be bent or inclined by cupidities and through cupidities to the good, and by the persuasions of the false to the true, therefore the Lord acts mediately through heaven and the world of spirits, yet diversely according to the nature or genius of every man. Therefore it is said that he acts mediately through the Grand Man; for if the Lord should flow in immediately apart from the Grand Man, man could by no means live for a single moment of time; but yet all Good and Truth is of the Lord, which is thus tempered through the influx of angels and spirits. - 1748, November 25.

4066.

It was insinuated, that if the eye and the ear were formed to the modifications of atmospheres, it would then not be according to the influx of the Grand Man; but it was perceived that nothing natural can by any means exist without something spiritual or from its own peculiar principle, thus neither can it subsist; wherefore since the spiritual is the principle and origin of the natural, the natural cannot possibly exist, so neither subsist, without the influx of the spiritual; neither can anything exist or subsist unless from those things which are extraneous to man. Spiritual things therefore are necessary with which natural things may correspond. Thus the atmospheres must be such as they are in order that the organs may be such as they are. - 1748, November 25.

4067.

WHAT IT IS TO BE NOTHING. It was perceived that when the most deceitful spirits above the head spoke among themselves, wishing even to destroy me, they said they could not do it, because there was nothing of me to be found, but if there had been anything, they could have done it. It was then perceived, and so represented, that for one to be anything, so as to have a proprium, was to present something which they could assault and destroy, as the most deceitful would then have it in their power. But when it was represented that I was, as it were, nothing, then they seemed to themselves, to have no power over that which thus appeared as nothing, for they would then have nothing to assault. Thus he is safe who in true faith believes himself to be nothing. - 1748, November 25.

4068.

CONCERNING THE MOST ANCIENT CHURCH. There spoke with me those who were the noble offspring of the Most Ancient Church, who were high above the head and of whom mention has been made before. When they spoke with me, then the most deceitful, who were at a great height above, glided down to a station over my head, and gravitated upon the head so heavily that I perceived that there was a weight insomuch that if they had not been directly over my head, I should have sunk into the depth below, for they gravitated strongly downwards; but as my head was [in a perpendicular line] opposite to them they could not effect any such depression.

4069.

Those of the noble offspring of the Most Ancient Church spoke with me saying that it was given them to rule the most deceitful, and whenever they took away from them their elation and haughtiness of mind, which fully possessed them in their greatest elevation, they then sank downwards, which was the cause of their pressing with such a weight upon my head. These most deceitful, therefore, could not boast of having accomplished their ends. As to themselves, they said they also were in an elevated position, not because they were lofty minded, but because the Lord had there assigned them a place.

4070.

Afterwards there were seen descendants of the noble offspring of the Most Ancient Church, who appeared as if separated from the former, their parent, that was first seen by me, and they seemed as something altogether inane, though still as spirits. When spirits cherish the idea that they are a kind of general, atmospheric something, wandering, about in the universe, they then appear as a general inane something; in this instance most exceedingly so, with scarcely any preception of spirit; for the reason, that when the Church declined, they then believed that their spirits or life after death would be such.

4071.

Being soon afterwards separated from their parents, they were not content to remain where they were, but wished to recede still further; the

reason was that they had previously become so separated, whence it may be concluded that they were of lofty mind. It was afterwards shown of what quality was the still later progeny, and how the Church was perverted; viz. by an influx into the right side of the face, which was concentrated about the right eye, where the affections are seated, and was then cedeflected to the right and left, for the life of their affections was turned into the life of cupidities. The Ancient Church preserved its axis, who was Noah, but the rest were thus represented, and were borne away into various cupidities. They were not collected into kingdoms, but into families and nations, which families and nations in this manner receded from good and consequently from truth.

4072.

Afterwards a door was opened leading to a narrow confined apartment, and there came into view a tall man, clothed in a very white garment, like the mass robes in our churches. The whiteness was intense, and the spirits wondered who he was.

4073.

Then a certain one was seen appearing like a cloud, and around his face were many wandering stars, which signify falsities.

4074.

It was then insinuated, that the man clothed in the snow-white robe signified those who are represented by Noah, and that by Noah was signified the Church which was continued in the posterity of the Most Ancient Church as a nucleus or axis, and that by Noah was signified those remains; as also that they were few from living in a very narrow apartment.

4075.

He who appeared as a cloud with the many stars, signified the posterity of the Ancient Church, which when it was destroyed became such from being in innumerable falsities, and from their worship, which was mainly conducted by sacrifices and images, in regard to which they had originated a multitude of falsities. This was in the time of Abraham. - 1748, November 26.

4076.

CONCERNING MARRIAGE. It was perceived that he who does not live in the love of faith cannot live in the true love of marriage, and although he may seem to himself to live in the love of marriage, yet it is nothing else than a certain species of adultery or lewdness. He loves his wife solely for the sake of cohabitation and the delight of an earthly life, and his children for worldly ends, and so on; whereas celestial things, the celestial things of faith, ought to flow into conjugal love. This was confirmed from the antediluvians, who, because they lived in families could cohabit in abundant delight with a wife, but still they are of such [a celestial genius]. Nevertheless there is the delight of marriage and also cohabitation in the other life, so that there may be initiation into upright societies, which without that [love] cannot take place. - 1748 November 26. It hence also follows, that as the quality of the faith is, such is the quality of the love of marriage.

4077.

CONCERNING THE LOVE OF FAITH. When thinking of faith, it was manifestly perceived, that faith alone cannot save, since faith is of thought. What [I would ask] is faith? No one denies that those things are of faith which are in the articles of faith, in the doctrine of faith, since abstractedly from doctrine there is no faith. The doctrine of faith plainly declares that the love of the neighbor is the principal law; and since this is the principal law, it is the principal point in the doctrine of faith; wherefore unless one loves his neighbor, he is destitute of faith. Thus they cannot but rave who would separate faith from the life of love and good works, and say that faith alone is saving apart from loving our neighbor as himself and thus apart from the life of love.

4078.

Faith is life, and to live according to the principles of faith is not [merely] to think; for the tree is known by its fruit.

4079.

CONCERNING INFLUX. It was very frequently observed, whatever was infused by evil spirits, it was of their proprium, for they flow in from the proprium, and a proprial idea is always in it, for they wish to rule man

and not to suffer him to be anything. But whatever is from heaven, this was seen and perceived to be almost as if it were my own, because they wish that there should be such a communication with man that he can scarcely know otherwise the it is his; so free is he in this case, while in the other he is the slave of [evil] spirits. Heaven has this from the Lord, that what is His should be appropriated to man; only a perception is insinuated that it is the Lord, but so slight as to be scarcely observable. - 1748, November 26.

4080.

CONCERNING ACTUALITY. It was perceived, that before any evil becomes actual with man, he should be on his guard against doing it; for as soon as it becomes actual it becomes customary and habitual, and at length natural; and is thus transmitted to the offspring and to posterity. - 1748, November 26.

4081.

CONCERNING AURAS. I was in variegated auras of the most soft and gentle kind, such as cannot be described. It was perceived that of these there are indefinite varieties. There appeared also a golden aura of a variety not distinctly perceptible by me.

4082.

CONCERNING ADULTERERS. There are adulterers who act insidiously by means of conjugal love and a love towards infants. One of this character was with me, who wished to be concealed, dreading lest any others should be present. Those of this stamp arose from the ground in front about Gehenna, like a certain something aerial and inconspicuous. The one alluded to seemed to himself to remove continually certain bandages or scarves which were cast upon him, by which was signified that he studied to remove the obstacles which prevented his entrance into such houses as contained beautiful wives. He afterwards issued out of his body, having a snowy aspect, being small in stature, as if it had been his interior self, and then came to me. By this was signified that he would put on the appearance of innocence, so that no one would suspect anything of evil concerning him. Coming to me he stooped downwards towards the loins and then wound himself around the loins on both sides, and indeed about the interior parts which signify a chaste

conjugal love, and then through the foot, bending himself into a kind of spiral flexure, by which was signified that he would insinuate himself by means of such things as are agreeable. As he proceeded he became in the process still more invisible, so that he could scarcely be perceived, by which was signified the character of his phantasy, that he wished his quality to be entirely undiscovered by the husband.

4083.

But being ejected thence his snowy whiteness became black, at which I wondered. He was then indignant, as he was loath thus to appear, because aware of his looking deformed before the eyes of spectators. He spoke with me and expressed his wonder that there could be anyone so scrupulous as to make conscience of lying with another man's wife. Thus such persons are without conscience, and can wonder that conscience should withhold any from adulteries. Such is the Christian world at this day; they ridicule in their head and despise the conscientious; they think them to be nothing, and no part of society, but that everyone who is not of their character has [voluntarily] withdrawn himself from the common society of men.

4084.

From the things seen, and from what was consequently perceived, it appeared that those of this character assumed the air of innocence in the company of the husband and also with the wife, in order to be admitted to their intimacy, and moreover were apparently so chaste, that they seemed to think of nothing less than of such wickedness. In this way they hope to succeed in retaining the confidence of the husband, while he suspects nothing out of the way; and so also the wife demeans herself in the presence of her husband. [The traitor] is praised by the husband and praised by the wife. The adulterous wife praises him to the ears of her husband, calls him chaste and friendly, and this often continues for several years. He in company praises them, and speaks highly of their conjugal love, concerning which he utters sound sentiments, and speaks kindly of the children, and the like. His discourse is thus that of a guileless soul, when yet he is destitute of conscience and is nothing but a masked adulterer. Such a kind of life is extremely common.

4085.



Those of this character are in hell under the nates, in the vilest excrements, and are wasted to the bones, as being most deceitful, yet so that their externals appear innocent, while their internals are most foul. They thus abstract the internal man, which is most vile, from the external, so that nothing [offensive] appears in externals. They come to be at length among the robbers, who at this day represent the common sense of the involuntaries; concerning which I have spoken before.

4086.

THAT SPIRITS MAY APPEAR IN OTHER PLACES. Certain evil and deceitful spirits who are in hell yet appear in the world of spirits as the most deceitful above the head. They are in hell under the nates, which those who occupied this position confessed notwithstanding that they were apparently among the most deceitful above the head. But this appearance of great elevation is merely a phantasy of their loftiness, which phantasy being taken away they are forthwith in their hell, as appeared also from their sinking down and pressing heavily on my head. Thus also others who are in hell, in the abode of demons, when the phantasy of magic and deceit comes upon them, seem then to be elsewhere as long as the phantasy continues, but yet they are in hell, for the other place is a mere phantasy. - 1748, November 27. So likewise with many others.

4087.

CONCERNING THE CHANGE OF PLACES. It was perceived that unless societies are in divine order and so constituted as to correspond to every variety of idea as well as of phantasy, spirits could by no means remove themselves from place to place, which fact was represented by a certain immovable and inanimate something. It was perceived also that the divine ordination of societies is the cause that a man is able to have ideas, hence to think and to speak, and consequently to appear to be removed from place to place, which translation and progress is an appearance and a fallacy, but it is governed by the variation of idea or phantasy, and thence of corresponding societies, which flow in, and from which they who are in the idea or phantasy receive such [influences]. Hence are apparent mutations of place and other things, such as bodily progressions, circumrotations, foldings, lacerations, and the like. - 1748, November 27.

4088.

After the above was written I perceived that the societies around me reasoned concerning it. Their reasoning flowed in in a most general way, so that nothing was perceived but a certain obscure confused something which affected the brain with a kind of dull disagreeable sensation of pain. Wherefore if all the reasonings of spirits should flow in, man would be brought into just such an obscure general state, attended with a similar dull feeling of pain, and would perceive nothing distinctly; so that the fact of man's having any distinct idea is owing to the Lord's precaution lest any such confused impressions should enter the mind. The quality of their reasoning was also previously evinced by a white cloud in the azure vault, which raised, depressed, and bent itself about, and which was nothing else than the reasoning of a number of societies. I had also observed many years before that when I was in an obscure idea, just such a dull heavy pain affected the head. - 1748, November 27. But when I was freed [from the obscurity] the pain was dissipated, like the light shining forth from a previously clouded sky.

4089.

It hence appears what is the quality of one who is not in the life of love, that he cannot be in the Grand Man, consequently not in heaven. If there, he cannot move himself; he becomes as one dead, for there is nothing to correspond with his phantasies. But in proportion as one is more fully in the life of love, or in the love of faith, so much better is his lot; his life, is, as it were, more moveable, for everything pertaining to celestial societies corresponds. It moreover appears from this that one who is in the persuasion of the false and in the life of cupidities cannot but cast himself out of heaven. Life itself was also represented by mobility. - 1748, November 27.

4090.

It was hence manifestly apparent that spirits, and still more angels, continually discourse among themselves, and are as truly in life as men reasoning, speaking, and reflecting on manifold topics, according to influxes, knowing no other than that it is from themselves, while yet receiving influx from every side; for everyone is, as it were, a center according to a stupendous form originating from the Lord, which

however no one can ever understand; that is, that there is such a form that everyone is a center. - 1748, November 27.

4091.

CONCERNING BONDS. It was said by the adulterer before spoken of, that he could not possibly be in the sphere of spirits who were in conjugal love, because he was thereby pained and, as it were, constricted. He said also that he could by no means desist [from his adulterous actings]: whence I perceived that those who become such as he was or otherwise evil, by once giving way to actual evil, as thieves for instance, cannot afterwards desist, as there is henceforward a certain continual actuality in thought, by which he is excited to the commission, and as often as the act recurs, something is added [to the power of the propensity] till at last it becomes a nature, and then no external bond is scarcely at all regarded. This is the effect of the frequent repetition of the act of evil, that afterwards no external restraining bond is of any avail. It was perceived that such consequences are never removed except through the bond of conscience, and thus by a thorough repentance in order to the receiving of faith from the Lord. - 1748, November 27.

4092.

A PONTIFF. A certain pontiff confessed that in his youth, and subsequently, he had been so addicted to lewdness, that he afterwards came to nauseate everything of the female sex to such a degree as to be scarcely able to bear the sight of them.

4093.

CONCERNING A CERTAIN ONE WHO TOUCHED MY HAND. On shaking hands with a certain person I had a perception as if it were not myself but some other one who grasped [the proffered hand]. A certain spirit said that he distinctly felt that it was he who grasped the hand instead of myself; so that it seems that my touch was really communicated to another, and he then had possession of my hand with its sense of touch. - 1748, November 27.

4094.

CONCERNING THE SYBIL. A certain celebrated Roman, on being told that it was predicted concerning the Lord that he should come into the world to save the human race, respectfully gave heed. Shortly after he began to be affected by a certain sacred and religious trembling, which was perceived to extend from the head to the breast, and he remarked that he also knew from the Sybilline books, as he called them, that some [great personage] was to come [on earth]; but he supposed that the one who should come would reign over the whole world. It was insinuated to him that he was to reign over the universe of beings. - 1748, November 28.

4095.

CONCERNING THE INFLUX OF LIFE FROM THE LORD, AND HIS PROVIDENCE IN THE MINUTEST PARTICULARS. While writing concerning the influx of the Lord's life and of His Providence into the most particular things, it was perceived more clearly than on any former occasion, and confirmed in various ways, that the fact is so, and that it cannot possibly be otherwise, notwithstanding that thousands of fallacious arguments should affirm the contrary. But it would be too much to attempt to explain the whole subject; wherefore it is better simply to believe. - 1748, November 28. The generals [communia] of an angelic idea contain such innumerable co-existing particulars, that they appear only as one general something; and these ideas may be representative and parabolic, from which are innumerable results. These ideas are then received according to the recipient's state of persuasion and cupidities, thence also their contraries according as the states of the recipient may be; then likewise the intermediates; thus nearly everything may be presented from an angelic idea, which contains things thus innumerable. What then shall be said of the life of the Lord, in which is the Infinite, so that nothing can ever be wanting in anyone to prevent his thence receiving ideas? What especially shall be said of His mercy, which extends itself to all things of love and all things of faith? By the perverse they are also received in a contrary manner with indefinite diversity.

4095. 1-2. Since the ideas of one man speaking, while a thousand hear, are diversely received, though still in the same degree, how much more does this hold of interior ideas, which, in comparison with exterior, contain indefinite particulars? And as interior ideas exist from more interior, which in respect to the former contain still more indefinite

things, and as these are from inmost ideas, all which are yet finite, what shall be said of the Lord who is Infinite, and in respect to whom every indefinite inmost is as nothing and so on? - 1748, November 28. Just consider the Divine, to whom all the most singular things are present from eternity, and see whether anything can be conceived which may not be made to be present to anyone.

4096.

CONCERNING LIFE. [It may be observed] that there ought to be to man and spirit one life, which is true life, to wit, that of love, and thence of the knowledges of faith, and thus of things confirming. Such a life is truly angelic, and such was at first the life of the Most Ancient Church; but when [their pure] lives were successively turned into cupidities, and thence into falsities, there arose the direful persuasions of the Antediluvians; thus the life of persuasions. After the flood the life was severed, and there became two lives, namely, one of cupidities, which remained, being hereditarily transmitted with increase, while [the other], the life of faith, was made a life by itself and separate; for there may be given a life of faith, yea, of the knowledge of faith, which was the life of the Church after the flood; and at length, as they were ignorant of external rites, they were inaugurated into that life and then into the precepts of the law, which they had not previously known. Wherefore there is also given at this day a life of faith without love, which, however, cannot enter heaven, unless the Lord shall previously have conjoined it with the life of love. - 1748, November 28.

4097.

CONCERNING SUBJECTS. The deceitful above the head know how to assume to themselves [female] subjects from among those who are also above the head, but whom others had not observed as being [present], and who believed themselves to be secretly concealed there, concerning which I spoke with them. But before these become subjects, the spirits mentioned do not know whether they can be made available to their purposes or not. Today they assumed a couple, and one of them, as soon as they began to act upon her, immediately retorted, and, as it were, closed herself in, so as to indicate a total refusal. Afterwards she enwrapped herself in a certain kind of swathing, in order to avoid serving them.

4098.

There was another who secretly or stealthily held herself above the head, and indeed within the transverse suture at the left side of the head. The deceitful above the head observed her and took her for a subject, but she remained dumb, so that they could neither move her nor speak through her. She then sunk somewhat downwards. When inspected she proved to be a subject more deceitful than her principals, as she perverted the [recipient] vessels. She did not exhibit herself where she really was, but elsewhere, to the left in front, and that too in the form of a long spiral coil; but being detected in this, she appeared in her own place, as a similar coil, but apparently solid; by which she was manifested as being among the more deceitful. Upon examination she was discovered to have been of the character of those who are averse to dwelling solely with their husbands, but under various pretexts were addicted to gadding abroad, and having adulterous intercourse with other men. In this career they are at first under some degree of restraint from the bonds of modesty, and therefore frame pretexts for their conduct, but when at length unmasked to their husbands they rush openly into stews; hence they acquire their deceit. Such dwell in the sutures [of the cranium] and would fain enter into the brain through that way. They are a species of sirens. - 1748, November 29. While the deceitful remain above the head, such a one as I have described is able to change them into monsters, as monkeys, and the like, of which they complained; wherefore it was not allowed them to have such a one for a subject.

4099.

THAT THERE IS NO EXTERNAL WORSHIP EXCEPT FROM INTERNAL PRINCIPLES. I spoke with spirits saying that affections have with them gestures or external signs which serve them [the affections] as a kind of bodies; as, for instance, humility of heart prompts kneels and other acts, and deep pity tears. Thus interior emotions have in them an exterior [language of] worship, prompting to the frequenting of churches and so forth. Wherefore one who places worship in externals only is a hypocrite, feigning gestures and reverential acts similar to those that flow from internals. Even preachers may by habit acquire such devout airs, and be able to move the feelings of others, when yet it is all mere

outside show. Thus the worship in externals is of no account except as flowing from internal promptings. - 1748, November 29.

4100.

CONCERNING [THE BEING] NOTHING. Spirits are especially unable to bear the expression that they are nothing. But it was said to them that they are indeed always something, but that something, whatever it be, is from the Lord, so far as it has in it anything of the good and the true; so also that they should be able to understand the good and the true, to reflect, and to know, this is of the Lord; but that as to themselves they are nothing. - 1748, November 29. It was then said that they were so much the more something in proportion as they could understand the good and the true, and still more, the more they were themselves good and true, because so much more from the Lord.

## 4101-4150

4101.

CONCERNING THE MOST DECEITFUL. It is astonishing that the most deceitful above the head, who had been pontiffs and the like, cannot refrain, as soon as anything guileless and innocent appears, from laying hold of something as a means or occasion of ensnaring. When anything of this kind occurred, as, for instance, when I counted footsteps in the street; they immediately seized a wicked subject by which to carry on their machinations, and it was perceived that they would fain murder whatever innocent person came in their way. But they were still of such a quality as to be in fear for themselves, for as often as they did this they were punished. They spoke among themselves, as in the state of their worldly life, that because I was against the Pope, I should be borne to the inquisition. - 1748, November 29.

4102.

CONCERNING THE SPEECH OF SPIRITS. The spirits round about me, wherever they were, kept up a conversation respecting some matter known to me during the whole night, so that there was a kind of unceasing chat embracing ratiocinations. The effect was to awaken me repeatedly from sleep, and their speech flowed into certain representations made in dreams. They then said to me that they could talk in a continued stream, and that they had at command such a multitude of arguments and reasonings on the subject as would be incredible. I perceived that there was with them such an indefinite series of reasonings on one topic as would exceed all belief. It was perceived also and said that evil spirits frame various shadowy things which do not truly relate to the subject in hand, and these they connect with numerous other shadows and phantasies of the subject of discourse and which can only be taken as the imagery of dreams just spoken of, and so on. - 1748, November 30. On other occasions, they seem to converse with each other altogether as men, for they do not reflect that it is through ideas. With me, however, the interaction was wholly like that of one man with another.



4103.

CONCERNING THE POSTERITY OF JACOB AND THE CHURCH. It was insinuated that when at length they became so immersed in falsities, that nothing but the false occupied their minds which happened in the time of Jacob, that then they were vastated, as those are wont to be in the other life who are in the life of the persuasions of the false, so that they knew nothing of true worship, and knowledge was then first insinuated into their mind. This was done from their being in such ignorance and such a confused mental obscurity, that they neither knew moral nor civil law, nor that they were forbidden to commit adultery, to kill, or to steal. They could not be made to know this either by miracles or by prophets, because such was the life of their cupidities derived from Jacob. - 1748, November 30.

4104.

CONCERNING LOVE. It was perceived that to him who, in the life of the body, loves his neighbor as himself, it is given in the other life to love his neighbor better than himself, for the goods of love are then indefinitely increased. Such is the life of the body, that one cannot go beyond the point of loving his neighbor as himself, because he is in corporeals, but with those who have passed out of this life, the love is more pure and becomes at length angelic, and this is to love others more than one's self. - 1748, November 30.

4105.

THAT THE LOVE IS THE LIFE. In conversing with spirits respecting love, it was said that the love is the life and that without love there is no life, and because spirits are of contrary natures, so there are contrary loves, as the love of self and the world, whence arise corresponding delights; and it was perceived by them that unless there be a love of a particular object, or a cupidity, which is the continuation of love, or unless there is some delight peculiar to a certain love, there is no life; which is better perceived in the world of spirits than among men. They then said from apperception, that there was nothing of life, unless there were love and consequent delight, and that they knew not that any degree of life could be given on any other condition; and that as nothing could vegetate without the vernal and summer heat, so nothing could

live in the spiritual world without love. Hence it was made manifest that true love is the alone life, and that there is no other life than that of love.  
- 1748, December 1.

4106.

CONCERNING THE ANCIENT CHURCH. The Ancient Church, which is called Noah, and its continuation which is called Shem, is also above the head, but not so high. Those who were of it spoke with me saying they were of the Ancient Church. They flowed in pleasantly through the region of the head into the pectoral region, in the direction of the heart, but not quite reaching it. - 1748, December 1.

4107.

CONCERNING A CIVIL STATE. There are those in the other life who live in a so-called civil state, which is pleasant and agreeable, and in which I was for some time. Living in their own agreeable and pleasant sphere, they fear no one, and when any spirit not good approaches, they speak civilly with him as one who is too good to say or do aught that is amiss; such a spirit is then himself also reduced into a civil state, and either demeans himself as good, or departs, for the mind or disposition of the one affects the other. They never in that state say that anyone is bad; though still it is not a state of dissimulation, but of sincerity, for they speak from civil promptings, and it is the state of those who in the world have lived happily and well in the conjugal relation, and have loved children. - 1748, December 1.

4108.

Others who were evil upon coming among them could not remain there, because they were put in pain, as I heard from certain ones that they could not be there, as civil things affected them unpleasantly, just as they did in the world, and thus they showed themselves evil. They were very averse to that kind of companionship. In like manner in the world when anyone has a good opinion of a bad man, he [the latter] cannot well refrain from appearing accordingly; wherefore as their interiors are fully disclosed in the other life, they are pained and thus separate. They are prompted to act out their evil, but dare not.

4109.

CONCERNING THINGS IN THE OTHER LIFE. It was observed and insinuated, that whatever a man had done in the life of the body, this returns in the other life, for there are perpetual changes of states, through which spirits are led, so that there is no state which had existed in the life of the body, but it then returns; thus the hatreds and other things, which one had not only done, but thought; nay, everything of the kind which had occurred from infancy to the extreme limit of life. Even the very persons against whom he had cherished enmity, either open or concealed, are instantaneously present, so lamentable are the states into which they are driven. But, what is peculiarly observable, all the evil deeds and thoughts of the evil return to the very life, but with the good and those who were in faith it is not so; all these states of good, of friendship, and of love return with the highest delight and happiness. - 1748, December 1. Experience, in this respect, testifies that evil does not reign with me.

4110.

These states return often, and because they are many, as, for instance, in which the man had cherished open or latent enmities, pretended friendships, and so on, they occur with much variety, as also other evils, the indulgence of worldly and selfish love, the commission of adulteries, etc. All these not only return, but are manifested before spirits and angels with shame and grief. He thus undergoes not one kind of punishment, but many; and as often as it occurs, and his character is exposed, he suffers a punishment conformed to his evil and iniquity; but still one general kind of punishment, and consequently one hell remains for him, which is that of his ruling evil and iniquity. - 1748, December 1.

4111.

Such punishments continue for a long time, even through many years and many ages, as, for instance with the dragon David; and they carry with them a process of vastation, but yet a final vastation follows, by which he is dissociated from those of such a character, and because he is then in scarcely any society he sits in darkness and in torture, with very little life, until he becomes capable of rendering some kind of use; thus he continually descends to the ultimate of his punishment.

4112.

But with the upright and the good the case is different. They continually ascend through the delights and felicities before mentioned, and thus mount to the Angelic heaven. - 1748, December 1.

4113.

CONCERNING ACTUAL EVIL. I have perceived that so long as evil is in the thought only, it does not so [frequently] recur; but that so soon as it becomes actual, it passes into the will, when both the thought and the will, thus, the whole man, conspire [to the evil]. Anything may be extirpated from the thought before it enters the will, but when it is in the will it is not easily extirpated, for it then also occupies the thought. - 1748, December 1.

4114.

CONCERNING THE MOST ANCIENT CHURCH. There was exhibited to me a flamy light above the forehead, and those of the Most Ancient Church spoke with me, saying, that they have such a light, and much more intense, in which they dwell. - 1748, December 7. 4114. 1-2.

CONCERNING EACH KIND OF LIFE OF A SPIRIT. There are with a spirit two lives which he takes with him from the body, and which remain, as it is not given him to use the corporeal memory; namely, the life of persuasion and the life of cupidities. As respects the life of persuasions, I wondered that spirits could converse with each other, as they do, and that whatever they think and speak they are able to confirm by so many reasons or reasonings as a man could scarcely believe; for they adduce so many and so various confirmations, which they have at hand, that I have often been filled with wonder [at witnessing it]. I was given to understand, that confirmations so various and manifold, which are ever in readiness and, as it were, present to them, are from the life of persuasions; for when a spirit is in persuasion, he immediately excites or suggests confirmations from a man's memory, that is from the things stored up in his memory; for the persuasion of a thing excites, as anyone may be aware [who reflects]. Hence proceed their discourses replete with such multiplied confirmations. But with men whose interiors are not opened so that one can speak with spirits, the case is different; for to him such spirits apply themselves as are of a nearly similar persuasion; for if two contrary persuasions were present, there would be a discord. With me it is otherwise, in order that I may know the qualities of spirits. When

a man changes his persuasions then other spirits apply themselves to him; wherefore, whatever be the man's persuasion, such is the persuasion of the spirit, and the spirit continually excites confirmations. Moreover the spirit that is with a man is led into his persuasion, and adopts a similar, as I have learnt by experience. The life of cupidities is distinct from this, but wherever cupidity has induced a persuasion, then each life acts. Wherefore it is good for a man not to be persuaded concerning falsities, but to be confirmed in truths; for he is not easily brought to renounce a pre-assumed persuasion.

4115.

CONCERNING THE LIFE OF PERSUASION. The life which remains after death is the life of persuasion and the life of cupidity. When a spirit is in the life of his persuasion he excites everything in the memory of a man, that is in the conformity with the persuasion, just as if the man knew it from himself. This it was given to know by experience when spirits were present in their persuasion, as they then excited whatever was conformable to the persuasion, so that I sometimes wondered whence flowed such prudence, astuteness, cunning, and keenness of discovery in regard to things which they had never known. I supposed it to be taken from the corporeal memory [of spirits], but the fact is not so; it comes from the memory of the man which is made subservient to them; the spirit merely comes into his persuasion, when immediately whatever is conformable is excited. That there are such lives with spirits, that they are a kind of remaining instinct from the confirming and persuading things of the bodily life, that by means of this instinct the spirit excites other confirmations, with many things besides, and that much more acutely than in the life of the body, things too which were previously unknown - all this was made evident by much experience.

4116.

There is also a life of cupidity which is altogether a different kind of life; for the life of persuasion has respect to the true and the false, and the confirmation of the true, being contracted from the knowledges of things, and many other sources, but the life of cupidity has respect to evil and good, thus to whatever is called love.

4117.

It may be manifest that persuasion, in the life of the body, is able to subdue cupidities, as, for example, when anyone persuades himself that a particular kind of food is more wholesome than another, although it may be of no taste at all, or of a disagreeable taste, so that previous to the persuasion he may have actually nauseated it; still he gives it the preference, and in process of time it becomes palatable to him, and even agreeable, so that he is able to prefer the nauseous and the bitter to the sweet. Thus he subdues cupidity; and similar is the case in other things. The life of cupidities, however, acts in a great measure to induce persuasion; for that which is loved perniciously is confirmed on many grounds, even until the man is persuaded, which might be illustrated and established by innumerable proofs.

4118.

The life of cupidities remains to spirits, and excites various cupidities with man, and thus also confirmations, as was made manifest in many ways.

4119.

There are spirits with a man who are in a like persuasion and a like cupidity, and who may be called the subjects of many; for the persuasion and the cupidity of the man immediately excite those who are [in this respect] like him. Every single idea represents the whole man, thus the whole spirit, whose idea or image being presented, he is immediately present himself. Such is the order [of things] in the other life, as was evinced to me by a multitude of proofs. Yet there still remains a common persuasion, or a ruling persuasion, thus also a ruling cupidity. Thus spirits of a like kind are with man, and they remain with him until his persuasion and his cupidity are changed, or till he is reformed and becomes regenerate, when, as a consequence, other spirits succeed [and take their place].

4120.

I spoke with spirits on these points, and they could not but acknowledge that the fact was so, for all experience agrees with it; only spirits suppose that they produce, from their own corporeal memory, the things which they utter, and the fact of this impression was sometimes clearly evinced to me.

4121.

THAT ALL AND SINGULAR THINGS OF THE WORD ARE VESSELS. The contents of the Word, viewed in the literal sense, are most general vessels, indeed so general, and some parts so extremely general, that celestial and spiritual things, or goods and truths innumerable, may be insinuated thereby. Externally viewed [these vessels] are unsightly, because so very general but inasmuch as men are of such a quality that they gather their wisdom solely from sensual things, and have no disposition to know aught else than things corporeal and most general, therefore it is that there are such vessels; such, for instance, is the proposition that all evil is from the Lord, when in fact no evil, not the very least [is from Him]; but because man would fain be wise from corporeals and from darkness [itself], therefore it is thus confirmed that the Lord governs and foresees all things, and in this way he who simply believes, without any restriction that there is nothing which is not of the Lord, thus that it is He alone who does all things, may [safely] remain in such an opinion, as also that the Lord tempts man, and many other things of the like kind.

4122.

At the same time truths may be applied to those vessels, as that the Lord does and foresees everything, and is omnipotent, but that evils accrue mediately through evil spirits; as also that He so orders and disposes, that all and singular evils are converted into good. In this way one and the same vessels receives contrary senses, and thus applies itself to every kind of truth, for it is a truth that no evil can exist without the Lord's permission. It is a truth also that whatever he permits takes place through the agency of evil spirits, and that he would not permit it, were not man so evil that without evil he cannot be reformed. It is moreover a truth, that there is no evil from the Lord. In order therefore that the words of the Word may be applicable to everyone [according to his state], they are of this most general character, in consequence of which they become available to each individual. Upon these points I conversed with spirits. - 1748, December 8.

4123.

CONCERNING [MY] REVELATIONS. There are spirits who are averse to anything being said concerning the things revealed [to me], but it was replied that they are instead of miracles, and that without them men would not know the character of the book, nor would they buy it, or read it, or understand it, or be affected by it, or believe it - in a word, that they would remain in ignorance [of the whole subject] nor would wish to hear anything respecting the interiors of the Word, which they regard as mere phantasies. Such as are simply men of learning will for the most reject them. - 1748, December 9.

4124.

THAT THE KINDS OF CONJUGIAL FELICITIES ARE INDEFINITE. Some time ago, while in an intermediate state between waking and sleep, I had a manifest perception, that the universal genera of conjugal felicities are indefinite. This was related to spirits, and it was said that the truth on this head can never be perceived and acknowledged, but in an interior state. Wherefore some of them were remitted by the Lord into an interior state, and thence spoke with me, saying, that they indeed apperceived the genera of the felicities of conjugal love to be indefinite in point of number. - 1748, December 10.

4125.

CONCERNING THE MEMORY OF SPIRITS. If it were permitted to spirits to be in corporeal memory, they could not possibly be among other spirits, for then evil spirits would immediately know whatever of evil anyone had thought or done; for all ideas are communicated in the other life. Thus they would bring forth from his memory nothing else than evils and falses, and thus would rush upon him and continually infest and torment him. Wherefore the Lord alone knows what man thinks and does prior to his becoming a spirit. - 1748, December 11.

4126.

CONCERNING THE FACE OF A MONKEY. There appeared to me the face of a monkey, and it was said that those are of such a quality who apply to themselves what belongs to others, in order to deceive them. In the other life spirits can impersonate anyone, and present not only the idea of the man, but also images or representatives of his speech and



other things, as also whatever anyone may be inclined to favor. - 1748, December 11.

4127.

CONCERNING THE HELL OF THE UNHAPPY. Being asleep, I was infested by a certain one who was changed into a kind of nondescript monster, composed of a body at once human and bestial, and distinguished by other frightful features which cannot be described. From these, and other things of like nature it may be inferred how the evil, in an interior sphere, are infested and tormented.

4128.

Angelic spirits then subsequently spoke with me in my sleep by means of representations, but the representations were such that I clearly perceived them while asleep, in their entire series, and what they signified, so that I was myself altogether in the same speech, which, however, was not properly speech, but vision, accompanied with a manifest preception of the object in its reality. It was thus indicated why those direful sights were seen by me, and such things suffered. The spectacle was sufficiently prolonged in duration, with a clear perception, and I answered by a like intuitive speech. But when I awoke I could not understand a single item [of what I had seen], still less declare it. I wished to recall it, but could not, because they were such things as do not fall under the sense that is expressed by speech; but I learned from them what is the state of the blessed in an interior sphere, namely, that their communication with each other through the representatives of interior thought is such as cannot be described; wherefore their felicity is supreme, since similar things are conjoined with the perception of felicity, which is something that is absolutely unutterable. - 1748, December 22.

4129.

THAT EVIL SPIRITS ARE BOUND TO OBEY. While speaking with myself, or thinking with myself, concerning the import of the word rib of which the woman was built, evil spirits spoke and thought with themselves precisely as I did. Shortly after they said that they had done so, and yet that subsequently to this they acted in opposition to me. Hence it was given to know, that while the Lord rules the thoughts and

speech of man through the angels, evil spirits cannot but think in like manner, and that then they know no otherwise than that it is from themselves. The case is similar with the preacher of bad life, when he commends what is good; evil spirits think and excite the same, but when the preacher is in his true life, then evil spirits have the ascendancy. Thus it is clearly manifest how the evil bring forth good things. - 1748, December 29.

4130.

CONCERNING EVIL SPIRITS. That evil spirits did continually and for a long course of years, by cunning and malice, by deceits, threats, and innumerable machinations, labor to destroy the interior things of the Word, which machinations, from their long continuance, I am unable to describe in detail, [was matter of distinct observation].

4131.

I observed moreover, that spirits and angels are never able to discover or utter anything of truth from themselves; as often as they were left to themselves, with a view to such discovery, they were wholly incompetent to it. Whatever they lay hold of, it is not truth, as, for instance, in respect to the interior sense of the Word, they were never able to discover it of themselves, and when the spirits were sometimes indignant, I perceived that it was in consequence of this inability. The case is the same with a man, who is never able of himself to do anything good or to think anything true, though it seems to himself that he does, but the impression is false; as when one trusts to his own prudence, he thinks the result to be due to himself, and yet it tends to evil, if not in the life of the body, as it seems to him, yet still in the other life. It hence appears evident that all good and truth is from the Lord. - 1749, January 4.

4132.

The state of spirits and angels is, in general, a state of comparative sleep, for since they are in the present [instead of the past or future], they distinctly perceive things as present [like one asleep], but he who sees all things from eternity, and the series of all results, is in a state of wakefulness, which fully holds of the Lord alone. That it is a sleep was shown me from the circumstance of my falling into a sleep with them, in which state I supposed that things were really so and so, when yet it was

afterwards given to know that such was not the case. Thus spirits and angels can of themselves do nothing which is good and true. - 1749, January 7.

4133.

THAT THE THINGS WRITTEN BY ME WOULD APPEAR HYPOTHETICAL, AND MARKED BY BLEMISHES. While in a delightful dream, I seemed to be present at a great entertainment, and after a time to be clad in very white hair-cloth, but without any other garments. Prompted by an emotion of shame, I went out in order to put on additional raiment, and seeming to myself to be forbidden to assume one of a dark gray color, I handed another to a servant [ut stalla saxer]. <sup>69</sup> They arrayed me with this, which was of a slightly yellow color, with long sleeves, the right marked by spots. Having awoke I spoke concerning the dream with the posterity of the Most Ancient Church, who were above the head, inquiring as to its signification. They supposed the import to be that the things written were not to be confirmed, as I was doing it, by parallel places, but that if left naked [or simple] it would be as if clothed with the very white sackcloth, whereas, if confirmed by so many [parallel] sayings, it would be as if clothed with the other garment. But it was said and shown in various ways that it ought to be managed in the mode I had adopted, for the world is such at this day, that it altogether prefers such a garment to the hair-cloth described. It was shown that the yellow color of the garment signifies that which is hypothetical.

4134.

It was shown moreover by various spiritual representations, how they would look upon what was written if destitute of the parallel confirmatory matter which was now to be read. These spiritual representations were effected by a pure light, variously radiating, so swiftly and beautifully as if it were something spiritual, and that too by rapid changes of form, one spiritual form passing into another in a wonderful manner. Spiritual speech, however, is representative, expressing spiritual things. - 1749, January 9.

4135.

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<sup>69</sup> A Swedish phrase, of which we are unable to ascertain the import.

There was shown the right part of a human back naked about the arms, by which was said to be signified, that that only is to be shown at present, because the Most Ancient Church alone is treated of, while yet the Word is such as to represent the anterior parts of a man, because it embraces everything in the universe, both in heaven and the earths, from eternity to eternity, each one in particular and everything in each [singula in singulis]. - 1749, January 9, which things are anterior.

4136.

CONCERNING THE PULSATION OF THE HEART. It was given me to feel, with the utmost distinctness, the pulsations of the heart in the occiput. The pulse of the heart of the spirituals is rapid, vibratory, and strong; that of the celestials is slow, tacit, and non-vibratory, almost like the pulse of the human heart. The momentum of the spiritual pulse is to that of the celestial as two and a half to one. The reason is, that the celestial pulse is continued through the spirituals, and thus issues from the celestial. - 1749, January 10.

4137.

HOW THE CASE IS WITH EVILS AND FALSES. Whatever at any time flows from the proprium of angels, spirits, and men is evil and false. They can never produce anything, not even the least particle of goodness and truth. Just so far as they are left to themselves, just so much of the evil and false is produced, therefore so much of misfortune or disaster, which if it does not appear at once will yet manifest itself afterwards. As far [on the other hand] as anyone acts from the Lord, so far is he in the production of goodness and truth, because the Lord is goodness and truth. Hence it appears from whence flow evils and falses; for the evil, however much they may will it, cannot do good; thus in general as to alls and singulars. - 1749, January 11. It was most distinctly perceived that the fact is as now stated.

4138.

CONCERNING MISFORTUNES. I perceived that no disasters or fortuitous evils, as they are called, can happen to a man with whom the Lord is: for when by the agency of evil spirits who were present, a restive horse threatened injury [to his rider], those spirits were suddenly cast down. They that were with me observed, that from such things it might

be perceived what kind of spirits they are who bring misfortunes with them, which was afterwards confirmed. - 1749, January 14.

4139.

CONCERNING EVIL SPIRITS. It was perceived why evil spirits are more cunning than the good, or the sons of the kingdom, and why the evil assault and the good only defend or resist; namely, because the evil think nothing but evil and how to injure; in this consists their delight, but never in good. - 1749, January 22. THAT SPIRITS THOUGH ABSENT MAY APPEAR AS PRESENT. I have thought in connection with spirits concerning the fact that spirits may appear present though at a great distance remote, and that they operate as much in the presence of others as if they were actually there, nor can it be believed to be otherwise, as their presence is felt. The case is like that of the sound of the lips on the ear of one at a distance, in which the perception is as if the speaker were present to the ear, while yet it is merely the sound made by the throat and tongue [of one who is more or less remote]. So also is it in regard to the sight which extends itself into the distance, while the eye remains in its place. Thus it is with thought which can expatiate abroad in the universe, although its seat is in the human brain; for thought affects one as sound does the ear, and where the thought is, there the spirit is supposed to be. It is, however, an appearance, for place cannot be predicated of thought, but only of the organic substance from which thought flows; and because thought affects [the percipient], nothing else is believed than that the spirit itself is locally there. It is therefore an appearance, although the effect is the same as if there was an actual presence. - 1749, February 2. CONCERNING THE NEW CHURCH CALLED ENOSCH. - [Gen. iv. 26]. Certain persons spoke with me who were of the church called Enosch, Gen. 4:26, and spoken of in the end of that chapter, which church held charity as the principal point of faith. It was perceived that they approached very gently, near the head upwards, and that they spoke modestly, saying that they lived in charity, among themselves, and performed offices of friendship to others, but that they did not think so very much concerning the Lord, though still something; from which it appeared that their charity was the charity of friendship, and but in a slight degree the charity of faith. They live in quiet, and like good citizens, causing inconvenience to no one. - 1749, February 4.

4140.

THE SPEECH OF ANGELIC SPIRITS. THE THOUGHT OF ANGELIC SPIRITS. It is scarcely possible to describe, even in the most general way, how it is that ideas are variously bound or tied to things, and that they inhere in things, which things are a kind of vessels or centers, from which are numerous issues like rays from the sun. If a thing true and good be assumed, then that truth and good may be represented in a variety of ways, and their ideas may be with them, and in them, and thence diffuse themselves into many other things. Representations also may be formed in which and to which ideas may be annexed, as white or golden candlesticks, variously decorated with representative ornament. Thus, for example, a candlestick so formed may serve for a subject or vessel from whence may flow innumerable varieties of other subjects represented at the same time. From whatever affection they think, as from a sigh, from a laugh, and so forth, in that thing there may be latent multitudes of other things simultaneously present and inhering; for each thing of the kind, as a laugh, for instance, exists from many causes, and in these causes inhere also, as a formative power, the causes of causes, which are unknown to man, and can never be explored. There are moreover formed from things various and multiplied spheres, as various spheres of goodness, with their own light, with the tempering of light, which exists in innumerable shades and degrees. Such spheres are produced also by means of affections, and the countless forms of affections; as also by the bare cogitative or ideal removal of those things which it is desired should be absent, and which accordingly recede. In this manner the spheres of objects and of representations are tempered, so that it is ineffable to what degree these varieties exist; indeed they may be called, as to number, indefinites of indefinites of indefinites. - 1749, February 12. Thus, for instance, Ps. 144:12, "That our daughters may be as corner-stones polished after the similitude of a palace;" daughters here stand for goods, which may be represented to and by angelic ideas to the very life in innumerable particulars, but not otherwise.

4141.

CONCERNING EXCREMENTS. I saw how those female spirits who had lived in pleasures labor in vile excrements. Those filthy bodily

excrements they continue to void, and it was said that they greatly delight in them, or that they were pleasant to them, for [corrupt] pleasures are turned [in the other life] into such things. Others, however, do not feel this delight [from such a source], but on the contrary something offensive and revolting. It was said that those of this class, whether males or females, are they who from assumed principles, prefer voluptuous enjoyments to all others. - 1749, February 14.

4142.

CONCERNING MANSIONS. I have sometimes observed in sleep that in my garden at Stockholm there were various mansions of doves near the earth with stone entrances and enclosures and chambers of beautiful construction within. I wondered that there were such things in my garden and yet I had not known it; and that at a different height [above the earth], to which it was necessary to ascend by ladders [a similar sight was to be seen], and the same also at a third elevation, where were shepherds, meadows, and groves. During the last night also I had a vivid perception in a dream of a mansion near the earth in a garden in which was a chamber that I saw, and with the tenant of which I spoke in my dream. On awaking I spoke with the spirits around me, who answered me as if being themselves in a dream. Near the earth were artisans with whom a conversation was held concerning a census. - 1749, February 16.

4143.

CONCERNING THE MATERIALS OF WORDS. It happened that when I took certain words from my collection to insert them in what I was writing, and when for that purpose I took but a single word from the things which were not in my memory, there then occurred a change of spirits. Other spirits succeeded, and the former complained much and with no little lamentation that thus they could not be present but were driven away because something foreign had occurred to me. The reason was, that spirits succeeded who indulged in words, or the materials of speech, while the former were accustomed solely to thought. I was thus taught by experience that owing to a mutually contrary sphere these two classes of spirits could not be present together; for those who inhere in the materials of the Word take away the faculty of thinking from those who wish only to think. But the angelic spirits removed them, because they are within the sphere of thought and thus control the interiors of

thought. But spirits wished to control the exteriors of thought, which power is now taken from them, because they act by persuasions. - 1749, February 17. Hence it appears that rational spirits cannot be present together with scientific, and that they are altogether distinct from each other.

4144.

CONCERNING PROPRIUM. Spirits are indignant and complain when they perceive that another leads them. As soon as they observe this it becomes intolerable to them. Yet they care nothing for it when they do not observe it; they then think that they lead themselves, or that they think, speak, and act from themselves. This sometimes happens even when they are led by others, and the fact is shown them; but they cannot bear it even when they observe that the teaching is from me. Thus it appears how difficult it is to persuade them that they do not live of themselves. Altogether different is the condition of the angels, who do not wish to think, speak, or act from themselves. - 1749, February 19.

4145.

CONCERNING THE MOST ANCIENT CHURCH. There was to the Most Ancient Church an internal respiration, thus from the internal man, who was in consort even as to the external with spirits and angels. But afterwards the way was closed, and the respiration became external, wherefore all communication, speech, etc., with spirits ceased. - 1749, February 19.

4146.

THE DISCOURSES OF ANGELS FALL INTO SUCH REPRESENTATIONS AS ARE IN THE WORD. It was sometimes shown in sleep that the spiritual angels in conversing together said, that the things written by me were not true, or to that effect. I then seemed to myself in sleep to be guilty of scortation and even of adultery; the import of what they said being thus represented in dreams. From these and similar things it may appear, that angelic discourses fall into such representations as occur in the Word, nay into such terms as are found there; which is confirmed also by the circumstance, that it was given to know the fact, as after a sleep thus infested I thought it and they then acknowledged it.



4147.

So also I was prompted to bite my tongue when they thought against interior things; and other things of like kind.

4148.

That dreams, when representative, are from this source, may be readily inferred. - 1749, February 21.

4149.

THAT HOLY TRUTHS ARE TO BE FOUND IN A CERTAIN PLACE OF THE HEAD. When angelic spirits spoke respecting the circumstance, that it was not the true internal sense which was written in those days, or in that day, it was given them to inspect whether the assertion were true. They made their researches deeply and profoundly, and with a clear sense that the truth was then in a certain region, to which the thoughts penetrated, in the left side of the head, where are truths and falsities, just as in the right side of the head are cupidities. It was, as I remarked, a certain place in the left region of the head, and it was said to them that they should search there, which was done [and with the result described]. Hence it may appear that certain truths and falsities are to be found in certain places on the left side of the head. I wondered at this, but could come to no other conclusion, but that such is the fact; so that truths and falses have their own places in the head. Where the false exists then that part of the head is indurated and is pained even to torture when inspected or explored by angelic spirits, but when truths exist, then the part is soft and free from pain, and may thus be inspected by angelic spirits. - 1749, February 21.

4150.

CONCERNING SPIRITS WHO THINK [MUCH] OF THE FUTURE.

There are spirits who ponder upon the future, which they do from a habit and nature contracted in the world. They appear with a broad face, but it is not properly a face, but barely the broad area of a face, which becomes narrow in proportion as the area is narrow, nor is there aught of life in it; it is, as it were, simply a certain wooden something; neither do they speak but only think. By their means the sense of a man becomes so general that he thinks of nothing distinctly, and thus the mind remains

indeterminate. Such is the state of those who give way to prevailing thoughts of the future, and thence become [mentally] emaciated, and void of understanding. - 1749, February 22.

## 4151-4200

4151.

CONCERNING A WONDERFUL [KIND OF] INFLUX. I dreamed of being in the house of a Count of the equestrian order, with a certain one who stole from me the counterpane of my bed, together with the bolster [stora bolstert], as also a cloak lined with wolf-skin, and another long skin of the same kind. I spoke to the person - it was Carl Broman - who took these things, and he said he would restore them. He supposed it was lawful for him to take them on account of a law passed; but being suddenly angered I said he ought [at once] to restore them, but if he would not he might have them, for I was present all the time, sick, and thus he had no right to take them away. Having dreamed all this, when I awoke I thought over the dream and I heard above me those who followed one after another saying [some of them] that it was just, [and some] that it was not, but they were respectively in an idea altogether different, and in a dream totally unlike. They also remarked that their entirely dissimilar ideas flowed in in this manner and said moreover that the bolster in the dream signified to them a blessing that the long wolf-skin was a sabbatical rest of blessings and so on; and yet the discourse of the one party flowed in with me in this way, and agreed altogether with the discourse of the others.

4152.

I spoke with them, saying, such an influx could not be an influx of correspondences, but something altogether different. It was perceived that by modes or dreams utterly unlike similar results might take place, and that the influx of correspondences was still different, namely, that spiritual things would flow into natural and be represented by them, as love by heat, understanding by light, and so forth, which correspond. But the influx spoken of is such that it could never be known from the natural what was in the spiritual; and thus it was an influx of a wonderful character.

4153.

Hence it may appear how it is that angelic influx is so diversified as it flows into various objects according to the qualities of the recipients. Thus too it may appear from different experiences that the angelic discourses falls into various representations, as biting the tongue, and the like, and hence too it is evinced, that all and singular things of the thoughts flow in, although by reason of their multifarious dissimilitudes it would not so appear. - 1749, February 25.

4154.

CONCERNING SOCIETIES. There exist in the other life societies corresponding to everything which can ever enter into the thoughts of man and into his concupiscences. As to the thoughts, let an example be taken from this, viz., that when I thought concerning any subject that was not clearly ascertained, but was hidden [as it were] in the Word, as concerning Noah's ark, then there were societies, (1) of those who thought of nothing else than whether it was to be ascertained at all: (2) of those whose concern it was whether it was true; (3) of those who inquired whether it might be divulged. Those were most numerous who sought to know whether it was, and then those who inquired whether it was so, of which last there were very many societies. As soon as the question came up whether it was so, they wandered into innumerable conjectures, yet still in such a way that they roved about in externals only; upon the quality they did not enter. There were very many societies of these which were dissipated for they hindered the seeing what the thing was; they inhered everywhere in this, viz. whether it was, and while thus engaged turned to whether it was so, yet still [back again to] whether it was, and [then once more] whether it was so; wherefore these last mentioned wandered about on the surface of the skin. (4) There were a great many societies which conjectured from their proprium, one in this way, another in that, in a long series. (5) There are societies which do not wish the truth to be detected, some from resentment that they cannot be supreme, some from unmercifulness, some from indolence, some from a desire that others should make the investigation by their own efforts, as themselves do theirs. Others again desire that one should be kept in trying, with no other end than that simply of trying, in order that the man or spirit may despair, become enraged, and precipitate himself into every evil and insanity. With these I spoke, saying, that such an end was diabolical, since mere trials determine nothing to any useful

purpose; besides various other things concerning ends. But others had wholly different views. (6) The good, on the other hand, desire to know the truth, desire to teach, desire to have the truth open to all, being mainly anxious to unbosom themselves of all that they know, and to free others from trial and its consequent evil. Thus there are innumerable societies. - 1749, February 26.

4155.

CONCERNING INUNDATION (OR WHAT IS MEANT BY A FLOOD IN THE WORD). From experience I have been permitted to learn what a flood or inundation is; it is twofold, of cupidities which are of the right side of the head, and of phantasies which are of the left. When man is kept by the Lord, so that the societies of evil spirits do not enter, he is then exempt and elevated from the influx of such societies; but as soon as he is immersed into the [sphere of] such societies, the sphere is as an inundation, for the man becomes like those who are in it; he, in like manner with them, is indignant and angry; he thinks, despairs, desires, in like manner: but in proportion as he is withheld from the sphere, or from those who are in it, he is, as it were, on the bank, or shore, or in safety, thus more or less. The inundation is experienced either on the left side of the head, where things of the understanding and thought reside, or on the right side where the things of the will or the cupidities reside; thus he is inundated in proportion as he is immersed. This immersion, which is compared to waters, takes place, with indefinite variety, sometimes much as to the left side and little as to the right side of the head, and vice versa. These things I know from experience, for I was kept out of the inundation for a time while other spirits were in it; afterwards I myself was immersed, and I perceived the likeness of an inundation. This is the case with temptations. - 1749, February 26.

4156.

CONJUGIAL LOVE. Conjugal love was represented near the scene of Paradisaical joys, by adamantine [or diamond-like] auras, sparkling as from rubies or carbuncles. There were certain ones present who were but little known to me during their bodily life, and to whom when conjugal love was thus represented, they said, under the influence of the admiration prompted by the delicious sweetness of their sensations that by no idea could such exquisite delight, such a diamond life, be

conceived of, or its many unutterable accompaniments which thrilled the soul to its center with bliss. Such was there the representation of conjugal love. I afterwards conversed with one that was present, saying, that conjugal love flowing from the heavenly marriage, thus from the Lord and from his compassion towards the human race, was the principal and fundamental of all the loves by which the celestial societies are distinguished, and he could not but wonder that the human race is ignorant of it, and cares scarcely at all about it. - 1749, March 1.

4157.

CONCERNING A CERTAIN FEMALE RESUSCITATED. A certain female, known to me while she lived, was in the other life, and I spoke with her about four or five weeks, if I mistake not, after her decease. Her condition was like that of others. - 1749, March 1.

4158.

CONCERNING THE RICH AND POWERFUL. I knew a certain person who was among the most powerful when he lived in the world, and who is now among the happy; also another who ranked among the most wealthy, who is likewise among the happy. I knew them both in the life of the body. Thus power and riches avail not to prevent their possessors coming into heaven. - 1749, March 1.

4159.

CONCERNING THE SIGHT OF SPIRITS. It has been evinced to me from a multitude of proofs, that the sight of spirits among themselves is so exquisite that they have no other idea than that they clearly perceive others, and also themselves, and that they even have the sense of touch. Examples are numerous; as that while I was myself in that state I really saw and touched spirits, just as it I had been awake, with all the sensation of sight, hearing, and touch. Spirits indeed oftentimes affirmed that they clearly saw themselves, their garments, their body, their hands. They frequently said also that they saw representations as in the brightest light, when I was permitted to make them, and that too so distinctly that they perceived every item; yea, even those who were in an interior sphere saw in like manner from barely a general kind of thought, which included many other things that they perceived; not to mention that I have seen spirits themselves more, I presume, than a thousand

times, their faces, their bodies, and their representative creations, as in the light of day, besides [seeing them] in their habitations, etc., etc. - 1749, March 5.

4160.

CONCERNING A CERTAIN GOOD SPIRIT. A certain female known to me in the life [of the body] was, in the other life, enabled to be among the blessed after the short space of a few weeks. She was in the society of the blessed, and it was perceived that her interiors were open, and that she then felt and perceived everything justly, to say nothing of other particulars. She was in the midst of paradisiacal scenes, and on beholding them said, that this was not to be happy, but that true happiness was something more interior, at which the spirits wondered, as did the angels also at perceiving that she acknowledged the Lord from an interior principle. - 1749, March 5. She was from among those on earth who lived in riches, splendor, and rank.

4161.

CONCERNING THE PROPRIUM OF SPIRITS. There were spirits with me who, from their proprium, wished to direct what I should write. They were of a quality scarcely to be described. They limit the ideas in such a way that I seemed to know nothing of what would be of advantage and what would not. They take away all extension of thought, narrowing it in such a manner that scarcely anything [general] can be known. They take away from other spirits all freedom, and all the delight thence arising. In a word, they are closed [as to their minds], so that there is scarcely anything of life in them; they know nothing, and yet desire to know everything, being, as it were, a kind of wooden entities. They bring a man into bondage, nor leave him any freedom; they wish to occupy and possess him, when yet so long as man is in consort with the angels everything is free, and he has extension of thought, and is enabled to know what is good and true; but with these everything is the reverse. - 1749, March 5.

4162.

CONCERNING EVIL AND THE PROPRIUM. I perceived that man is the cause of evil, which appears from this, that it is an eternal law, that man should seem to himself to enjoy freedom, so that nothing should be done

[by him] contrary to his will, as otherwise faith could never be implanted. Faith is implanted in the full exercise of freedom, never by force, compulsion, fear, or miracles. It hence appears that since, by an eternal law, it shall seem to man that he enjoys [entire] freedom, he is himself the cause of his evil. - 1749, March 7.

4163.

HOW SPIRITS RECOLLECT OTHERS. It was shown to me how vividly the idea of persons known in the world is recalled. There was a homicide thus recalled to mind by his relative and so distinctly that I saw him just as he was in the world, and that too twice or three times. He was addressed by his kinsman whose money he had had and did not return it to him, about which he complained, and in regard to which he spoke with the surrounding spirits. From the answer the angels could clearly perceive what his intention had been, and that he had appropriated the funds to himself or otherwise disposed of them. From this experience it was obvious to me how spirits retain the recollection of others, and that it is as vivid as if they still lived in the world, and that when a communication of ideas is given, the same person is at once made to be present to several, as was done [in this case], and that too most easily in the same moment, and standing either close by or at a little distance according to their position, as happens in the other life. It was moreover made manifest, that angels immediately perceive from one's response what kind of intention he had, so that nothing is concealed. - 1749, March 8.

4164.

CONCERNING THE RECALLING OF A MAN'S STATES. I saw and heard and perceived that evil spirits are remitted into the state of their infancy and childhood, and then described as to their quality at that time. Hence it appeared, that everyone of a man's [former] states may return and be re-induced upon him, and that by all his good states his evil ones may be tempered. - 1749, March 9.

4165.

CONCERNING THE INUNDATION ARISING FROM EVIL SPIRITS. I have often experienced that I was withheld, and, as it were, elevated, that is, towards interior things, thus into the societies of the good, and in this



manner kept from evil spirits. I have also perceived and felt that if I had been let down but a little, the evil spirits would have inundated me with their persuasions and false and evil principles; I also perceived that in proportion as I was let down, they did inundate me. - 1749, March 9.

4166.

THAT SPIRITS HAVE MORE EXCELLENT FACULTIES [THAN MEN]. Of what quality the ideas of spirits are, compared with those of men, may appear from the fact, that spirits are [emphatically] in thought. A man can think in a moment what he would be unable to utter or write in the space of hours. In that thought are spirits, not like man's, an obscure, but a distinct thought, in which things are seen as when one sees in a picture everything simultaneously represented to him, for spiritual representations, such as cannot be described, are adjoined. In a word, a single obscure idea is made clear by means of many representative and intelligible ideas that are set forth by spirits. Angelic spirits employ comparatively still more illustrations, for as is a man compared to spirits, so is a spirit compared to angelic spirits, and so are angelic spirits compared to angels. - 1749, March 10.

4167.

CONCERNING THE NATURE OF SPIRITS. Inasmuch as it is not permitted to spirits to use the memory of particular or material things [particularium], there are interior memories - which however cannot properly be called memories, but rather faculties of the memory of particulars - corresponding to the quality of the man when he does not think from this material kind of memory; man in fact often thinks in this way, though he is not aware of it. Still the memory of particular or material things is the plane from which he is enabled to do it, since the very faculty of thinking is from that ground. Such are spirits, and thus are they more excellent than man. They are with man, so that they think from his memory, because they are faculties and potencies, and then they know no otherwise than that they are the man, and that the particulars of the man are theirs. This I have learned by a multitude of experiences, having spoken with them and been assured that the fact is so. They indeed resent the idea, and suppose that all the particulars which they utter are their own, but when the truth was demonstrated, and especially that they spoke in my own language and that they knew all

the languages which I know, and were ignorant of all of which I am ignorant, they became silent under the force of conviction. The memory of man is their ultimate plane; of this they were convinced from their being told that if they were with the insane, they also would be insane; if with the intelligent, that they would be intelligent, and yet would think everything to be their own. In a word, the life of man's first principles is with them, and according to that life they reason, which life when it flows into man's memory excites similar things, as was clear to me for many reasons. The life of their cupidities excites cupidities, and these lives appear as instinct. - 1749, March 11.

4168.

Speaking with spirits on this subject they complained that they could not recall the memory of particulars; although they had them stored up, yet they were not permitted to bring them forth, as in the case of a certain one who was eminently skilled and accomplished in the knowledge of the Greek language, of whom it was asked, what need of such things in the other life? are they anything more than the mediums of intelligence? and when [the clear light of] reason is enjoyed, what need of mediums? But it is wonderful that even when their past life is recalled to memory [by the Lord], what they have done and what they have said, they recognize it as nothing else than the effect of a powerful memory, just as if they were in full possession of the memory of places, actions and words. - 1749, March 11.

4169.

CONCERNING INFANTS. There are certain and numerous societies which have the care of infants. These are principally composed of such of the female sex as loved infants most tenderly in the life of the body. Infants which are of what they call an upright nature and which are beautiful, they dedicate in a certain way to the Lord, and they are accepted; which was both said and shown to me. - 1749, March 12.

4170.

CONCERNING LUKEWARM THINGS. The reason that lukewarm water causes vomiting is, that lukewarm spiritual things are of the same quality; for spiritual things have such an effect upon natural things, which was remarked to spirits and angels, and they confessed that it was

so. When I was thinking of lukewarm water, and at the same time of spiritual lukewarmness, there were spirits present who seemed, as it were, to vomit, from which the nature of the influx may be perceived. - 1749, March 12.

4171.

CONCERNING FAITH. There was a certain one who, while he lived in the body, held as a principle, that faith [alone] is saving; as, for instance, the faith of the Athanasian Creed, which is taught to children. This person spoke with me on the subject of faith, and I asked him what else faith was than science and knowledge? what it amounted to, except as it related to use to the use of a man's being made good; and that as it was nothing else than [bare] science, one would be insane to think science alone or knowledge could save, since all knowledge is in reference to the end of a man's becoming good. Still more insane would he be who should imbue himself with such notions, and make them the principles of his faith. Light was granted him to perceive the truth of this, and he confessed it before others, saying that he had been deceived, and that faith [of itself] was nothing, except so far as it made a man good; that is, except so far as it could be made the means of endowing him with charity. - 1749, March 12.

4172.

A certain one said that he had in himself nothing good; and thus could not be saved. It was replied, that he ought to have a true faith that every good was from the Lord, and that thus he might be gifted with charity. It was hence evident that knowledge ought to precede, that is, [a knowledge] that all good is from the Lord, and that unless one has knowledge, he is not endowed with the charity of faith; thus the knowledge of truth precedes. - 1749, March 12. It was farther said that one could know that all good is from the Lord, but that he cannot have faith sincerely to acknowledge this, unless he has charity; from charity the acknowledgment may be made, but not from faith without charity.

4173.

CONCERNING USE. I conversed with spirits concerning use. They were indignant that I had so much to say on this subject; but it was said in reply that use is all in all - that in the world, in a kingdom, the main

question is in regard to use; and so in respect to a man [we ask] what use does he subserve? If he is not useful he is rejected as worthless. How much more then in the Lord's kingdom, where use is everything. There was then represented, according to the ideas of angelic spirits, a sphere as an aura of uses, and it was said that in the Lord's kingdom there is nothing but use. [One of the above mentioned class] being in such a sphere began to hurry away, saying that he could not respire there. - 1749, March 12.

4174.

CONCERNING THE ANTEDILUVIANS. Being [duly] guarded, I was led towards a mountain where are the antediluvians. When approaching the mountain I encountered a sensation of cold, which invaded the lower region of the back. The cold of that place signifies the extremest perversity. The mountain itself was formed from their phantasies into a hollow-curve surrounding them, and within which they abide. Upon speaking with them, they said that they thought much respecting [the being of] a God, but had persuaded themselves that no God existed, but that men were gods and thus that they themselves were gods, an idea in which they confirmed themselves by dreams. All this they declared with the living voice. They moreover suppose themselves to dwell in forests. - 1749, March 13.

4175.

CONCERNING THE BEAUTY OF CONJUGIAL LOVE. There was seen presented to my sight, but in a very small degree, and veiled from full view, as it were, by a kind of cloud, an exquisite beauty, accompanied with a perception that it was the beauty of conjugal love. It was perceived to be such by virtue of a certain affection imparted, and scarcely anything else can be said of it than that it was beauty itself; for conjugal love, that is to say, the very essential principle of this love, gives itself the form of this superlative beauty affecting the mind to its deepest recesses; indeed all beauty is from this source. I beheld also the quality of its representations, which were various cerulean rainbows and golden showers. - 1749. March 19

4176.

CONCERNING REPRESENTATION, AND THE GLORIFICATION OF THE LORD. It was given me to relate whence and what was a glorification of the Lord, but still so that I represented in an orderly way certain beautiful birds, how, when hungry, they fed upon grains and crumbs of bread, and then had recourse to such grasses as they relished, and to sand or gravel, and then drank. They have also mutual love and endearments with each other, and while in these things feel the delight of their life; afterwards they rest awhile until that delight diffuses itself throughout the nerves, and then they begin to sing most beautifully, prompted by the quiet serenity which they enjoy. All this it was given to represent in order to the life, for the representations were as if living. The angels then perceived all these objects in a celestial and spiritual sense, not being as representatives to them, but as conveying a deep celestial meaning, and in this perception I also shared. Thence it appeared what is the quality of the glorification of the Lord, and what the nature of representatives among the angels. - 1749. . . .

4177.

CONCERNING THE GUARDIANSHIP EXERCISED BY CERTAIN SPIRITS. I saw a certain one who had been thrust by evil spirits to some distance downwards, when there appeared an angel floating above him, by whom he was delivered; and it was said that this was a sign that the good are delivered from the evil. - 1749, March 22. CONCERNING WOOD-CUTTERS. Some remain in this employment for a longer, and some for a shorter time. While they are cutting wood it appears as if somewhat of the Lord was under the wood, wherefore the wood denotes [what they regard as] merit, and the more there is of the Lord in the wood, the longer do they remain [thus employed], but when it begins to disappear, then their vastation draws to an end. At length when nothing more of the Lord appears, the vastation is then wholly complete, and they are taken up to heaven, as I have myself seen; where however they fluctuate for some time between truth and falsity. - 1749, March 22.

4178.

THAT THERE IS NOTHING WITHOUT A CAUSE AND AN END. It was manifestly perceived that nothing, not even the least thing with man, either in his action, speech, or thought, can exist without a cause, nor any cause without an end, and as the Lord is himself the End, and from

Him are all and singular things that are, it is impossible that anything, however minute, should exist without an end in the cause. - 1749, March 23.

4179.

CONCERNING CERTAIN ACQUAINTANCES. I was surrounded during the whole night by those who were known to me, and while I slept I was present with them, and in the midst of them, and spoke with them under the semblance of other persons than they really were. On awaking they were detected as being those with whom I conversed. I dreamed twice that I came to a temple that was overthrown, where only the ruins of altars remained, and as I came into the midst of one of these masses of rubbish, I perceived myself beginning to sink, which occasioned a thrill of horror (:hissna). <sup>70</sup> lest I should be engulfed below, which caused me to awake. The dream signified the condition, at this day, of the magnificent Temple of the Lord, His own Word, of which there only remains such ruins, and these so liable to fall and sink. - 1749, March 26.

4180.

CONCERNING THE JOURNEYING OF SPIRITS. When spirits pass from societies to societies and so onwards to their own, they seem to themselves to proceed on a journey, and to come to other and other places, which is now also perceived by me, especially in conversing with spirits in the province of the loins, of the feet, of the soles of the feet, where they said they could not abide, and so go on or seem to themselves to go on, as if on a journey, when yet it is a mere change of societies. - 1749, March 26.

4181.

CONCERNING DOMICILES. Certain acquaintances of mine, maternal ancestors, related to me that they had neat domiciles or habitations where they abode, but which could not be shown to me lest other spirits should get an idea of them. They said that they were given to them, and that they were changed [from time to time], and that they continued there in various employments. They wished to describe them to me, but could not for the reason above mentioned, save that they were such; that

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<sup>70</sup> A Swedish word signifying to shudder.

they were given to them continually; and that they dwelt there with delight. - 1749, March 26.

4182.

CONCERNING USES. These mothers said that my father during the life of the body often absented himself, and they knew not where, but that he always returned with a certain delight, from whence it was perceived that he was sent forth by the Lord to the performance of various uses, among his fellow men now here and now there, because his delight consisted in an active life. It was remarked also that without an active life one cannot be in delight; wherefore after such a mission one returns in a state of delight. - 1749, March 26. It hence appears that spirits are sent abroad with a view to various uses.

4183.

CONCERNING MAN BEFORE THE FLOOD. At a considerable distance above the head were numbers who flowed into my thoughts and held them as it were bound, and thus in obscurity, with the sensation of a strong pressing down upon me. The spirits with me were held by them as if bound in a similar manner, so that they were scarcely able to think except as from their influx, which excited indignation. It was said to me that these were they who lived immediately before the flood, of whom were the Nephilim [giants] spoken of in the Word, which makes particular mention of the living of these Nephilim before the flood. From such an influx as I have described it was discovered that their persuasive principle was very strong, but not equal to that of those who perished. - 1749, March 26.

4184.

CONCERNING THE WORD OF THE LORD FROM ANGELIC SPEECH. Angelic speech is such that every particular of their thought and utterance is alive. They receive in each single thing a perception of life from the Lord; yea, those things which are of the life they exhibit to themselves to the life, as in regard to any affection of the will or of the understanding, they have it before them as if living, with all its accompaniments, with all its soul and body, embracing things innumerable and ineffable, of which with man the idea is most general and, as it were, dead, because material and closed. Thus, for instance,

when an affection is described, the innumerable things which may be thought and written concerning it, are all simultaneously present with the angels, and indeed the interior things of which they are composed in order and series; just as the form of the body, or what belongs to the body, is known at once from the entire form and interior structure of the fibers, vessels, and muscles, with their series and connections, from which the form exists; all which are expressible, as with the angels they are living; such is their thought and speech.

4185.

The Word of the Lord is such that when it is presented by the Lord before the angels, each single thing is alive, so that the dead letter passes into life, with the innumerable particulars that are in each word and each connection of words; wherefore the most general things therein contained are merely vessels or receptacles of such living affections; and that with indefinite variety, and in an ineffable manner.

4186.

It was given me to discourse to some degree with angelic spirits, but not so much; it was, however, sufficient to assure me that the fact is as above stated. - 1749, March 27.

4187.

CONCERNING THE LIFE OF SPIRITS AND ANGELS. Everyone has a peculiar life into which he comes as into his own when he enters the other world; there are societies which are in a similar life.

4188.

CONCERNING THE LIFE OF SPIRITS AND ANGELS. There are genera and species of lives, and societies are distinguished according to differences of life. Everyone has societies corresponding to his life; the general quality of that life obtains among many societies, of which each has its peculiar life. A man or a spirit according to his changes of state is successively in those societies, but in some one society he finds a ruling life in common with his own, into which he, as it were, glides. Without those societies he does not easily pass, if he passes at all, and when he does he is brought back to them again; for without [the sphere of] those



societies and of his own in particular, he finds no delight of life, but everything is irksome and unpleasant. - 1749, March 28.

4189.

THAT THE EVIL, WHO THINK THEMSELVES EXTREMELY SUBTLE, ARE YET DULLER THAN OTHERS. Certain evil spirits above the head who had not, I think, been with me before, acted with subtlety, supposing this to be eminently their character; but it was given to say to them that they were grosser or duller than others; that the more subtle the evil are, the more dull they are. It was moreover said to them that their most singular things or minute constituents were evil, and that they were, in fact, made up of evils. Thus the subtleties of which they were composed, were evil. Those on the other hand who are not subtle may be externally evil, but not so inwardly, consequently they are not so dull. - 1749, March 30.

4190.

CONCERNING THE GENERAL [De communi]. How the case is in regard to generals and particulars respectively, and how there is no possibility of particulars being given without a general, appears from those in the other life, who, when they speak and think, are subject to greater and lesser general influxes, which govern their thoughts and utterances. There are particulars also, which accommodate themselves to generals, beyond the sphere of which the thoughts and the speech can by no means pass, as these generals prescribe limits, and also the quality and the mode in which they shall affect; so that there are generals both of quantities and of qualities. The general of quality is the ruling one, but there are many generals existing together, which wonderfully govern the thoughts and speech of everyone, and everything else in fact. When anyone thinks and speaks within the sphere of generals, it is as if he did it from himself; the effect is such that he does not know otherwise. On the other hand, when one thinks and speaks what is not thus related to a general sphere, then it is as if not from himself; it is perceived and heard as more or less remote from himself, according to the degrees of remoteness of the sphere. It is perceived also, as more or less remote from one's-self, because not within the sphere. Upon all this one is not apt to reflect, but thinks and speaks according to the apparent distance of the sphere. The case is similar in regard to the manner in which one

affects the general sphere; but of this reacting affection much might be said to which I am scarcely competent at present. - 1749, April 1.

4191.

CONCERNING CORRESPONDENCE. Again certain ones spoke within the sphere of angelic spirits, while I was asleep, in consequence of which I dreamed that my father in his life-time had fallen into the water and sunk to a considerable depth, but that I had, lifted him up, and brought him to the shore. Upon my awaking they said that they were speaking of the things which I had written from the Word; the Word with me was represented in the first instance by my father in his life-time; thus their discourses fell into such a representative. - 1749, April 1.

4192.

THE NATURE OF MARRIAGE AND OF THE LOVE THENCE DERIVED. The conjugal relation is such that the love existing mutually between the parties is so intense, that they desire to be one, and each to impart to the other whatever is his own. It is from this reciprocal sentiment, or the wishing to merge one's-self in another, that the love of true marriage exists. From this source all other mutual loves are derived, so far as they involve this principle of mutuality, without which they are such as they are; other love consists in "velle," or "being willing," but not like this in "posse," or "being able." It hence appears that conjugal love is fundamental, and is heaven itself

4193.

On the other hand, those who would fain appropriate to themselves what belongs to another, so as to wish to make it their own, regarding the other as of no account, -all such act from an infernal prompting, for it is directly contrary to the former. Such an one would take away the life of another and all that he has, and make it his own. - 1749, April 2.

4194.

THE PUNISHMENT OF CERTAIN ONES, VIZ., THEIR BEING COMPELLED TO BE AMONG THE AURICULARS. There are some who think themselves to be preferred to others, and that they act from themselves; others of this character are genii. They are remitted among

the auriculars, or those who constitute the cartilaginous skin of the left ear. There they are led by these - and are compelled to speak from them - towards the left ear, which takes place either with a perception and thus resistance, or without much resistance, according to the kinds [of character] to be tempered or corrected. They then speak, as it were, with a certain cartilaginous kind of sound, and sometimes very foolishly. This often happens, and in this manner they spoke with me. Those that are without the sphere of these are in their own eyes highly intelligent - a conceit of which I could not have suspected them guilty. The kind of speech above-mentioned can hardly be described, so peculiarly were the speakers wrought upon; some indeed, upon being restored thence were filled with indignation that they had been thus compelled and had acted so foolishly. - 1749, April 2.

4195.

CONCERNING SPHERES, INSTINCT, AND THE EXCITATION OF IDEAS WITH MAN. Every spirit, and still more every society of spirits, exhales a sphere from itself which is from its principles or the life of principles or persuasions; with the evil genii from the life of cupidities. Thence flows their sphere, which is a sphere, as it were, of instincts, arising from this source, and when this sphere exists, it is a certain operative general principle [commune], which, when it acts upon a man's memory, summons up thence whatever is in agreement with it, and thus the general principle of spirits excites all the concordant particulars from the man's memory; thence spirits speak, and think that it is from themselves, and they also persuade man that what he says is from himself. Where such a sphere predominates, there everything which is excited, though in fact most false, appears as true, and is confirmed. The confirming things which flow forth are very numerous, and of such variety that I have wondered whence they could have procured them, as it were, extempore, when yet it is nothing else than this general sphere which excites them; for spirits as they lack memory, are possessed of a certain instinctive something which acts in the manner described. - 1749, April 2.

4196.

CONCERNING SPHERES. There exist visual spheres, concerning which I have spoken before, of those who constitute the outer skin of the eye, it

is a kind of marble sphere, colored with dark brown. The sphere of those who are more prior in that region is of a milky hue. Above the head are those who are apparently of the most ancient church; their sphere being now exhibited as composed of sprinklings of gold, and anon of flowers both white and beautifully colored but a sphere which cannot be described. - 1749, April 3.

4197.

WHAT WITHHOLDING IS. When I was among those who were vastated or among the infernals, I was everywhere elevated above them, and there destined or withheld, so that there might be a withholding, and then an immission or letting down, and again an elevation, as it were, and again a withholding. - 1749, April 3.

4198.

WHO THEY ARE THAT WOULD FAIN OBSESS MEN. There are spirits who in the life of the body so loved the world as to make it paramount to everything else, and at the same time were bent upon ruling over others, placing in this the delight of their life, and retaining it to their dying day. These spirits in the other life are inclined to obsess man, or to return through man into the world, preferring the dead and defiled things of the world to the spiritual and celestial things which so vastly surpass them. Wherefore, as there are at this day great numbers of such, a deep new hell is prepared for them at some distance to the left which is open and is seen by such, and it was said that it was more atrocious than the other hells. Some of the inmates soared upwards from it, and it was perceived to be a dark and dreary region, and the abode of dragons and serpents. They are known by the circumstance that when they flock thither the point of a spear is vibrated before their left eye, as if it was about to strike it, but it is removed: thus the spear's point is vibrated before the eye, causing a dread of its striking, and then the spear becomes an axis thrust through the loins, about which they are made to revolve, and thus are discerned. Indeed, previous to their coming in crowds to that hell, they appear to be circumrotated lengthwise about a spear [as a central axis]. These are they who would fain return again into the world, and when the leave, such as it is, is granted to this effect, they are prompted to obsess men: from which circumstance arises their direful phantasies, so that in

some cases they are induced to lay violent hands upon themselves. - 1749, April 3.

4199.

Of these, however, there are numerous classes, generic and specific, as some who have loved the world have not, at the same time, made the delight of their life to consist in its good things; and these are not at once prompted to return to it. Others again have loved the world, but they are kept in a state of sleep until the principle of worldly delight is also laid asleep, and the world forgotten; these are the simple, and in some cases the good. - 1749, April 3.

4200.

CONCERNING DREAMS. I dreamt during the night and upon waking spoke with spirits who said that they had been watching around me, and that they had occasioned the dream, and had expressly induced everything that I remembered and related. From this it is still more manifest to me that dreams are from the world of spirits. - 1749, April 6.

## 4201-4250

4201.

CONCERNING THE PROVIDENCE OF THE LORD. I have heard and perceived spirits conversing together respecting the Lord's Providence in the minutest particulars, but what they said cannot be described, for their speech is at the same time representative, involving things wholly indescribable. There are in one idea more things, combined with representations than could be set forth in many pages, and many which could not be described at all. It was then perceived that the Lord's Providence extends to the most minute particulars, but not in such a series as man adopts and proposes to follow, for the reason, that all and singular things are disposed in their own order, and future events are previded and provided, which [at the same time] do not happen as man supposes. - 1749, April 6.

4202.

CONCERNING SPHERES. The quality of the spheres of spirits as arising from dissent, from consent, and from opposite persuasions, is clearly to be perceived. There flows in a general dissenting, consenting, or persuading principle, and all particulars then present themselves as confirmations, so that it cannot be known but that the truth is what it appears to be. The stronger such a dissenting sphere is, the stronger is the persuasion, so that oftentimes I could not otherwise perceive than that the false was the true, and the evil the good. Such a power of persuading is a common or general sphere, and it is such in all the particulars which thus become confirmatory, for the general is in the singulars, or in other words, the singulars derive their nature from the general, with which it is identical. When such spheres were shown me by colors, they appeared gross as if confasciated or interwoven together like the rafters in a roof. In point of color, they were for the most part of dim asure, afterwards verging to yellowish, - from which it appears how great is the density of such a sphere, that has first to be dissipated - and round about something luminously yellow, signifying the sphere of goodness and truth, which, however, is not able to penetrate the sphere of persuasions.

From such swathings or roofings the quantity so to speak, of the sphere may be noted, and how accordingly falsity is diminished in proportion as they are diminished and vanish away. - 1749, April 9.

4203.

It appears from this how deeply and how easily a man may be confirmed in evils and falsities, unless he cordially believes truth from the Lord, and that there are around everyone who is in falsity and evil such dense spheres, which cannot be broken through unless that by a long process falses and evils are previously dissipated. Those spheres appear as in clear day to good spirits and angels, whose spheres can by no means accord with them, as the mutual repugnance prevents their uniting; if they do come together, then those who are encompassed by a sphere of falsity and evil suffer extreme torture; and if by permission the spheres of the false and evil prevail, the good come into temptation and thence into anxieties and anguish; the respiration also is taken away, as one cannot live in the sphere of the other unless by a miraculous tempering of each. There is a spiritual sphere surrounding everyone, as well as a natural and a corporeal one, which latter, pertaining to every man, is composed of an effluvium breathed forth from around him, and which is so abundant as to form a kind of sea round about him, as in fact the learned have established by many experimental proofs. - 1749, April 9.

4204.

CONCERNING THOSE WHO THINK THAT ALL THINGS HAD AN ORIGIN AND THUS GOD IS NOT ETERNAL. Concerning those who entertain this opinion I have already remarked that they are in the extreme limits of the universe, and it was observed that whenever this idea recurs evil spirits pant in breathing and good spirits who are in the idea of time are distressed; those who are in the idea of time cannot think otherwise than by time [per tempus], viz., that eternity itself is nothing different from time, when yet with the Lord all and single things are eternal, and the idea of time cannot accord with the idea of eternity. Those spirits therefore were rendered anxious and oppressed by that idea, pondering as they did upon the origin of the Lord because in the idea of time. As soon, however, as they are elevated above the idea of time all such anxious cogitation vanishes; from which it appears how much of time inheres in the ideas. It was then said and insinuated into

their ideas that they should think whence was the origin of all things, or whence was the origin of nature - whether nature was before the world was created, and thus whether nature was eternal - whether God was eternal or whether nature was - if nature, whence His origin, since the lower cannot be the origin of the superior, but on the contrary exists and subsists from the interior or superior, as otherwise the lower world would not be at all. There must be a cause of all things, a cause prior to the thing caused; of every cause there must be an end, the end must be prior to the cause, and thus everything must be from Him who is End itself, the first and the last, thus eternal; that is to say, everything must be from God or the Lord. By this idea the impression was conveyed that whether nature was eternal, that is, without origin, or whether the Lord was, anxiety ought at any rate to be put to rest. - 1749, April 9.

4205.

#### CONCERNING THE HATRED OF THE EVIL TOWARDS THE LORD.

Those who in the world had not been conscious of hatred towards the Lord, but were still in the love of self and of the world, that is, had lived in hatred towards the neighbor and been utterly regardless of the Lord, these in the other life entertain a most deadly hatred towards the Lord. One cause of this hatred is that they then observe that heaven is the Lord's and the Kingdom is the Lord's; and inasmuch as such as they are cannot be admitted into heaven, but precipitate themselves into punishments and torments, they attribute this to the Lord, for they suppose that all of whatever quality, even such as themselves, might be admitted into heaven; whereas if they could come thither they would destroy all society and all order, and aim to subjugate all things to themselves. Because therefore, they cannot be admitted into heaven, and because they incur to themselves such pains and penalties in the attempt, they conceive such a hatred towards the Lord. - 1749, April 10.

4206.

THAT EVIL PUNISHES ITSELF; AND CONCERNING PERMISSION. It appears from the order in which all things are in heaven and in hell, of which I have spoken elsewhere, that it is ordained that all evil shall punish itself and thus that evil itself shall tend to abolish itself. Such is order, and this is called permission, which nevertheless is a universal



law; as also that mutual love shall reward itself and that it shall fare with everyone according to what he wills to another. - 1749, April 13.

4207.

CONCERNING THOSE WHO DESIRE TO RETURN INTO THE BODY AND INTO THE WORLD. There are spirits who desire to return into the body and thus again into the world, and in this manner to obsess men. Such are retained in their own hell, that they may not come near to man. Adulterers and sirens are pre-eminently of this class, as also others. They are sometimes punished with great severity that they may have a horror of that cupidity. The phantasy of a body is induced upon them by the punishing spirits, so that they know no otherwise than that they are actually in a body, so entirely similar is the sensation; nay, such spirits can, as it were, harden the body, and so put them in torture by mangling all their limbs, and breaking them in different ways, accompanied with immense anguish, and this often till they are inspired with a honor [of such a desire], for horrors, terrors, and shames are external bonds which are imposed through punishments upon such souls or evil spirits after death. - 1749, April 13.

4208.

CONCERNING THE SPEECH OF ANGELIC SPIRITS. The speech of angelic spirits was perceived, but not heard or understood; it was only perceived by the sense of sight under the form of a shining vibration. They spoke for some time among themselves, and it was said to me that this was the speech of angelic spirits. This shining vibration that appears before the internal sense of sight is varied according to their state; their state was at this time a joyful one, which was in this manner made known; the splendor itself was, as it were, the splendor of their joy. Meantime I conversed respecting this speech with spirits.

4209.

With evil spirits of an interior sphere the case is not the same; there is no splendor, but only a something obscure, for all their states, as is all their speech, are closed, consequently there is nothing living in their speech; it is a speech as of closed ideas, from which their quality is barely to be inferred; there is among them from this source a general something

which is obscure, sad, and revolting. Concerning this kind of speech I spoke meantime with spirits.

4210.

It was granted me to speak with angelic spirits, but through intermediates, when barely a few general ideas, instead of many particulars, reached me. It was given me to speak with them through these general ideas or impressions which in my mind from being thus general were extremely obscure, but to the perception of angelic spirits everything stood forth distinguished into its most minute and singular items, as it was also then given. - 1749, April 14.

4211.

As to what relates to the speech of spirits in the world of spirits, they have their ideas founded on material and corporeal things, and whatever ideas are not material [in the outset] they still make so by terminating them in material things and taking thence the vehicles of their thought.

4212.

Interior spirits do not thus make their ideas material, but they make the subjects or things themselves material and to these things thus constituted they adjoin ideas, forming a speech of ideas so wonderful as scarcely to be capable of description. - 1749, April 14.

4213.

CONCERNING THE INFLUX OF THE LIFE OF THE EVIL AND OF THE GOOD. When evil spirits flow in with their ideas, whether speaking or not speaking, they make the matters of communication to be, as it were, alive, but they are not alive but dead; they only appear so; they are as something lurid which is at the same time lifeless. This apparently living, or this lurid thing, is in itself dead and dark: such also is their life considered in its principles; it appears as light, but it is the light of winter; it is otherwise with the light of the good. - 1749, April 14.

4214.

REPRESENTATION WITH SPIRITS; AND CONCERNING THE BROAD AND NARROW WAY. Everything may be represented before the eyes of

spirits, not merely like things pictured, but precisely as they appear when seen by the natural eye in the world, as gardens, groves, palaces, and the like, all which appear just as they would [in this life], but they are still representations, or things apparent, and not real. There is nothing but that can be thus represented, as the forms of men and multitudes of other things; but they are fictitious representatives like certain optical illusions.

4215.

Representatives not fictitious, but yet consisting of mere appearances, are such things as are presented to the view of angels in a light originating in the order of the things from which such representations flow. These representations are, as it were, the originals or prototypes of those things that are in the world, such as paradises, etc. etc. By means of these external representations both evil and good spirits are inspected or explored by the angels, and a perception at the same time had of their quality.

4216.

There was represented a broad way leading to hell and a narrow way leading to heaven; the broad way appeared as if planted on either side with beautiful trees, but having serpents creeping here and there over it. The narrow way on the other hand, was cheerless and obscure, but around it were angel-infants beautifully adorned, which, however, were not visible. When the question was proposed to some which way they would take, they answered, while not seeing the serpents or the infants, that they would take the broad way, but as soon as these objects were clearly presented to their vision, the serpents in the broad way and the infants in the narrow, they then demurred as to their former choice and said they would take the narrow way. - 1749, April 14.

4217.

CONCERNING THE ANTEDILUVIANS. I have occasionally perceived, from hearing, how these spirits tumultuate under the cloudy or misty rock, and not only have I heard it, but I have actually felt it under the heel of the left foot. It is a kind of effort to elevate themselves, but it does not go beyond a mere attempt. They are thus continually striving to emerge into the world of spirits, and to suffocate it with their

persuasions, but they are withheld, and can effect nothing beyond an abortive attempt. Those who obstinately persist in this are sorely punished by their associates, especially by the sensation of deadly bitings, in order that they may be inspired with dread, as also that they may be let still farther down where the mistiness of the rock is still more dense. They rove about like wild beasts in the woods, and sometimes cruelly torment themselves. - 1749, April 14.

4218.

CONCERNING THOSE WHO SAY THAT FAITH ALONE SAVES WITHOUT GOOD WORKS. I perceived occasionally during the lapse of one or two days a sphere of scortation, which was diffused around, but which more especially descended from the region beneath the nates. As the sphere was an infesting one, I wondered from whence it came, and it was said that it proceeded from those who were in the persuasion that faith alone was saving, and that good works had no effect but to damn, and were therefore abominable. Those of this class are under the nates, dwelling in mutual railings and feuds, farther than which I did not perceive. From thence descends a sphere within the body, to the left, and from their attempt to be saved above others there is a perpetual struggle upwards, and in the direction, as was said, of the left part of the body and onwards towards the heart and the head. In speaking with those of this principle, it was given to ask them what they really believed in saying that faith alone saved. This, however, they did not know, for they do not know what faith is, except that it is something which saves. Upon reflection they said that if they should believe that God the Father created them, that Jesus saved them, and the Holy Spirit purified them, then salvation would follow of course, even though in the very hour of death, and though they had lived an evil life all their days. Those who were still lower down said that they knew nothing as to what faith was; that the sum of their knowledge was simply - Father, Son, and Holy Spirit, and if there was anything more in faith they were ignorant of it; for as men are prone to reduce what they have learned into one formula, this was theirs, to wit, that they barely knew - Father, Son, and Holy Spirit, and that to know this would save them. - 1749, April 15.

4219.

CONCERNING THE MOON IN HEAVEN. There was shown me a Moon shining, surrounded by a great number of little moons similarly shining. The light was almost solar, and quite lifelike. Upon making inquiry in regard to this [I found that] the spirits supposed that they were the Moon encompassed with such lunettes [lunulae], but that they were not visible on our earth. I was informed, however, that the Lord appears in this manner to the spiritual angels, but to the celestial angels as a sun, and that from this source is the light of the celestials in heaven, while the light of the spirituals is from the Lord appearing as a moon; and although he does not really appear as a Moon, yet their light is similar to that of the Moon vividly shining, while the light of the celestials is like that of the sun. - 1749, April 14. This Moon did not appear on the right where the Lord is, but above in front.

4220.

CONCERNING SPHERES. On seeing a certain person clothed in garments decorated with gold, I conceived that from the pride of his apparel he was continually thinking of himself, of his own honor and repute, even while other things were on his mind, and that too from his thoughts being attracted in that direction. Whoever yields to that attraction induces by degrees a habit, and such a train of thought rules with him as often as he is thus showily dressed, or sees other people, and from hence is acquired a sphere of self-honor or self-love. The case is the same in regard to everything by which a man allows himself to be attracted, which are more numerous than can be recited; so that even while he exercises his thoughts respecting the things of faith, that leading idea still remains with him, and becomes so familiar that as often as anything occurs respecting faith, the man is still in the same general idea or sphere. Such spheres are among those which are most manifestly perceived in the other life, even upon one's first entrance thither, for they excite with others, as they did with me, whatever is accordant with them, thus disclosing at the same time whatever is discordant. Spheres of this kind are wont also to be turned into spheres of odors, which from their quality are fetid and disgusting, to the last degree. They are also sometimes converted into visible spheres, when they appear of spherical form, and from their essential properties are horribly revolting, as is the case even with [the sphere of] civilities.

4221.

How it is that from habit or actuality such a result is produced appears from a variety of similar things in regard to which a man is not aware that they are contracted by habit, as for instance his speaking, his eating or chewing, his walking, all which a man learns, and without learning could not do them. So it is also in respect to the avoidance of objects in one's way, the perception of the quality of others from their speech and face, and the motion of the arms; in fact, the case is the same in relation to all the senses, that certain results are contracted by habit which, from their being so familiar, one is not aware that they pertain to him. - 1749, April 15.

4222.

CONCERNING CONSCIENCE AND CONCERNING THE ANGELS. It was given me to perceive how conscience is formed. A man learns that this or that is true and good, and when he thinks of this and it occurs to him that it is true and good - usually in the first instance from some particular end, as either of self, or the world, or eternal life - and the thing becomes very familiar by recurrence, he at length ceases to be aware that he actually and of truth acquired the perception. Then the ends of self and the world are gradually removed by the Lord, and so far as they are removed, so far charity succeeds, till finally there is no selfish end remaining. - 1749, April 15.

4223.

It was perceived that the angels care for nothing else with man than his ends; if his end is self and the world, they then oppose it, and remove it, as far as can be done, and turn it into an end of good, in which case they are greatly delighted. So far as an end of good prevails, so far they are present, and so far as an end of evil prevails, so far are they absent or remote. Still they are prompted by the Lord to withhold man from precipitating himself into the greatest evils, which they do by means of external bonds that excite and influence him, and which at length become familiar with him. - 1749, April 15.

4224.

CONCERNING STATES. A spirit runs through all possible states, and when he comes into a state familiar to him, he then comes into his life, and it was perceived that at the first accession of that state, the spirit desires to plunge himself [as it were] into the state of his life, and inasmuch as a spirit passes through all possible states, therefore when he comes into contrary states, he is immediately pained or mulcted, and when he rushes into evil beyond the measure of actuality he has acquired, he then punishes himself or runs against punishment. - 1749, April 15.

4225.

CONCERNING THOSE WHO WISH TO POSSESS MAN. For some two or three days I have been among those who desire to possess men, and who are of such a quality that they think of nothing else than of returning into the world, inasmuch as their thoughts are [dominantly] worldly and corporeal. They are absolutely ignorant of what spiritual life is, and their sphere is a sphere of continual adulteries. Their position is high above at the back; there are among them not only exterior, but interior spirits, and that too quite numerous, who are of this quality. Their sphere is turned into a kind of intestinal sphere; their ideas were represented to them by long-drawn intestines, at the sight of which they sadly lamented. Some of them, who seemed to be like spirits flying hither and thither, were desirous of possessing me as it were by main force, but I was preserved by the Lord. They are such as in the life of the body loved worldly and corporeal things, and feared death out of regard to their life in the world and in the body, which they held most dear; the greater part of those of this character having been middle aged or aged persons; those who died in boyhood or girlhood are not of such a quality, because not yet ensnared by the love of self and of the world. These when they come into the other life seem to themselves merely to hold on in their begun existence, and are therefore unassailed by such a love. The above mentioned class of spirits are withheld from man, nor is it permitted them even to approach him. - 1749, April 16.

4226.

CONCERNING CONTINUAL REFLECTION, AND THE CONTINUAL PRESENCE OF THE LORD WITH THE ANGELS. CONCERNING SPHERES. It was first perceived how the case is with continual

reflection, that it is not innate with man, but that it is imbued by habit from infancy, so that at length it becomes as if natural. Thus is it, for instance, as I have before remarked, with reflection upon the things that one meets with in walking, upon the motions of his body and limbs, upon his gait, into all which he is led by habit; for unless he had previously learned it, he would not even know how to walk upon his feet, and of such things there are a great many with man that are at once acquired and yet naturalized. So also is it with his speech whether vernacular or foreign; the sense falls into words, while the man does not think of it, from custom, although it is the result of previous training; so also it is with those who practice upon musical instruments. All things of the external body are thus imbued, the muscles being wonderfully taught, and also the sight and hearing. When one speaks then the sight is present, as also the hearing in various manner; especially when one speaks with a person of dignified rank, there is a sentiment of respect in every single item of his behavior which is in like manner acquired. The same thing holds likewise with the man who is regenerated, as was perceived; thus in regard to matters of conscience, conscientiousness is present in every particular of the man's thought and action, though he is not aware of it; with the pious man, piety is in everything; with the obedient, obedience; with the charitable, charity; with the conjugal, conjugal love. In all these cases the ruling principle is perpetually present [in the minutest particulars], though the man is not conscious of it. In like manner is the presence of the Lord with the celestial angels; they do not know it, still it is the Lord's presence. Consequently when it is said that the Lord is continually to be thought of, this that I have now described is what is meant by it; not that man is to hold his thoughts perpetually and sensibly on that one theme, which may, however, be done in the outset [and be persisted in] until such a habit of unconscious continuity is acquired. - 1749, April 17. Hence, I now perceive, are the spheres of faith.

4227.

A DISCOURSE WITH THOSE WHO BELIEVED THAT FAITH ALONE WITHOUT WORKS WERE SAVING. It was shown me how numerous they are who entertain this belief. They are above and round about the left region of the brain at a very considerable height. Their aspect in front was first shown me, and from these I was led almost round [to the



opposite side], and then spoke with them; they were such as believed in salvation by faith alone without good works. From my saying that charity was what saved, and from dwelling at some length upon charity, they infested me during the whole night, for they are strongly vindictive, as is the case with priests who are in that faith, as was said to them, nor do they fail, if one does aught in opposition to them, to inflict punishment upon them. That they are thus unforgiving was clearly evinced to me from the fact, that they persisted so tenaciously in infesting me during the whole night, and that in the morning they were just as intent upon it as before.

4228.

When I spoke with them at an early hour they said that I was nothing, because I was impelled to thinking, to speaking, to everything, and therefore that I was nothing of myself, which indeed many spirits evidently perceived, for I have been now for four years in such a state that I have neither thought nor spoken anything from myself; but I still see that when I seem to be, as it were, myself, in thinking or speaking, yet upon inquiry there are others immediately found who have prompted it. When I spoke with them, therefore, in the morning, after they had wondered awhile, it was given to say that this was well, inasmuch as if there is anything evil thought or spoken, it is not mine, but proceeds from evil spirits, wherefore it is not appropriated by me. If I should believe that it was from myself, the evil would be properly appropriated to me, and thus I should add actual evil to actual evil. On the contrary, whatever is good is from the Lord; so that as I do not attribute merit to myself from thinking, speaking, or doing good, so neither do I commit sin therein. He, therefore, who is of such a character as to believe that the fact is as it is, that is, who is in true faith, or in the truth of faith, he is guiltless of then committing sin, and whatever evil he seems to himself to do, believing still the truth of the case to be what it is, that there are evil spirits who have been present and persuaded him to it, the evil is not then appropriated to him. As many of those with whom I conversed were preachers, they said that this was well, wishing the case to be their own in order that they might be free from [the guilt of] sin. But it was given to say to them that they could never be such unless they were in the faith of charity; that it was not sufficient merely to know the truth, but it must be acknowledged and believed; and if they acknowledged it in this life they

would receive the ability to acknowledge it still more in the other life, and then they would be bound also to acknowledge that no one can possibly have faith except from the Lord, and also [sincerely] to believe this, and thus that it has no existence except from the Lord, which also they said; for they had preached that faith was from the Lord alone, but still they had not truly acknowledged it. It was farther said that they had so preached as to declare that when anyone did evil he suffered himself to be led by the devil; and as to themselves when they preached well, they said that they were led by the Holy Spirit, and they prayed that the Holy Spirit would guide their thoughts and words. But still although they had said this, they had not believed it; and this they acknowledged, for when they were remitted into the state of their speech, or into the self-love from which they had thus said, they confessed that the fact was so. - 1749, April 21.

4229.

CONCERNING CONJUGIAL LOVE. Conjugial love is the fundamental of all mutual love. Mutual love is to wish better for another than for one's self; but the tie of conjugial love is still closer. One in that relation not only experiences the highest felicity in giving himself up to his conjugial partner, that their minds may be united as one but this love is the love of the conservation of the whole human race; it is the Lord's mercy towards the universal human race which inflows into conjugial love, and from thence into the conjugial love of married partners flows the love of procreating offspring, and the love of offspring itself; and they are moreover so created that their minds [mentes] and minds [animi] may be more and more closely united. - 1749, April 21.

4230.

CONCERNING FAITH ALONE AND ADULTERIES THENCE. Whatever things exist in the spiritual world are turned into representatives, according to their qualities, in the natural world of spirits. There were some, concerning whom I have spoken before, who believed salvation to be by faith alone, however men may have lived, whether in adulteries, or in hatreds, or in luxuries, and when these spoke with each other concerning faith alone, or faith separate from charity, there existed thence in the world of spirits, the most obscene representations of adulteries at which I shuddered. From this it appears what kind of a

spiritual principle pertains to this doctrine, and that its sphere flows into the sphere of the foulest adultery, with which it agrees.

4231.

The case is otherwise with those who have believed in salvation by faith alone, and yet have lived good lives; they are not at all such. - 1749, April 23.

4232.

CONCERNING CHANGE AS TO SOCIETIES. It was observed that a spirit, and still more an angel, changes his society according to the changes of his state, which takes place continually; but they are transferred by the Lord from one society to another, according to his good pleasure. Whenever I have clearly observed that I was translated into other societies and thus removed from those with which I previously was, the accession to such others seemed like a kind of transmigration, or a removal upwards, downwards, to the right or to the left. I then spoke with the spirits whom I had left as having now become remote, at which they complained, and then with those to which I approached, and so on through different societies in order till I reached that to which it was the Lord's good pleasure [to conduct me]. This has happened to me very often, and is a kind of journeying. Today I came to a certain civil society. - 1749, April 23.

4233.

CONCERNING A CIVIL SOCIETY IN THE OTHER LIFE. There are many societies which are properly to be called civil, inasmuch as they perform civil offices to everyone, not perhaps so truly from the heart as from the mouth, though still not bearing anything [positively] evil or false in their hearts; as when they say to a guest that his coming is grateful and acceptable, and so when they wish his departure, that they have business in hand, and the like; yet in all this they do not falsify from a purpose to deceive or to do evil, but they are accustomed thus to speak, from their life in the body, in order to obtain their object. They are a good kind of spirits, and I spoke with them on this very point, when it was given to say that it mattered not if they spoke in this style, as nothing of evil was couched under it, nor do the angels perceive anything else than the intention, end, or will; they know not the words employed;

wherefore when the intention, end, or will, in which is the life [of conduct], is good, then the words may fall as they shall chance, only that due regard is to be had for those who conscientiously believe that nothing should be said contrary to what one thinks.

4234.

I have been with these spirits during this night, and was among them in my sleep, and after awaking conversed with them there, and I perceived that such societies were numerous. As I was taking my leave of them, they represented, for my sake, an aura composed of chariots and horses, which were thus seen, apparently small and in great numbers, just as if there was actually such an aura composed of beautiful horses and chariots, together with something of the cerulean hue [of the sky]. They said they were accustomed to treat their departing guests in this manner. - 1749, April 23.

4235.

CONCERNING FAITH ALONE. Those who have confirmed themselves in the principle that faith alone is saving, and have made faith to be mere thought, or something they know not what, when they see of what quality they are in the other life, what their [real] life is, and that of those who have held the same belief are ashamed. Those who say they are saved by faith alone, and who have not lived in charity, are those who constitute the more general sense [communiorem sensum] of spirits; their sphere is an abominable sphere of adulteries. They act upon the back part of the neck or upon the occiput; they are pre-eminently among the most filthy, which was shown to me for the space of several days, during which nothing appeared but the foulness of adultery. This also was shown to those who had confirmed themselves in this belief and had taught it [to others], and they were ashamed. It was shown moreover, that these are they that act painfully upon the left knee. - 1749, April 23.

4236.

CONCERNING THE PUNISHMENT OF THOSE WHO TROUBLE MAN IN HIS SLEEP. Upon awaking I heard the spirits who were awake above me, and who wished to be present with me in my sleep; but sinking shortly afterwards into slumber, I had a disagreeable dream, and upon awaking it was said that it was those spirits who introduced the dream.

Punishers were then, to my astonishment, immediately present, who afflicted them most miserably, by mentally inducing upon them a body and bodily senses, and by a continual rolling backwards and forwards, attended with resisting struggles, so that they were torn or wrenched, as it were, by piecemeal; their purpose [animus] would have carried the punishers to the point of slaughtering [their victims]; the sufferers were for the most part sirens.

4237.

I wondered that the punishers were so suddenly present, but it was perceived that it arose from the necessity of man's sleeping in security, as otherwise the human race would perish; such a punishment, therefore, follows from necessity, and that the punishers were so immediately present with a knowledge of their being authorized to act in this manner, was from the atrocity of the malice viewed in relation to this necessity.

4238.

I wondered also that they were so many and that all the offenders were discovered, one company after another. The punishment went on around me, and extended to others who were in concert, and all the guilty were found, notwithstanding they attempted to hide themselves; that they should be thus discovered, wherever they were, provoked their complaints.

4239.

The sirens endeavored by various arts to elude the punishers. Their arts were, that they attempted suddenly to withdraw themselves - that others were at hand, who strove to worry the punishers and to inflict the penalty upon them - that some would try to steal away the culprits, pretending that they were not guilty - that some would say that they were the ones that were punished - that some would induce upon the punishers the belief that they were punishing infants - some, angels - some, other good spirits - yea, some, the Lord himself, in order thus to steal them away, for which purpose they would enter into a more subtle sphere, hoping to allure good spirits to their aid - and in various other base ways. Still they were unable by all their arts to screen the guilty; they were most grievously punished.

4240.

It was perceived that all this takes place in regard to men whom it is attempted to annoy in their sleep, although man himself knows nothing of it; for he that does not converse with spirits and who is not, in his internal sense, with them, must be wholly ignorant of these things, nor can he hear, much less see, what takes place in the other life. - 1749, April 26.

4241.

THAT FROM THE LORD ALONE IS EVERYTHING GOOD, CONSEQUENTLY [EVERYTHING] TRUE. It was clearly perceived that from the Lord Alone is every good; nothing but instinct governs spirits, or [in other words] there is nothing but an instinct of evil from spirit and angel [viewed in themselves]; what is good is solely from the Lord, so that whatever good the angels may do, this is solely from the Lord. - 1749, April 29.

4242.

CONCERNING ANGELIC SPIRITS; CONCERNING THE WORD, AND SOCIETIES. Angelic spirits are of various genius. They are most distinctly arranged in societies; they are in a middle distance between angels and good spirits; the angels flow into them, and they flow into good spirits. While in their own societies or among themselves, they know nothing of man; still they inflow in divers modes into man, but altogether according to the essence of his mutual love. I have spoken with them on this subject, and they said that they knew nothing of man, but I replied that I distinctly perceived their influx.

4243.

There are societies that live amicably among themselves, so that they may be called societies of friendship. They do not love other angelic spirits in like manner, wherefore there is not among them a love towards others greater than that which they bear to their companions. When these came above me, as soon as I began to read something of what is contained in the book of Genesis, all delight and the life thence was taken from me, and what was left had scarce any vitality, but was, as it were, a mere cheerless inanimate something, from which I inferred that

the spirits were not good, and that having found an occasion of evil they had, as it were, deformed a multitude of things that occurred in my reading, and left them not only void of delight, but sadly marred, so that it displeased me as something of no moment and of no coherency, causing me almost to conceive disgust towards it. When I perceived and felt sensibly that all delight was stolen from what I was reading, it was given to speak with those angelic spirits, and I related to them the circumstance, and how the matter stood, and they replied that it was no pleasure to them that I was thus affected, that they did not know me in the matter, nor what transpires with man, but as soon as they perceive anything delightful they seize upon it and rejoice among themselves. Being good spirits, I admitted their excuse, but I was informed that they were societies of friendship acting with due sincerity towards each other, but that they did not, like the angels, love others above themselves.

4244.

I thence learned that they are above man and know nothing of what exists with him, but that by reason of a friendship of this kind they pilfer his delights, and thus induce the contrary, as has been already said, for the delights with man which are innocent are the ultimates in which the delights of the angels terminate, wherefore when angelic spirits regard and favor themselves above others, they draw away from man his delights and turn them to themselves; I spoke with them on this head, and they acknowledged the fact.

4245.

It was given to compare them with a cloud which intervenes between the sun and the eye of man; the cloud takes away at once the delight of vision, and such as the cloud is, such is the privation of the sun's light. Those who are such as to prefer themselves to others, are clouds considerably obscure and dense; those who have less of this feeling are clouds less obscure; but those who do not prefer themselves at all are transparent clouds. On these points I spoke with them for a long time, and also by representations. Yea, when such clouds intervene they can take away light from the eyes, for when the life of light is obscured, the light itself is also; which was observed. - 1749, April 30.

4246.

Conversing with them still farther, [I observed] that they perceived the sense of what I read, when I perceived almost nothing of it, so that their perception of the interior sense of what was written increased in proportion as mine decreased - a fact at which one may well wonder. The case is similar with children when they read the Word, as also with other pious people when they read. The things are few which man perceives, but they are many which are perceived by the angels, and they are all and singular in the interior and more interior sense; thus they perceive things which have never come into the idea of man, since man is in the literal sense, which is comparatively obscure, and scarcely any sense at all;

4247.

but it was given to say to them that it would be better if man also were in light; thus they would be one, and the order would be complete.

4248.

It was also occasionally observed that when angelic spirits desired to pray from me, and to know what it was that I was reading, they would surreptitiously take away my thought, and direct my attention to surrounding objects, so that my ideas would be obscured, but they were thence in light; indeed they were in a greater light of intelligence in proportion as I was in a less, and as it were in obscurity.

4249.

But the case is otherwise with the angelic spirits who love the neighbor better than themselves, for it is only the love of self, of the existence of which in themselves they are ignorant, that produces and manifests the effects above described. - 1749, April 30.

4250.

CONCERNING THE LIFE OF SPIRITS. CONCERNING INTERIOR WAKEFULNESS. CONCERNING SPIRITS SEEN OF OLD, AS BY ABRAHAM. In a dream by night when there was nothing at all visible, I was led into a state of interior wakefulness of such a nature that I knew absolutely nothing else than that I was fully awake. I thought as if awake, I saw as if awake, I was in a wakeful persuasion of being awake, and had



not the least contrary impression. But there was within me an interior wakefulness or that of the spirit, not of the body, as I then enjoyed the full use of all the senses, and was possessed of ordinary acumen and perspicacity. I seemed to myself to be in a bed in company with a small boy, and there was seen a certain person sitting near me, who appeared in all respects as a man - in his dress, his countenance, and his speech; he even mentioned his name, and it was given to say to him that although he thus appeared, yet he was a spirit, and this it was given to evince by the fact that when he would touch me with his hand and arms, he actually passed through my body, though subsequently the experiment was made with a different result, as he did not pass through, and the sensation of touch was felt just as in the waking state. There afterwards came to me another man, having a larger face, with whom I spoke; he seemed entirely like a man, and clothed. Then there came others, and also several women, who appeared to me as in clear day, and with whom also I conversed. The bed mentioned, whereupon lay also the boy, appeared to be most beautifully spread with white counterpanes. A man was also seen shut up in a certain inner chamber, and I called another person to look at this inmate of the chamber and to say whether it could be supposed that he was a spirit, seeing he looked to the life like a man on the earth. At length I came out of this wakefulness of the spirit into bodily wakefulness, and gave way to wonder at what I had seen, as the night was entirely dark. I then spoke with those with whom I had been in that interior wakefulness, and heard them speak in return. They said that it was easy for man to be reduced into such a state, but that at this day it is not permitted; as also that Abraham was brought into this state when he saw the angels, as likewise were Lot and Gideon when angels appeared to them. They then observed that spirits may live in such a kind of wakefulness, nor know otherwise than that they are themselves the men in whom they are, and that they may do this not only while the man is asleep, but also when fully awake, and even while walking, as has two or three times happened to me. It was hence given me to know how the case was in regard to the angels seen in the Jewish Church. When I have been awakened in a manner different from usual, I have also very often seen spirits. - 1749, nothing else between May 1 and 2.

## 4251-4300

4251.

When awakened I reflected upon that state of wakefulness and desired to come into it; for it is thus that the interior man is governed of the Lord.

4252.

CONCERNING PROVIDENCE AND MIRACLES. It was perceived, and conversation had on the subject with those in the other life, that man can never be made better and receive faith, or be confirmed in faith, if he obtains what he desires, and knows how everything is; but that all things ought to be contrary to his cupidities, and contrary to his thoughts, and yet he is to believe that the Lord rules in all and single things. Unless man is so held and so believes, when things occur contrary to his opinion and his cupidity, he can never receive faith and be confirmed in it; acting on any other principle, if the slightest thing occurs not in agreement with his cupidity or opinion, he begins to doubt and deny. This was perceived and made the theme of conversation with those in the other life. - 1749, May 4.

4253.

CONCERNING THE INSTINCT OF SPIRITS AND THEIR MEMORY; ALSO CONCERNING LOVE. Spirits have not the memory of material things [particularium], but another interior memory, which [in the present life] is imperceptible. They have a certain instinct of such a quality that they desire and covet this thing or that according to their nature and state, and when they thus desire and covet, everything suitable and agreeable to it in man's memory is excited; such is their influx. It hence appears that all life is from cupidity, even that of the intellectuals, and thus from love, for this, be its quality what it may, excites the intellectual faculties, which manifest themselves conformably; this I have learned from the ample experience of many years. From their being those who desire, they know no otherwise than that they are those who think, with man; and with me they are those who speak from themselves concerning material things, for all things

conform themselves to desire and love, in which is life itself. - 1749, May 4.

4254.

CONCERNING THE BONDS OF THOUGHT; CONCERNING CONSCIENCE. It was perceived and shown that thoughts have their own bonds. Those who possess conscience have internal bonds; those who are destitute of conscience, external bonds, as the tacit ones of shame, fear, honor, and other things. This appears manifestly in the other life, where external bonds are taken away from them; then there remain the bonds of thought from which it appears of what quality their thoughts were. External bonds are sometimes taken away from the sirens, and it then appears that some of them are utterly void of shame, though still not irrational, for this bond is not taken away, as they aim to be thought rational.

4255.

External bonds are taken away when such societies as constitute them are removed, as was perceived in the case of one which [previous to such removal] had been abundantly modest. - 1749, May 5.

4256.

CONCERNING THE SPEECH AND THOUGHT OF ANGELS. The speech and the thought of angels is ineffable; they regard nothing but ends, and consequently uses, which are countless in number, and existing in ineffable series, wholly beyond the comprehension of man; compared to the ideas of man on worldly subjects they are indefinite; their speech and their thought are altogether from uses which are ends, and in these they are held by the Lord, for the Lord's kingdom is a kingdom of uses and ends, from which all and single things exist and subsist. The angels that govern man regard nothing else but ends, of which man knows nothing, wherefore they hold in aversion those that have evil ends, such as the haters of the neighbor and adulterers, because they destroy marriages and conjugal love, and so on. These things were manifestly perceived from the angels that were with me. - 1749, May 5.

4257.

**HOW SPIRITS ACT UPON MAN.** It was shown me by lively experience in what manner spirits excite the thoughts of man. They speak as man thinks, or man thinks as they speak, and those that are nearest as if in sleep, knowing no otherwise than that they are themselves the men. Whatever things they excite and speak of among each other, these the man thinks, both being in a similar idea. But there are spirits who are very near, or are subjects, and into them flow those that are more remote, but sometimes otherwise, and so on.

4258.

When good spirits are present and excite things contrary to the cupidities of man, and to the life of cupidities, there arises conflict and anxiety and thence temptation. - 1749, May 5.

4259.

**MEMORY AFTER DEATH. THAT SOULS AND SPIRITS KNOW NOT WHO THEY HAVE BEEN.** Souls know not who they were [in this life], except from others who have an idea of their identity, and then being thereby excited they know it, but the knowledge is presently lost. In conversing with spirits it was said that if souls were aware of their identity, it would be the greatest detriment to them, as they would then be thinking concerning themselves, which would give rise to many evils, as self-love, merit, &c. Others also would know them and thence they would be liable to become their idols; and if enemies, they would be exposed to their hatred and revenge; thus they could not be perfected. But when they are ignorant of who they are, they can be reformed and perfected, not knowing but that they are poor and vile, and so on. - 1749, May 6.

4260.

**CONCERNING HEAVEN AND HEAVENLY JOY, THAT SOME SUPPOSED IT COULD BE BESTOWED UPON EVERYONE.** There was a spirit with me who said he had supposed that everyone could be made a possessor of heavenly joy, however he had lived, if it seemed good to the Lord. But it was given to reply that the thing is not possible, because the evil have acquired to themselves another life which does not accord with the heavenly life. If [this kind of] joy were given them, their life would be destroyed, or would come so near it, that they could scarcely be said to

live. But he said that certain of the evil in the world could, upon occasion, lay aside corporeal and worldly things, and he therefore could not see why they might not, after the life of the body, forego and forget everything of this kind and come into the heavenly life. But it was again replied that this could not be, except by the previous destruction of the life which one has acquired to himself. As to what may occur in certain states, it was shown that even the wicked may have transient good impressions, but when these states are changed, they return again to their own life. - 1749, May 6.

4261.

CONCERNING FAITH ALONE. I spoke with those who held that faith alone was saving; their confession was that they would be saved if they believed; that the Lord had redeemed them, had delivered them from hell, and taken away all their sins, saying that they thus consoled the sick who were at the point of death, and thus taught, to which they added, that some such, when they first came into anxiety in view of death, would be in a state for receiving this instruction and of thinking piously concerning it. But it was said in reply that this might occur in sickness and anxiety, when such an effect may take place but if they returned again to life they would be as they were before, for, [in the prospect of death] the propria of man cease to act, being thus removed from his voluntary principle, and in such a state and similar ones the Lord [temporarily] operates; but this does not last; although while such a state of anxiety remains, confession and devotion agree with it, yet it immediately recedes when the man returns into his life; just as in the other life such persons may be held in a similar confession, but in such a state or a state of anxiety, the confession is from a sinful fear.

4262.

It was, moreover, said that there may be a certain devout affection, as with preachers, which may produce the same effect, that is, as it were, something pious, reverential and like a sincere confession; this confession is external, rather of the lip than of the heart, which may exist with great variety, as appears from examples in the other life. - 1749, May 7. Moreover, as to the taking away of sins, they know not what it is; they [barely] think that they then have eternal life, and that no evil remains with them.

4263.

CONCERNING CHARITY AND CONSCIENCE. Speaking with spirits and angels concerning charity and conscience, it was perceived that the case is thus: that whoever is in charity and in true conscience may obey all the precepts of the Decalogue and know them, as it were, from himself as being in all their particulars impressed upon him, so that he has no need to learn them; that he may also know all the precepts pertaining to civil kingdoms, and how to be a good citizen wherever he is, for all such precepts are contrary to hatreds, revenges, adulteries, thefts; moreover that those who are in charity and conscience possess, as it were, from themselves all the knowledges of faith, whether goodness and truth pertains to them, or what the true and the good is; again, that they are able, as it were, from themselves to write whole books, and without masters to frame entire systems of doctrine; that they can preach, and their preaching be in accordance with whatever is true and good. Those, on the other hand, who are not in charity, owe everything to memory and to preconceived principles, and yet what they bring forth is false and evil. These things I have conversed upon twice or thrice with spirits, and it was perceived and acknowledged by them that all things are embraced in charity, whence it follows that the same holds good of true conscience. - 1749, May 7.

4264.

HOW THE CASE IS WITH CHARITY AND FAITH. I conversed with angels as to the nature of charity and faith, especially as to their being as the thought of man, which is such that man thinks and speaks all even the most intimate things according to all the most hidden and analytical rules and sciences, and yet when he is in thought he thinks not the least concerning rules as the guides of his thought, wherefore the unlearned can think and speak as well, and often better, than the learned; and when the learned think and speak they pay no attention to rules. The case is the same as to charity; whoever is in charity is in all the things of faith, or in all the knowledges which are predicated of faith, so that he does not think at all of knowledges, because he then has them in himself; thus the simple who are in charity [think and speak] better than the most instructed who are not in charity. Still that man ought to have knowledges is because he knows nothing of spiritual and heavenly

things; they are above his comprehension; therefore he ought to have such knowledges that by means of them he may be regenerated, and may receive charity from the Lord, and thence act from charity, and know these things, and innumerable others. - 1749, May 7.

4265.

CONCERNING BABEL AND PROFANATION; THE DRAGON. There was a certain spirit pre-eminently malicious, a profaner, who was apperceived, and because he was so much more malicious than others he could not be driven away by the angels except by the appearance of a certain fiery something, just as if had been an evil genius. Having been thus cast down he appeared as a slender form suspended midway; but the sirens wished to have him as a subject of their own, when he began by degrees to become larger and larger, and grew at length to the great size that belonged to him; and as then by means of phantasies he drew a multitude, troops, as it were, of spirits around him, he became proportionally gross, and appeared finally as a huge dragon, and enclosed the sirens in his belly, of which they complained, for all their artifices were then unavailing, as he had bound and held them subject to his will. In the meantime I conversed with them and with him, and they said that they wished to be released from him, being now powerless. He had cords which he extended to catch and draw his victims into his mouth, and he projected his jaws backwards and thus [seized and] swallowed them; all which were representations. It was thus apperceived what is signified by the dragon, and by his becoming great and swallowing so many, and thus what is signified by Babel; for multitudes are allured to such a power because of his versatile nature, and his potent persuasions. - 1749, May 7.

4266.

THAT EVERYTHING DEPENDS UPON AFFECTION, THUS UPON CHARITY. It was perceived and shown that everything depends upon affection, and that it is merely variations of affections which produce ideas and thus speech, and that one affection contains within it things innumerable which are varied indefinitely as they flow into thought. It thence appeared that spiritual things are from celestial, or faith from charity, or truth from goodness, thus that the true, in regard to its

quality, is as the good. - 1749, May 8. I spoke at the same time on those points with the angels, by whom the above was shown and confirmed.

4267.

**THAT THE THOUGHT AND THE SPEECH OF ANGELS REGARD ONLY ENDS.** It was often perceived and made a subject of conversation with spirits, that angels neither care for nor perceive anything else than ends; nor do they eliminate anything else from the thoughts of man. As to other things, they do not know them nor care for them. Their thought and speech is solely of ends, thence of uses, and it is for this reason that their thought and speech are so remote from the perception of man, which is of particular or material things. - 1749, May 8.

4268.

**HOW SPIRITS ARE REDUCED TO ORDER.** Souls and spirits in the other life are continually being reduced to order, so that there is not the smallest moment of time in which changes and reductions to order are not taking place, for there are multifarious states of every man, both in particular and in general. What then shall be said of so many souls or myriads of souls as have existed since the creation, and as are daily flocking [into the spiritual world]? Wherefore there is a continual reduction to order. The means of effecting it are countless in number; one is, that certain evil spirits are admitted among the upright, who bring with them a peculiar sphere; these spheres are such that they affect all who are of a quality similar to them, as when they are lascivious, all the lasciviously inclined are excited by them in a similar manner, whence it is known how much everyone is inclined that way, whether more or less, and thus they are separated as to their states; and so also as to others, yet so that their ruling state of life may be bent to some use. - 1749, May 11.

4269.

**CONCERNING SUBJECTS.** It was observed that spirits send emissaries from their own to other societies, in order to hold communication with them. Sometimes evil spirits go forth like spiders, into many foreign societies, as was said before; they are those who enter from permission into societies and excite them, and thence the members are explored as to their quality during their whole lives, and thus they are dissociated



according to the nature and genius of each one. It was discovered that there were some such in a particular society, at which there was much complaint, and another society said that they were from their own members. - 1749, May 13.

4270.

THAT SPIRITS TAKE AWAY DELIGHTS; COMMUNICATION. I wondered when it was told me that spirits took away my delights. I had been in delights, as those of writing, but they were taken away, and I was left in undelight, and it was said that they were spirits above in front who had taken away those delights, and yet that they were not aware of having done it. It was said and shown that they were such as preferred themselves to others; they wished well only to their associates, with whom they would communicate their delight. Those of this character, whenever they find any natural delight seize upon it and take it away; but celestial delight is beyond their reach. There is a kind of serene aura around one [in delight], and when others come into it, it is obscured to him from whom it proceeds, and is appropriated to those that come thither. It was afterwards shown me that this arises from various causes; those who are in hatreds draw the delights of another to themselves from the pleasure they have in depriving another of what is his. Those who are by nature such that they rejoice solely in the [pilfered] delight of another, are not tolerated with man. It was shown that the case was thus, and I wondered at it. But everyone appropriates the delight of another according to his nature, and those who do not do it according to their nature, but wish to put on the nature of another who has delight that they may themselves possess it, are cast out, for this is infamous. - 1749, May 14.

4271.

THAT GOOD SPIRITS, AND, STILL MORE, ANGELS, DELIGHT THEMSELVES WITH THE MAN WHO IS IN CHARITY. There are good spirits with man, and also angels; good spirits with those who are in charity, which spirits are the subjects of many societies. Whatever inflows from the angels is received by man according to his quality or his love while he is in charity; then the life with the angels is pleasant and delightful, for they have connection with the ideas of man's memory, in which their own terminate; wherefore angels and good spirits come to

them in the delight of their life. It is otherwise with an evil man, for his recipient vessels are contrary, into which indeed goods may flow through the angels, but they are perverted, wherefore they are unable to dwell there on account of the repugnances which are perceived. Upon these things I spoke with spirits. - 1749, May 14.

4272.

CONCERNING INFLUX. It was shown to me to the life and to the sense how the case is with influx, that it is, as it were, a river of general affections, or rivers unceasingly flowing; or it is a general affection flowing as if it were a continual stream, and varying itself in a wonderful manner. It resembles an atmospheric stream, and all who are in that river, or in those rivers, are affected each according to his peculiar genius, for it is in this manner received, and in that common river acts according to each one's genius, somewhat like, for example, a wheel driven by a prevailing force, but inwardly acted upon by various counter forces; or as in the human body, all the motions of the several viscera are still controlled by the single motion of the heart and lungs; thus it is with all and each within the sweep of this general river of heaven, which is composed solely of affections thus flowing, and affecting every particular, so that no one can escape beyond the bounds of affection. In the meantime I spoke with angels while I was in such a river, and it was shown to the life how this operated as a general affecting principle, and that it rolled itself as it were, in such a way that I could then have been in another train of thought, and yet in it with variety, and still be impelled by that same river or be determined according to a general influence.

4273.

These rivers of general affections exist in every degree; in interiors flowing more gently, and constantly, and with a pleasing variety; but in exteriors, incessantly and roughly, as it were, whence it is that such various, irregular and incoherent promptings appear in exteriors, as if made up of pure activity, though they are still directed by the general sphere, according to reception and state in everyone. - 1749, May 16. Inasmuch as these influences thus resemble, as it were, an atmospheric river or stream, therefore the Lord says in regard to regeneration, that it is as the wind blowing, of which a man knows not whence it comes nor whither it goes. It is altogether thus in respect to influx, which cannot

possibly be described nor shown to man unless he be a spirit; to spirits it may be shown and is shown. It thence also appeared that the influx of life is from the Lord alone, and that it affects all so that they think they live of themselves; and also that this influx is Divine mercy, whence are all the affections of love and truth. That all life is from affection, as from its general principle, everyone may be convinced, since if he is not affected by delight, or the like, he never [really] lives.

4274.

It was hence given to know what kind of an influx there is in all things from the Lord, from whom everything in the universe [that lives] has life; as also that order is from the same source, and that the more concordant one is with that stream, the more is he in order. As to animals, I spoke concerning them with spirits, and it was shown that they are in order.

4275.

THAT ALL EVIL IS FROM MAN, AND THAT BY THE LORD EVIL IS PREVIDED [FORESEEN], NOT PROVIDED. PERMISSION. Evil spirits are constantly disposed to attribute the evil of punishment to the Lord, but it was often said to them that every evil is from man, and that it is previded, or foreseen, but not provided by the Lord; for since man's nature is such that he believes himself able to do good, the evil which he does is appropriated to him, whereas it would be otherwise did he believe it to be not from himself, but from evil spirits. If man were in the truth of faith, and in the faith which is of charity, evil would not then be appropriated to him. It was given to represent to them a large and extensive library - which is easily done in the other life - where all the books could be filled with arguments going to prove that evil is from the Lord, everyone containing a thousand arguments; but yet it was represented as written on the back of all of them, that every evil is from man, and that evil was previded and not provided by the Lord. It was said, moreover, that if one would not believe this before it was proved, then everything within the books would confirm him in the belief that it was not so, and that the false was true; nevertheless, such as I have stated is the fact. - 1749, May 17.

4276.

The evil of punishment flows from order; if there were no evil in punishment, order would perish; one would infest many, and these many, many more. Since, then, such an order is for the conservation of all, thence is the permission [of the evil]; just as in every government, if there were not penalties, it would perish. Nay, if a king should pardon criminals, he himself should perish. How much more does this hold in so great a government [as the Lord's]?

4277.

#### CONCERNING THOSE WHO ASSUME THE PERSONS OF OTHERS.

There are those who induce upon themselves so dexterously the persons of others, that the deception can scarcely be detected, and that not only when they are suffering punishment, by substituting others with a view to escape themselves, but also apart from punishment under the influence of terror or shame. There are multitudes of such, to whom it was shown how nefarious is such conduct. They suffer miserably the punishment of discription or reverberation, and they are then possessed with the idea of casting the blame upon others; still they are not freed from punishment till they have abandoned such a prompting. A certain spirit persisted and bore his punishment for a very long time, and yet continued unaltered. - 1749, May 17.

4278.

CONCERNING SIRENS. Certain sirens are punished by being transmitted into sad and sorrowful societies, where they meet with nothing but what is mournful. Their deceitful minds are thus broken down, and it was said that they thus lose, in a measure, their faculties, and become, as it were, insane. - 1749, May 17.

4279.

THAT EVIL SPIRITS CAN UTTER WHAT IS GOOD, AND THUS BECOME SUBSERVIENT. From experience; evil spirits may be brought into a state in which they shall utter things both good and pious; this is effected by a removal, in certain states, of corporeal things, so that they shall be, as it were, without themselves; just as wicked men may speak and think under the influence of fear and horror. They can speak thus, also, when they are brought into the state of the love of self and of the world, or of cupidities, as is the case with some preachers. They can do it

too, when they are in a sort of obscurity, so that they know not what they speak, the life of falsity, which would otherwise oppose, being taken away by the darkness induced; they then utter good things, as being more or less absent in mind. The same thing occurs also when they are deprived of rationality, which is often the case. Thus spirits are led into goods in the other life and are vastated.

4280.

CONCERNING SPHERES OF AFFECTION. All spheres of the affection of goodness and truth are from the Lord. The more a spirit or an angel can be reduced into a state of harmony with such a sphere, the more perfect he is, both [as we may say] as to quality and quantity. It was shown me by lively experience how certain societies of spirits were affected by a sphere of the Lord's affections, causing them to will what was good and true, and to resist evil and the false, when other spirits in the same sphere could not do it. It was given to speak with those in societies who said they were of such a quality, and then to observe the differences, how one society was more or less affected, and another not at all, and I conversed with them on the subject. Every sphere of affection involves in it a certain general something, in which spirits are as to particulars, according to their states. They now say that they might then have been enraged, and from what cause, and that still other states were possible; in a word, that they might be otherwise than they are. - 1749, May 21.

4281.

CONCERNING SOULS THAT ARE VASTATED TO SUCH A DEGREE THAT THEY HAVE VERY LITTLE OF LIFE REMAINING, THE Sphincter Ani. I was brought into a place whither, as I was informed few come; there were a great many souls flitting about which had lived from ancient times, say two, three, and four thousand years, and were being vastated. They were among those who from being of the Church had become idolaters, as was the case with many of the daughters of the Church, who had lapsed into idolatry. Their speech was that of those who had very little life remaining, as it uttered through a pipe of one tone, or as if mere organs through which others spoke, and then they seemed to themselves to have something of life. They spoke with me and said that they were now remaining there; their state I cannot farther describe; it is

extremely sad; they can still serve some use, as for instance that of the anus, to act as the sphincter ani, or the parts thereabouts.

4282.

Those became such who were the sons or daughters of the Church, and fell into idolatry; they said that they had neither known nor cared anything for God, that they had lived unhappily in wedlock, believing in nothing but the life of the body; wherefore after death they become such as I have described. Those that were in the Church are at length, after many centuries, reduced to this state, and they become interior idolaters, for their life, although it appears human from their excelling in ingenuity of discourse and [a certain] polish, is yet an animal life, and thus after ages have passed they retain next to nothing of spiritual life, and finally are enabled to subserve the vilest uses, such as those above mentioned. - 1749, May 26.

4283.

CONCERNING FEMALE JUGGLERS. There were certain female spirits separated from the sirens, because they had not been adulteresses, and brought into society, and thus rendered spirits of more subtlety. These were with me for a long time, because they were under the auspices and conduct of good spirits or of others more subtle, and from living under such a tutelage they appeared for some time sufficiently docile, but as they were always in the spirit of ruling, and were vindictive, they were separated and cast into the societies of sirens. These, when finally devastated, become such as I have described, and subserve the sphincter urethrae. - 1749, May 26.

4284.

CONCERNING INNOCENCE AND SLEEP OF A SPIRIT. Evil spirits again infested me in my sleep and were punished. Being afterwards awakened, and remaining so for an hour, the same thing occurred again, the spirits around me being meantime asleep; from which it appears that while man is awake spirits may be sleeping around him. While some were then prompted to produce disquiet, others wishing them to be silent said to them from innocence, "Keep still - the Lord is asleep," which, because it was from a kind of infantile innocence, was highly acceptable; from whence we may conclude how the case is with

innocence - that it is accepted though it be ignorant of truth. - 1749, June 1.

4285.

THAT THE WHOLE WORLD OF SPIRITS MAY BECOME AND HAS BECOME WORSE AND WORSE. Under the guidance of the angels I thought concerning a particular evil which had befallen me, and which spirits, with almost one consent, attributed to me. I thought with myself how this could be, as I was of the opinion that some misfortune was likely to result to me from it, and yet I was greatly nonplussed to see how it could come from this source and how I could be the cause of it, when, at the same time, I knew that I was not in the least particular led by myself but that I was led to evil by evil spirits, and to good by the Lord through the angels, and that too in the minutest things, so that nothing so insignificant can be named that I am not thus led in it, as I have learned by the multiplied experience of many years. In this I have been the more confirmed from the fact that prior to this occurrence many societies, consisting of from 30 to 50, or 100 or 200 spirits, have assured me that it was they who thus thought, willed, did, and inflowed; and this was asserted by societies round about me one after another. To this I may add, that some of the very worst spirits were present with me, of some of whom it was said that there could not be worse, and yet of whom the angels said through spirits that they could not resist their influence nor compel me in a contrary direction; such being the equilibrium, and everyone being kept in it, so that the balance shall not incline on either side. When I reflected upon all this, and that yet the cause of the evil should be charged upon me, rendering me unhappy, it was given me to ponder how this could be, whether it were possibly owing to the life I had formerly led, which prevented its being otherwise, or whether it were foreseen and thus, as it were, predestinated, and yet that I was led in the meantime, as all men and spirits are wont to be, through delights and through hope, to a kind of felicity which may endure for a considerable time in the other life, when yet it is foreseen that such may be eventually unhappy - all this, I say, I weighed, but at length it was given me to see that the Lord turns everything to good, but that the world of spirits is so bad that it turns everything to evil, and becomes itself worse and worse, so that the equilibrium preponderates on their side; and seeing the world of spirits is such, it cannot be but that man himself should become worse

by means of its influx; for so much as the world of spirits is worse, so much less avails the influent good from the Lord, and so much less can man be bent to good. The state of the world of spirits in the whole is as that of every spirit and man in part; the worse either becomes, the less good is received, and the less can evil be bent to good; the world of spirits is as a general receiving vessel, while man and spirit is as a particular vessel.

4286.

These things were said in conversing with spirits, and moreover that it is the ruling evil which does the mischief, of which everyone is a part. This was conveyed [derivebatur] to all around me representatively, but because, from their being spirits, they could not do otherwise [than fall into this representative evil], it was therefore abolished. It was said, moreover, that ruling evil itself is properly the devil, thence the whole world of spirits, and thence every individual evil spirit. - 1749, May 28. These spirits said the case was the same with them also, as from the influx of the whole world of spirits being evil they are not in fault, and so also with men, as everything is from influx, neither are they are in fault, and that it is with them as it is with me; but it was given to reply that if they believe or acknowledge that the fact is that they do not act from themselves or from their own proprium, they would be wholly guiltless, but if they do not acknowledge or believe this, but believe that they act from themselves or from their own proprium, then they are guilty, and evil cannot but be appropriated to them. Barely to know is not to acknowledge, and to say and to wish it to be so, and yet not to acknowledge it, amounts to nothing; it is merely to take an argument for granted, which will not avail them. But if they acknowledge and believe, they are separated from evil spirits and come to the good, and are ruled by good, that is, by the Lord.

4287.

HOW INNUMERABLE SOCIETIES CONSPIRE TO ONE FALSE PRINCIPLE, THUS HOW MUCH THERE IS IN ONE IDEA, AND THAT THE THOUGHT IS THE IMAGE OF THE MAN. It was manifestly perceived and spoken of with spirits, by whom it was acknowledged, that one idea of the false has innumerable societies conspiring to it, but all diversely, some directly, some indirectly, some from an end of evil, some



from an end of good, some from malice, some from good will, some from ignorance - so numerous are they that contribute to make up one idea of the false. Thus, for instance, let one make faith essential in preference to charity, or let one place merit in piety, or the like, some will conspire with a simple heart, some with an evil one. The opinion in which a man is, or his assumed principle, is a kind of nucleus, as long as he is in it, from which other things are as rays diversely variegated and going to make up the idea. This was shown to me to the life, and I spoke with those who were, one in such an idea, another in another, some in front a little to the right, some above behind, but all from a different end, and yet all conspiring, from which it appears what damage ensues when a man or a spirit is in falsity.

4288.

Every idea is an image of the man; it is an image of such a society in general, yet different with one from what it is with another; one is an image of this society, another of that, and thus an image of all with diversity according to state, however, the state may be varied; still it is an image of the general society while in such and such an opinion those that are in the idea of truth have angelic societies concordant with them. - 1749, May 29.

4289.

CONCERNING THE PROVIDENCE OF THE LORD IN THE MOST SINGULAR THINGS. There was a certain one who had confirmed himself in the belief that there was no providence, but that all things flow from the thought and prudence of man, and from fortune, as to which, however, he knew not what it was. He was among the subtle evil spirits, because he had indulged more in thought than in discourse and conversation. He applied everything which he perceived in the other life to the end of promoting his own interest, as he was intent upon exalting himself. While thus acting in the subtlety of his nature with the most detestable artifice prompted by this motive, I spoke with him, and he said that he was in his own heaven while thus employed, and that no other heaven could be given, and this he made for himself. But it was replied that this was hell, and that such haughtiness was turned into a direful hell, which was also shown him. Being thus made what he would naturally become, he shuddered at himself, saying that he had not

believed that such would be the result. The cause was then stated to him, viz., that he had confirmed himself in those principles. It was said by good spirits that he was worse than others by reason of his subtle influx against goodness and truth.

4290.

He was afterwards reduced to the state of his infancy, and his quality fully disclosed in the presence of the angels, and it was demonstrated that from having been of such a character in his infancy he never could have been otherwise [than he was], and it was shown also how every single act of his life had been so overruled by the Lord as to prevent him from plunging himself into the most grievous hell, into which he would have rushed if the Lord's continual providence had ceased in the least degree. When it is shown by the Lord angels can see, almost at a glance, every act of the life of anyone, as much from its manifestations in infancy, as in adult age, whence it was also given to know that the Lord's providence operates in the most singular things. - 1749, June 2.

4291.

When asked whether he had ever thought of another life, he said that he had never believed in it, but had rejected everything of the kind, and that for the reason that he had seen so much to confound that idea as the just man suffering and the wicked exulting, and other things of that nature, especially as he saw that the evil led a happy life; from all which he concluded that he should die altogether in the death of the body. He confessed that he was in the greatest astonishment to find himself now alive.

4292.

CONCERNING HABITATIONS AND PARADISIACAL THINGS. The angels have their own habitations where they dwell, which are magnificent. I have been there and have seen them at times, and that with wonder, so manifest and conspicuous are they; nothing in fact can be more so. The habitations which are on the earth, or of man, are comparatively scarcely anything. They call those which are on the earth dead and not real, but their own true, as if alive and real, for they enjoy them with all sense. The architecture is such that the art itself is thence, so that they can never be described; they exist too in vast variety.

4293.

Like other men, I wondered that such things exist in the other world, since it is contrary to our conception of the life of spirits; as also from whence they were, but the reason is, that the Lord appears to them as a sun, whence is their lumen and light, which many times exceed the light of the sun on the earth; and as they have light, so also the variegation of light, which causes color; without such variegation light does not exist, for it is to them shade; thence they have colors which I have often seen, so splendid and beautiful that they cannot be described. Everything which exists in the other life is not, as some suppose, empty and void, but is the substantial itself, because it is the origin of all that is substantial in nature. There the substantial is living, or a most pure ethereal principle, which is formed by the Lord into things of this kind so wonderful that they can scarcely be described. It is enough that I have seen them, and that often; I have been there; I have spoken with them, and they have said that those things were real while the things on earth were not, being comparatively dead, and such as they despise. - 1749, June 2.

4294.

CONCERNING SCIENTIFICS AND DOCTRINALS, THAT THEY ARE OF NO ACCOUNT EXCEPT TO MAKE A MAN CONFORMABLE TO THEM. I was led through the mansions of the heaven of spirits, from whence I perceived those that were in the interior heaven, and with whom also I conversed. It was at the right where there is a state of rest - such a state of rest as cannot be described. I spoke with them in their mansions, and there appeared spirits above me, some in a kind of pendant lucidity, where are the habitations of the men of the Most Ancient Church. I spoke with spirits and angels, but as often as I adduced anything doctrinal or scientific they were unwilling to admit it, saying there was no need of such things - that they disturbed their quiet - inasmuch as they were in them, and from being in them, they know [everything] of the kind. From this and other things I learned that they did not admit of doctrinals except on account of use, and that doctrinals were nothing else than the means of man's becoming such as doctrinals alone would make him, that is, means subservient to man's use on the earth, and to the use of souls recently arrived from the world. They

clearly perceived whether I was disposed to place a glory in things of this kind, and their perception on this score was indescribably accurate. It was also given me to know the quality of the ideas of angelic spirits, which are universal, as are those of spirits in general, but it cannot be described. - 1749, June 3.

4295.

HOW THE CASE IS WITH REPRESENTATIVES AND CORRESPONDENCES IN HEAVEN, ILLUSTRATED BY THE CORRESPONDENCE OF KNOWLEDGE WITH EATING. While walking in the street I thought for some time of eating, or of what I should eat, and I perceived that the angels thought of nothing of the kind, but of knowledges and intelligence, and that thence there existed in my mind, in common with those of the world of spirits, the thought of eating, and on speaking with them was informed that it was so. I thus learnt that discourse concerning knowledges falls with man into the idea of what he eats, and that the cause of such a correspondence is, that knowledges are spiritual food by which the life of spirits is sustained. In like manner correspondences are given in other things which man would never know unless instructed, and these are so many that they cannot be enumerated even as to their genera and species. Such is the influx of heaven, as it was given to me to know from [this and] a multitude of other proofs. - 1749, June 4.

4296.

So also when the discourse is about intellectual things, and man has for an object of his thought horses, then he speaks concerning horses; for these correspond [with intellectual things]; thus very many, yea, innumerable [natural] things correspond with spiritual things, from which it may be concluded that in heaven they speak and think of scarcely anything else than the Lord, His kingdom and faith, and whatever nearly or remotely pertains to them - things which are thus varied in the world of spirits and in the thought of man according to external objects of sight and hearing or internal objects of memory. I have seen horses, and spirits remarked that there would immediately occur to them something relative to intellectual things. - 1749, June 4.

4297.

CONCERNING INFANTS IN HEAVEN. Infants are educated and grow [in heaven]; they are educated by knowledges derived from the Lord through the angels, and grow, as it were, by means of these knowledges, so that they appear to themselves to become more adult. As their knowledge is increased, so also is their mind [animus] and mind [mens], whence [as remarked] they seem to themselves to grow, and whence they become as angels, which was expressly made known to me as being the case. It may also appear from experience that intellect and judgment should cause [even a child] to appear as a youth and as a man. The fact was declared by the angels. - 1749, June 4.

4298.

CONCERNING THE PUNISHMENT OF THOSE WHO WOULD FAIN VIOLATE INFANTS, AND WHO THEY ARE. The sirens and many others around me sought to violate the infants and others that were sent to me, but they were punished by being driven, whirled, or gyrated around, all of them together, in such a manner, that they became confused, and knew not where they were, like persons that had lost their senses. This circumgyration was wonderful; one who had suffered it returned to me and said that he could never describe such a state. The punishment went on around me; the punishers were those who, in the life of the body, had been inwardly intent, by study and clandestine machinations, upon destroying others, and it was said that so peculiar was this punishment that they could inflict it, but not others. They were under the influence of a kind of insanity, the effect of the circumvolution of their murderous thoughts, and this was communicated to the culprits, male and female, who were punished - 1749, June 5.

4299.

CONCERNING HOPE. It was shown in a variety of ways that the life of evil spirits consists of cupidities, and as far as they are removed from their life; wherefore in order that they may live, and be prepared for some use, it is granted them at times to abide in cupidities, yea, even in the hope of doing evil, as long as there is any ground for such a hope; it was shown also that they can accomplish whatever they undertake as long as they are held in their own life. This was evinced in the case of spirits who were impressed with an idea contrary to hope, to wit, that they could not effect the object of their thoughts. They were held in that

thought, and then seemed to recede, because they were not in their own life, not being in hope; just as much as hope was diminished, so much they receded. Hence it appeared that hope was a continuation of cupidity. - 1749, June 6.

4300.

THAT CERTAIN SPIRITS THINK THEMSELVES TO BE MAN, BUT WITH MUCH DIFFERENCE IN DIFFERENT CASES. There was several times a certain spirit with me who was fully in the idea that he was a man, so that he knew no other in fact than that he was I myself. He was occasionally separated from me and shown that he was a separate spirit, but still he would not believe it, but insisted pertinaciously that he was I; and he flowed in repeatedly in such a manner that I scarcely knew what to make of it. He was, however, punished in various modes, and after being absent for a time he returned and bore himself in the same manner, and though the truth was disclosed to him he refused to believe. It was also shown that he had been an old man who in the life of the body had been possessed by the phantasy that he was this person and that.

## 4301-4350

4301.

Other spirits also suppose themselves to be men, as was often proved by my experience, but with great difference. It is impressed upon these that they are to be subservient to man, but when reflection is granted them they know that they are spirits, which was in many ways evinced and conversed about with them.

4302.

But those first mentioned are altogether of a different character; they persuade themselves fully of the fact; wherefore such are not allowed to be with man, as they would obsess him, for they obsess and possess everything with their pertinacious conceit that they are particular persons, and can with difficulty be separated from them. - 1749, June 7.

4303.

CONCERNING PALACES IN THE OTHER LIFE. A certain spirit doubted whether palaces existed in the other life, in which the upright dwelt, wherefore they were shown to him to the life, and he entered in, and saw everything, and then said that it was even so, that he perceived with all fullness of sense, that the fact was no otherwise. He had been previously assured that the edifices which were in the world, and which only were supposed to be possible, were comparatively vile, and that if one is good he may dwell, with all variety, in palaces which for magnificence and harmony exceed, to the view of every sense, all the architectural art in the world, and this I know to be true, as I have often seen them. - 1749, June 7.

4304.

CONCERNING THE PROGRESSION OF SIRENS. Upon awaking there were Sirens around me who flowed into the will, at which I was surprised, not being able to account for it, inasmuch as some supposed that the Lord's influx alone was nothing else than a strongly possessing and governing power, but it was shown them how great is the difference.

When this was done the sirens proceeded in a mass or volume [volumatim] to others and flowed into them, and it was given to observe their influx, how their aim was thereby to subjugate and domineer over others. In the meantime, I spoke both with them and with others concerning them and their quality; wherever they came they insinuated themselves into all kinds of actions, pretending that they were of the same, and thus prompting to indulgence in order that they might be received. Proceeding thus from one place to another and every where acting in the same manner, they might be likened to flies which appear outwardly beautifully gilded, but which frequent sinks and filthy places, so defiled are they inwardly; they were intent upon nothing else then gaining dominion, at all hazards, especially by putting on the semblance of uprightness with the good, taking souls captive, and when they have done this leading them wherever they will, and thus into things disgraceful and vile. - 1749, June 8.

4305.

CONCERNING THOSE WHO THINK THAT ALL THINGS ARE PHANTASIES. There was a certain one who seemed as if busied in grinding meal, and having a number of small mirrors at his side. Wondering what this meant, I thought it might be one of the class of magicians; but I afterwards saw several things of an aerial kind which were produced from phantasy. He subsequently came to me and said that he was the person who was occupied in grinding, and that he had the idea that all and singular things whatever were mere phantasies; thus, that nothing real existed. Hence the character he had acquired. - 1749, June 8.

4306.

CONCERNING SIRENS. I perceived and felt that sirens could penetrate to the first place of innocence, where are the guardians of infants. Wherefore I was conducted thither through several mansions on the way, and was accompanied by sirens at my head, who were of such a quality that they could be turned thither, but who were continually thinking how they might succeed in learning some new magical trick to practice wherever they came. It was hence observed how dangerous such creatures are. - 1749, June 11.



4307.

These sirens can never be described as to the arts which they catch at [arripiunt] in the other life. Whatever they see and hear, they lay hold of for the purpose of exercising magic, and of ruling and retaining everything in memory; they consult, they ply their arts, and they know in a moment how to turn them to account. Spirits wondered that such beings should exist; they are malignant in the highest degree, void of conscience, most obscene, and, knowing where societies are to be found, they reconnoiter, explore, and by entering into their affections work upon every individual in ways adapted to their ends; wherefore they are often chastised and punished, when they will [temporarily] abstain, but they still return [to their machinations]. They have been with me for weeks, and caused me a vast deal of trouble.

4308.

THE REASON OF PUNISHMENT, AND THAT SPIRITS ARE HELD IN CORPOREAL THINGS. I have often wondered that souls and spirits should be punished, and sometimes severely, when yet they seem to speak well, especially if held in their ultimate state, i. e., the state in which external bonds bear sway, and when retained the state in which they were when they preached and persuaded others. So long as they are kept in this state, they know and confess sound doctrinals and the truths of faith; and yet they are punished. But the reason is that their interiors do not correspond; while abiding in externals they think themselves upright, but as soon as those externals - namely, bonds and the persuasives of speech and science - are removed, then their interiors are immediately laid open, and shown to be contrary, wherefore they are punished. It was given also to know the cause, to wit, that this external is, as it were, nothing. Many spirits transfer themselves into a subtler sphere, as the sirens, by means of their art, and others also, whither when they come, their interiors are what operate. Unless a soul or spirit is amended before he comes thither, his evil is then continued, and a long time is required before the amendment takes place; wherefore it is not permitted to spirits who are being vastated to come into that other sphere before the vastation is accomplished, or they are amended by punishments. Very many of the infernals are in that sphere. - 1749, June 17.

4309.

CONCERNING SIMULATION, OR THOSE WHO SAY ONE THING AND THINK ANOTHER. It was shown me of what quality they appear who speak otherwise than they think, or who have preached the good and truths of faith, and yet, from their lives being contrary, have thought the reverse. A certain one of this character was raised up somewhat on high, and made to circumrotate, when there appeared darts verging from all sides towards him. From this it was made known what his true character was, for darts appear falling upon the head of those who speak differently from what they think, especially those who speak thus in a flattering, wheedling way. - 1749, June 17.

4310.

A certain one expressed surprise that when the discourse held with others concerning faith [for instance] was so unexceptionable, so severe punishment should nevertheless ensue; but it was replied to him by good spirits that in the other life no regard is had to what anyone says, but to what he thinks. It is thought alone which is attended to in the other life, so that the difference between the life in the world, and the life after death, is, that there speech weighs, but here thought. There is here [with spirits] a cogitative speech which is perceived, and which affects those that are present, and that too the more when principles of the false hinder others from thinking freely concerning goods and truths. - 1749, June 17.

4311.

CONCERNING AFFECTIONS NOT INSTRUCTED, AND CONCERNING INTELLECTUALS NOT INSTRUCTED. There are spirits in the other life who are affected by good and holy things, and who yet lack a discriminating intellect, so that, provided a thing is good, they do not consider the motive, nor any of its attendant circumstances. They are such as do not suffer themselves to be illustrated, and therefore want judgment; they are carried over to the side of the deceitful, of sirens, and of hypocrites, who can feign the good, the true, and the holy, and thus favor them. Some of them are such as are capable of being informed, though but slowly; these sometimes add to the power of the deceitful. It was hence manifest what affection is without intellect, viz., that unless a

man is instructed as to his intellectual part, though he may be endowed with natural goodness, or has been imbued with good from his infancy, that affection is blind and easily seduced.

4312.

Some also are intellectually such, that they seize anything as true which is true in general, and inhere in it, without application to circumstances, as those [for instance] who assume that the good are led into temptations that they may be made better, and from that principle favor temptations; others otherwise. These are also captivated, and led by sirens and the deceitful, because weak in intellect. - 1749, June 18. These also, as well as the former, are not led by charity and innocence, except so far as they are [mere general] principles.

4313.

CONCERNING THE MEMORY OF SPIRITS. I heard a certain spirit speak with another. I was acquainted with both in the life of the body. He described the genius and character of the other, and what opinion he had of him, and then [recited] a letter which he had written, and many other things in a series. The other acknowledged the whole and was silent. Hence it may manifestly appear that spirits have a memory of material things [particularium], but it is not allowed them to draw upon it, except when the Lord permits. - 1749, June 25. He then said that he knew a good many other particulars, and was desirous to produce them, but he was not permitted.

4314.

CONCERNING THE STATE OF FEAR. There was a spirit who wished to frighten infants that were seen. He was concealed with me at the lower quarter behind, but he was manifested by a knife which he put into the hand of another, by whom however it was rejected, and thus fell back into his own, in consequence of which he was disclosed. He then began to supplicate with the greatest earnestness, for he was one who wished to appear good in the other life. He made use of such humble terms that the spirits could scarcely believe that he was any other than he seemed to be. Conversation was then had on the state of fear, in which it was said that when such persons are in a state of fear, it cannot be known but that they are good, or can become good. The spirit in this case would fain have

been suppliant towards the Lord, and said he was willing to dwell in the lowest hell, and that he knew that he deserved it; but it was all the effect of fear; being inspected by the angels, they said that he was infernal, wherefore he was cast down thither. - 1749, June 25.

4315.

CONCERNING COMEDIANS IN THE OTHER LIFE. Conversing with comedians in the other life, I found that they were such as could simulate everything or seize upon and represent it in such a dexterous manner, that it could scarcely be distinguished from the original. For this reason they serve societies as mediums of lively representation. They were not evil, nor were they easily excited to anger. When anyone inveighed against them, they seemed to take no notice of it at the time, though they spoke of it afterwards. They can be led both by the evil and the good. They represent the teeth, which was also shown by their being made to appear as injured and aching teeth. Although they speak tolerably well, yet they have but little life of their own. - 1749, June 27.

4316.

CONCERNING SPEECH. There was an evil spirit, who, when he said anything good, could only do it in so low a voice, that it scarcely seemed to be speaking at all. The cause was stated to me, viz., that he thought concerning good, and said that he wished to be good, but because such was not his quality, he could not speak distinctly. When one thinks concerning anything that does not agree with his nature, he has not the power of clear utterance. If he speaks at all it is as if he were absent, or at a distance, and the angels perceive just how far distant. Wherefore speech is of the mind or nature; but if they do not think, then they can speak so as to be plainly heard; in that case, however, it is not from the heart or the nature, but only from the mouth. - 1749, July 1.

4317.

CONCERNING THE PULSATION OF THE HEART. It was given me to perceive the pulsation of the heart of heaven in general. It was heavy, somewhat slower than mine, and attended with rather a deep sound. It was said that I was then in the pulsation of the heart of heaven, and I perceived that I was among infants. This pulsation was in the midst of the heart. It was afterwards given to perceive the pulsation of the heart of

the heaven of angelic spirits, which was anterior above the navel; the vibrations were more rapid. - 1749, July 2.

4318.

THAT THE FACULTIES EVEN OF EVIL SPIRITS ARE OF A SUPERIOR ORDER. Speaking with spirits it was said, that although they are more insane than men, yet that they are possessed of more excellent faculties than men. It was said that it was for that very reason that they are more insane than men, and could be more deceitful and malignant in proportion as a spirit excels a man; and this was confirmed by examples, and also by the fact that they immediately perceive the thought of man, and immediately pervert it, which is the property of a superior faculty. Their speech also is the cogitative principle of men, although malignant, and they are such as they were in thought, though still more acute. But as man is governed by external bonds, his real thought does not appear, nor can he be so insane; wherefore these [evil spirits] are, so to speak, more excellent insanities. - 1749, July 3.

4319.

CONCERNING INFLUX. There is this that is wonderful about influx, that some who flow in appear as remote, and then other spirits, who are more or less remote, speak. I have been in society with such more or less nearly, and it was observed that this [nearness] is according to the affections of man which constitute his life; that the more anyone has of life, the nearer they are, and the less the more remote; and that the nearer they are, the more they are appropriated to man, and make his life, but the more remote, the less they do this. Those who are in faith, in the Lord, and in charity, the Lord disposes in such a way that they shall be nearer or more remote according to his good pleasure, and thus a new life is effected. Whatever is more remote does not inhere, but is easily dissolved; the case is different with what is near. - 1749, July 3.

4320.

CONCERNING A CERTAIN KIND OF PERSUASIONS AND OF SIMULATION. There was a spirit known to me in the life of the body who was persuaded that he could remove himself; he said with a strong affirmation that he willed to do it, and he seemed to labor to effect it as by a kind of combat, but still he was removed [by others], and the

number of unclean spirits viler than the rest was augmented. At length when he would introduce himself into good, or into a society of good angels he was detected, and appeared as almost wholly covered with hair. As he was unable to live in that sphere he was cast down, and then he was disclosed as being of such a quality that his intellectual part willed, but not the voluntary, nay, that his intellectual part was, as it were, persuaded but not his voluntary, having been accustomed in his bodily life to say one thing, even with asseveration, when he willed another, so that his intellectual principle would almost put on a certain voluntary persuasion. Such spirits fare very meanly in the other life, for there it is not permitted to simulate, but everyone thinks as he wills, and does as he thinks. - 1749, July 7.

4321.

CONCERNING PAUL. He was for a long time in front a little to the right, and it was shown him that he might attain to happiness, but whenever the opportunity was granted he continually spoke against the truths of faith. At length a certain spirit was detected in a higher place, who said to he led him. He spoke with abundant confidence as one that directed him and everything that pertained to him, profess in himself to be, as it were, a god, and breathing forth a sphere like the Lord; but he was a certain devil who imagined himself to be the very devil that deceived Adam and Eve according to the common opinion. He was sent into hell, into caverns, where he wandered about till [he came directly] under my feet, and there spoke. From thence he by and by ascended, veiled in a cloud, which, however, was his phantasy. It was then given me to hear Paul speaking with him and saying that he wished to be his companion, and that they would go together and make themselves gods. Wherefore being associated they went in company to a considerable distance in front and would fain have deceived those that were there; but they were rejected wherever they came. Having been moreover infested during my sleep by adulterers, these two when they perceived it lent their aid to the infesters, and so stubbornly held me in that vile train of thought that I could scarcely release myself. These adulterers or adulteresses were punished by the bruising process [gnuggismus] or reciprocal collisions, which is their [appropriate] punishment; and because those two were concerned in it, they also painfully underwent the same punishment. Hence it was made known to all that Paul is of such a nefarious

character, and that it was only from certain causes that he was hitherto exempted [from the proper penalty], for the base suffer punishment for baseness, concerning which I also conversed with him; and he is now among those companies which rove about, and approximate the place of the desert. - 1749, July 10.

4322.

THAT NO ONE BECOMES GOOD WITHOUT MEANS, OR IN A MIRACULOUS MANNER. I conversed with a certain spirit (:it was Paul:) affirming that no one could become good miraculously. Some wondered that they could not be taken immediately into heaven, and be reduced by the Lord's omnipotence into a state in which they could become angels. But it was answered that evil cannot be made to be good, nor can anyone come thither before his evil is dissipated or subdued, and that this is effected only by foreseen divine means, and not miraculously. It was said also that if evil were taken away [from the evil] there would be but little of life remaining, and that this would be to work miraculously, though it may be done in the other life by the removal of societies. As he thought in this manner, the societies were removed, and he was then as an infant sprawling with its hands and it was said that he neither knew how to speak or to think, but only to move his arms as a new-born babe. Thus would it be with the evil if they sought to be miraculously made good. - 1749, July 10.

4323.

CONCERNING THE DEVIL HIMSELF, FROM THE END [PROPOSED]. There was a certain one who thought himself to be the devil that seduced Adam and Eve, and to whom Paul adjoined himself. He appeared like another spirit, not speaking badly, as if he were a man, but still in a kind of obscurity. I wondered at his quality, as a sense of hatreds, revenges, cruelties, and adulteries was not perceived from him as from others; but I was instructed that he cared not for such things, but had in view only the end of destroying good and truth, so that nothing else entered into his intention. Ends are what judge a man, and because of those this class are prompted by such ends they are very devils, for they deeply conceal their aims, and act from the detestable prompting above mentioned, regardless of the means whether profane or holy. - 1749, July 12.

4324.

CONCERNING THE END AND THE LIFE OF SPIRITS THENCE [AND CONCERNING] MEMORY. It is not permitted to spirits to be such towards each other as they were in their social relations in the body, namely in externals, as, for instance, in well-seeming but fictitious externals, for all externals are abolished in the other life, as also actions merely external, whether good or evil, so that nothing there acts from externals, as in the world, but the quality of each one's thought and affection [is then discovered] from internals, thus from the end and the love, and by this is their conversation and interaction with each other governed. They are sometimes remitted into externals, but only for a short time, and then they speak otherwise than as they think, and act otherwise than as they will, as is the case with many preachers; but as soon as their externals are taken away they are no more known; they become different persons; and their ends and loves are laid open. Thus all their [external] acts are abolished. Some say, while in externals, that they have never injured anyone, that they have been upright, that they have preached, that they have done many good things for the Church; but when these external semblances are removed, the quality of their ends and the quality of their loves is laid open, and some are found to be such as to have done evil from ignorance with a good end; these are of the better sort. For the same reason, neither is the memory of material things granted. - 1749, July 14.

4325.

THAT IN THE OTHER LIFE THERE ARE NO SUCH EXTERNAL THINGS AS THERE WERE IN THE BODY, BUT OF INTERNAL THINGS THERE ARE. I conversed with spirits respecting the external things pertaining to man during his life in the body, that they all have respect to human society, to wit, functions and honors, riches, houses, clothing, subsistence for themselves and theirs, and distinction on these accounts. These are the ends of external life in the world. But in the other life they do not think of honors, riches, houses, clothing, or food; wherefore they have no need of those external things that minister to decorum and respectability, and of various other things, which men are prone to affect. Externals ought to cease with the cessation of such uses, wherefore a man, when he comes into the other life, is separated from



them, especially because they are assumed and disagree with internals. He is therefore left to his internals such as distinguished him during his life-time, and in which his life must be supposed to have consisted. Spirits however are indignant that it is not permitted them to live in external show, while they remained in which they appeared respectable notwithstanding they were interiorly in evil, which was the case with some preachers, who said they had preached, instructed, and done good, while they were in externals. They thus spoke well, as they did while in the world, by applying the things of the Word, but as soon as they were remitted into internals they were seen to be diabolical, for then their former ends appeared, which were of self-honor, wealth, hatreds and malignities, and the like. It is wonderful that they do not know this while they are in such externals, for their thoughts are engrossed by them; but it is all laid open when their externals are removed. - 1749, July 16.

4326.

CONCERNING PUNISHMENTS. The punishments of reverberation and collision I have witnessed oftener than I can relate, and sometimes for hours together. They were a long time under the left foot verging to the right, and, what is wonderful, all who were guilty were discovered; those that were not guilty, although summoned and in the midst of the punishment, were unaffected by it; but as far as they have been accomplices or in similar fault, so far they are punished, which I know from the experience granted me.

4327.

There was moreover a certain new species of punishment by a kind of circumrotation of a number, in which there was a confusion, as it were, of several together, and which they declared to be very severe. This was a punishment designed especially for sirens, and which they found it impossible to escape. - 1749, July 19.

4328.

These punishments are inflicted thus: he who is to undergo them is held, as far as possible, by his partners in a similar cupidity, and explored as to the degree in which he persists in it, and as to the degree in which he recedes in consequence of the punishment; nor is he discharged from the punishment until he recedes and becomes better. As far as this appears,

which is determined by an exquisite exploration, the punishment is relaxed. Some contumaciously persist, but they are not discharged till they become better. The intensity and the relaxation of the punishment is proportioned to the contumacy and quality of the man.

4329.

There are some who were of high eminence in the world who undergo these punishments, and that very frequently, till they at length, after many tortures, contract fears and horrors which being recalled they abstain; this is effected by the punishments. But these are external bonds; internal bonds are those of conscience, by which they cannot be tormented, because they have no conscience. - 1749, July 19.

4330.

CONCERNING THE GENTILE NATIONS. I spoke with certain people who were Gentiles, and who had now become wise, as they were able to perceive the interiors of thought and other things more fully than any Christians of modern days; the difference was almost that between a man and a spirit. From a single idea of thought they knew the whole series which was filled with things that constitute the delights of wisdom. They were delighted with the Word, from its contents being all and singular representative and significative, inasmuch as their own mode of thought, while they lived was similar, though Christian spirits were both surprised and indignant at the fact. I held discourse with them which was altogether of this style. They appeared at some distance in front. Some also were near me, and a pleasantness was perceived in their sphere, arising from this quality of the Word, namely, from its being significative, and from the words being nothing else than the subjects of significatives. - 1749, July 20.

4331.

CONCERNING THE WORD AND THE JEWS. There were Jews present with me, and they perceived not an internal sense in the Word, for they are disposed to remain in the sense of the letter, that they may arrogantly apply everything to themselves. But I heard them conversing with each other in a way which showed that they knew not what the real internal is, while yet they professed to know that there were certain profound, and most profound, arcana couched under every word and

title; but that this internal sense is such as it is, or that it is celestial, they did not admit, but denied, for they hold that in every particular it treats of them, and thus that they alone are the elect. - 1749, July 21.

4332.

CONCERNING THE JEWS AND GABRIEL. It was asked of certain Jews what they believed respecting Gabriel? They replied that he was a great angel. It was then proposed to them that they should inquire of others where Gabriel was. They did so, and obtained for answer that they knew nothing about it themselves, but they were informed that by Gabriel, and by other angels mentioned by name, are understood functions, and thus that the name Gabriel may be given to innumerable individuals, provided they are in that function. In this they acquiesced. - 1749, July 21.

4333.

CONCERNING SUBJECTS, THOUGHT, AND SPEECH. I have many times observed that with me only there is a certain disposition of the organs of thought, and that according to that disposition spirits speak. They said also that the case was very similar in regard to subjects; that they themselves barely thought, and the subject would then speak according to the thought, but still from a certain prompting to speak, which, however, is not open. - 1749, July 25.

4334.

THAT EVIL SPIRITS ARE INSANE, AND THAT THEY STRIVE WITH ALL THEIR MIGHT TO LEAD OTHERS TO THEIR OWN HELL, AND THUS TO TORMENT THEM. I spoke with evil spirits who continually infested me, and who infest men and upright spirits in like manner; and because they are insane themselves they would fain strive to make all others infernal also, by leading them away from good and mutual love into the love of self, thus into hatreds towards all; and the more they are who are wrought upon in this way, the greater is the number of those who torment them; so that they are continually procuring hell to themselves. If they would refrain from this, and act from the love of the upright and the good, they would secure blessedness to themselves; for the good desire nothing more than to impart to others, and thus to them also, all their own happiness. Doing this, they would procure heaven to

themselves. This they, in their then state, acknowledged, and said that the fact was so; yet they are such as they are because their nature is such; everyone thinks himself able to rule, and yet they rush upon each other, and nothing affords them greater pleasure than to torment others, even their nearest friends. - 1749, July 27.

4335.

THE MEMORY OF SPIRITS. Spirits speak among themselves from no other than the internal memory, which is their rational while they live in the body; but man, while in the world, speaks from the memory of the body. Hence it is that spirits can speak with each other, and that all souls from whatever earth, region and language can dwell and converse together. This speech is what falls into the speech of words with me; it is something not dissimilar to the rational with man from which he thinks. This falls in like manner into words, for when one thinks his thought falls spontaneously into the speech of words. - 1749, July 30.

4336.

CONCERNING REPRESENTATIVES AND CORRESPONDENCES.

ADULTERIES. In an interior sphere, and also with those who are on the threshold of another heaven, when they converse with each other - the one from fallacies, the other from appearances - against the truths and goods of faith and charity, their speech, in passing into the world of spirits produces a lascivious and adulterous sphere, to which the evil are attracted, as ravens to a carcass, and fill this sphere with such lewdness and adultery and every kind of obscenity, that no good spirit but shrinks from it with shuddering. Hence in the Word the falsifications and perversions of goodness and truth are expressed by whoredoms and adulteries, and are so called; whence it appears that there is an actual correspondence between the one and the other. - 1749, July 30.

4337.

CONCERNING THE SPIRITS WHO ARE WITH MAN. Being remitted into a proper state it was shown me, by lively experience, how the case is with the spirits that are with man. They know no otherwise than that they are the man himself, as was abundantly evinced from my experience in regard to the spirits which were with me. Consequently they think no otherwise than the man thinks; but there is thence a sphere of thought

and affection, which was shown me, and in which other spirits are. While in this sphere they speak and are affected variously according to their own state and the nature of the sphere; wherefore such spirits flock about a man according to his quality and remain in his sphere, making it more intense or changing it, and exciting it with the man by correspondence. This is done by the spirits that are with the man; for man cannot live without spirits adjoined to him who would fain be men themselves. Such as the sphere is, such are the spirits, whence it appears what kind of spirits are with those who think of nothing else and are affected by nothing else than cupidities, hatreds, and revenges. Where the carcass is, there the ravens are. - 1749, July 30.

4338.

THAT THE LORD IS THE FATHER, SON, AND HOLY SPIRIT. On reading the Athanasian Creed in the presence of spirits, of the learned, and of angels, I found that no one could comprehend anything of it, and that even the learned did not remember what it contained. They knew indeed that they had read it, but they retained in memory nothing more than that they had said that there were three persons but one [God]. When it was presented to their idea what they thought of the question, whether the three [persons] are from eternity, or whether there were three eternal and increates, or one, even the learned had no other idea than that there were three eternal, which is contrary to the Creed of Athanasius. When their minds were turned to the question whether there was one Lord from eternity, or three, they could not otherwise conceive than that there were three Lords, and this again was contrary to the Creed. They then confessed that they had not believed according to the Creed, as they could have no other idea than of three; whence it is evident that no one [of this class] can think otherwise than of three, however, he may say there is one God. - 1749, August 1.

4339.

CONCERNING PHANTASIES. It is wonderful that the phantasies of evil spirits should appear as altogether real, as, for instance, while they think themselves invested with garments, with hair, and the like, yea, with a multitude of similar things. Indeed I observed that when the conversation turned upon their having garments they touched them and saw them and said that they were real; though they still can be taken

away by phantasies and others assumed instead of them. I perceived also that they fancied they had not merely two arms, but more, nor do they then know otherwise than that the fact is so, which they affirm. The illusions that I have seen of this kind are innumerable, and in conversing with them it was given to say that they were phantasies, though they appear to be real. I spoke with spirits concerning the cause of this, and was informed that everything that proceeds from the Lord is real, that what proceeds from spirits is not real, though it appears so, just as a man who is in phantasies thinks evil to be good, and the reverse, besides other things of like kind. If phantasies had not a semblance of reality, they could not exist at all, for they themselves are mere phantasies; the case is with them as with the life of those who think they have life when in fact they have death, yet were it not for this impression they could not live, for the impression in the two cases acts alike. But good spirits have no such phantasies. - 1749, August 4.

4340.

WHAT IS MEANT BY FATHER, SON, AND HOLY SPIRIT. The Lord commanded [the disciples] to baptize in the name of the Father, Son, and Holy Spirit; these titles, in the internal sense, signify nothing else than the Good, the True, and the all of Goodness and Truth thence resulting. The Father is the Good, the Son the True, and the Holy Spirit is the Good and the True proceeding therefrom. All this is in the Lord alone. - 1749, August 5.

4341.

WHAT IT IS TO BE NOTHING. A certain upright spirit spoke with me saying, that he was nothing. I asked him what conception he had of being nothing, [whereupon] I perceived that he had an idea of being nothing compared to the multitude of spirits and the whole universe. But it was given to say to him that this was one kind of conception, but that there were many others, as, for instance, that he had no power of himself, that he had no thought of himself, that he had no life of himself, and that in fact he was, in himself considered, merely a certain lifeless and defiled something that was altogether evil, and thus that all good is from the Lord. This is the proper idea of [being] nothing, - 1749, August 5.

4342.

# CONCERNING THE INTERIOR MEMORY AND THE SPEECH

THENCE PROCEEDING. I conversed with spirits on the subject of their language or speech being the universal of all languages. When they converse with each other, they are unable to utter the name of any man whatever, or a word of any human language, but when they converse with me they think it is from themselves, but it is from my corporeal or material memory, whereby their ideas flow into names and words.

Affirming that they could do it, they made the attempt among themselves to pronounce the name of Abraham, but were unable, as their speech is not [a speech] of words, but of ideas; which are formed into the origins of words. It thence appeared - and I spoke with them on the subject that absolutely nothing of vocal speech, much less the name of any man, kingdom, or region, could pass to spirits, but that it perishes with man, and that the sense only remains, which is such that while it is obscure to man, it becomes distinct with spirits, and is branched out into [particular] ideas. When spirits think of any person, city, or the like, of which they have had an idea derived from their experience in the world, they barely bring up the idea before them, that is, whatever they have heard or seen or conceived of a man, a kingdom, a city, which idea is sometimes simultaneous, sometimes ramified into many, and from thence flows their speech and a full perception. Thus also I have often spoken with spirits, namely in their own speech, and they perceived everything distinctly, and more things indeed in a moment than could be uttered in an hour, because it embraces in its bosom as much as the internal sight and thought, and by this can be presented almost simultaneously what would require a long time to utter and many pages to contain, as anyone may be satisfied who will attend to it. - 1749, August 6.

4343.

CONCERNING THE INTERNAL SENSE OF THE WORD. How the case is with the internal sense of the Word, in which are celestial truths themselves, they appear from the fact - concerning which I have conversed with spirits - that if the thought is held fixedly on any subject, and the Word meanwhile is read, then all and singular things therein will apply themselves to the universal of thought and its affection, while confirmations [from various sources] coincide, showing that that which is understood is the true sense, so that scarcely anything is wanting [to

establish the point]. With the angels there is the thought only of celestial truths and goods, in which they are held by the Lord, and for this reason everything in the Word is bent to a conformity with their ideas, and everything in the sense of the letter perishes, and entirely another sense is developed, which is the internal, and which is clearly seen so that the sense of the letter becomes, as it were, none. In like manner, a man who is in a celestial idea, and then reads the Word, sees celestial things in his celestial idea, and nothing of the letter, yea, even the historical facts disappear. This may be illustrated in a variety of ways. - 1749, August 8.

4344.

It was a source of wonder to me that it was allowed those sirens to wander about as they do, and to vex the good with magical and persuasive arts, but the reason is that the Lord thrusts no one into hell, but they do it of themselves, and their evil when consummated draws them to hell. This is the common receptacle, wherefore the evil dwell a considerable time in the world of spirits, and one sooner and another later precipitates himself thither. Meanwhile the good and the true which they may have is separated and drawn towards the interior, and the ruling evil is consummated and like weights draw them down. I have seen sirens abiding for a long time in the world of spirits, and vexing multitudes, but always from an end of ruling and subjecting the minds of others to themselves, and it was shown that they finally became, namely, that they at first appear like masses of hair - a sign that their foul corporeals alone reign with them - and afterwards that they appear black in the face, and thus as not human. - 1479, August 8. They would fain with their magical persuasions induce the idea that they were to be pitied; but it was answered that no one could pity them, but they whom they wished to injure were to be pitied, and of whom one was more an object of concern than a whole company of such as they were, as also that it is contrary to order to feel pity for evil which continually threatens injury to others, and the destruction of order, just as a judge cannot pity those he condemns, because he thinks of the public good and of the law of order. Thus also is it in the present case. If they should obtain anything by magical persuasions, yet still they would not desist from injury. - 1749, August 8.

4345.



CONCERNING MEMORY. I inquired of a certain Jew who supposed himself possessed of memory - for spirits converse with each other as on earth, without being aware that it is from the interior memory - I inquired, I say [of this Jew], his name, and whence he was. He thought and said he did not know, whereupon he became indignant. But it was given to say to him that this ignorance was for many reasons to be preferred. But as to one's quality whether he be good or evil, this is known in the other life, and hence he himself is known. - 1749, August 8.

4346.

CONCERNING CONSCIENCE. I conversed with a certain one who, in the life of the body, was devoid of conscience; wherefore he remained a long time in an obscure chamber, and said that he abode there in darkness which he preferred to light. Having broached the subject of conscience in my conversation with him, he said that he knew not what it was. He was then informed, so far as the grossness of thought which is of the love of self and of the world would permit, and as whatever is contrary to the love of self and of the world is contrary to thought, so he perceived conscience as something contrary to his thought, and that from the contrariety he was pained by it, as when one perceives anything to operate in a different way from what he had supposed. From this it may be known what conscience is, namely that it is something contrary to the [apprehended] good or true, be it what it may, by which one is impelled to think or act, and from whence arises pain, thus compelling the inference that it is charity or heavenly love, thus the Lord Himself, which ought to reign supreme apart from the love of self or of the world. Hence he perceived what conscience is; but what mercy is he was ignorant. It was said that there was sometimes mercy where mercy was not apparent, as for instance, when one aims at the common good by punishing the evil and reducing others to order, mercy is then exercised towards the community. So also in war, where the end is victory and thence the common good in the preservation of numbers, in which case there is no mercy towards those that fall because mercy has for its end the saving of many, and so in other things. But to despoil others for the sake of one's self, this is cruelty, because the end is selfish and contrary to the common good. By these considerations he was enlightened. - 1749, August 9. Charity and mercy, moreover, are to be turned from the neighbor to numbers, from numbers to the community, from the

community to the Lord's kingdom, from the Lord's kingdom to the Lord himself, who is the all in all. Hence it may be known what is charity and what is mercy respectively. - 1748 August 9.

4347.

CONCERNING CONTEMPT AND HATRED. I have conversed with spirits concerning contempt or the despising of others, to wit, that such contempt is of no [evil] account when not prompted by the love of self, or leading one to condemn others as compared with himself or from hatred. Contempt of this latter kind is what damns in the other life; but the despising of others because they are of no ability or endowment, or aptitude to this or that use, because they are deficient in functions or business activities and other things, and does not damn, for this cannot but exist with all men who live in society, and where one ought to think concerning another, whether he can be associated with him considering his quality, as also whether he is adapted to the performance of such and such functions of such and such businesses. Contempt of this kind, though it may be conceived on various false grounds, which need not be recited, yet it does no injury in the other life, as it is easily dissipated when one is in love and charity, as then everyone is estimated according to his real quality; it may remain a little while till charity has found place [but not longer]. Such has been the case with many of my acquaintances who despised me and whom I despised, not however, as preferring myself, nor from hatred, but from the causes above mentioned. The contempt of hatred is when one desires to rob another of his honors, goods, or life; while contempt of another as compared with one's self is, when another from preference of self is not regarded at all, showing that contempt is but another form of self-love. - 1749, August 9.

4348.

CONCERNING HYPOCRITES; WHAT GNASHING OF TEETH IS. CONCERNING SPIRITS WHO SEEM TO THINK WELL, BUT YET ARE EVIL; INTERNAL BONDS. Spirits have been with me who caused a pain of the teeth in the right side of the jaw and the gum and in the bones as far as to the right ear. I suppose that they were spirits of a grossly natural and corporeal class, but I observed that they penetrated my thoughts with great subtlety, and were more acute than others in perceiving their minute particulars, as also that from the thought which is exterior they

spoke so well that judging from the speech of such thought alone, nothing else could be inferred respecting them than that they were good. All that was thus thought and spoken by a certain one of this class, was rational, but it was still observed that inwardly it was not so, inasmuch as by means of this kind of thought he was conjoined with interior evil spirits. Those of this quality think and speak in like manner in the life of the body, but still they are interiorly evil, having self and the world for their end. The bonds of action with such are not external but interior, which in some are exceedingly strong, still they are not bonds of conscience, which being relaxed they rush into their ends; and because there is even a communication of thoughts in the other life this disagreement is manifestly perceived. - 1749, August 10. With a view to afford me further information respecting the nature of the case, the interior evil spirits were removed, and better ones substituted in their place, when he said that he knew not what he spoke, and that thus he was deprived of life, for his interior life consisted in what was taken away. The influx is into the periosteum of the teeth, and then into the pericranium about the right ear, in which they create a pain sharp and severe; a sign of their evil quality; those that cause no pain are good and sensible of all that is thought; of which sensibility the periosteum is the seat. It was said that such contribute to the formation of cancers. Hence it appears that ends conceal themselves deeply within, as they are of the life. When such were present at my reading what was written and published respecting the Word, they took away all pleasantness of sensation, and induced contempt greater than they were aware of; for as in the life of the body they were mainly wrought upon by a certain sweetness of worldly life, in which they placed their heaven, so they held in contempt the things which were really of heaven. Thus are hypocrites who speak well, but think ill. Hence for several days a gnashing of teeth and some pain in their roots was felt, and I was often taught by lively experience that it was from this source. When the cause was removed and, according to the degree in which it was removed, the pain ceased; it also passed into the periosteum of the head according to the diversities of its states.

4349.

CONCERNING THE LIFE OF SPIRITS, OF ANGELS, AND OF MEN. I perceived beyond all doubt that there is nothing else which conjoins in

the other life but the very life of man, spirit, and angel. Such as the life is such is the conjunction, even in societies; other things which are not of the life are not regarded in that world, for there everything is governed by the life. - 1749, August 13. Wherefore it was said to spirits who boasted of their various merits in the world, of their study, religion, zeal, and the good works done by them, and who had passed judgement upon others as evil from external manifestations, that no account was made of these things in the other world, but only of the life which they had led, thus of the quality of the life with which they had imbued themselves from their ends and loves. When this was affirmed they could say nothing in reply, for from the experience adduced they could not but acknowledge its truth. The union or conjunction, therefore, in that world is one that results from lives, and not from knowledges, professions of truth, merits, or deeds done without charity.

4350.

CONCERNING CONJUGIAL LOVE. In conversing with angels on the subject it was perceived that with those who are in true conjugal love the interiors are opened towards heaven and the Lord for it is an affection which derives its origin from the Lord alone, who flows in through the inmost, so that its quality and source cannot be adequately described; but it is a consequence of this influx that the interiors are opened, and that one who is the subject of it is in celestial affection, and thus has the Lord's kingdom within himself. From the same source also is derived the love towards infants, and because such an one is thus receptive of celestial loves, he receives also mutual love towards the neighbor, for this follows from genuine conjugal love as from a kind of fountain. - 1749, August 13.

## 4351-4400

4351.

CONCERNING THE HYPOCRITES JUST ABOVE SPOKEN OF AND THE GNASHING OF TEETH, AS ALSO CONCERNING THE QUALITY OF THE REPRESENTATIVES ARISING FROM THE EXUVLE. The hypocrite above mentioned, when I would have cast him off, appeared himself as if casting off exuviae, that is, as if coming out of his exteriors which he left as a serpent does his slough, and he would then issue forth as an infant, and that not for once only, but repeatedly, and every time became more and more an infant, thus passing through a series of changes, but still of a discrete character, as was said, and always becoming a smaller infant, till at length he disappeared altogether. I was hence instructed that such is the representation of hypocrites, and in conversation with good spirits and angels on the subject, learned that it was, from this representative that serpents do actually cast off their exuviae; for by serpents are represented the deceitful, and thence the corresponding effect occurring in actual nature. The spirits sought for him, not supposing that he was still in [or near] his exuviae, as he had appeared to vanish away; but it was said to them that he was still there where his exuviae were, as serpents still linger about the place where they have cast off their slough. This I inferred, because the gnashing and pain of the teeth continued, and the affection of the periosteum of the right jaw extending to the ear, which was varied and transferred from place to place over the entire right region of the head. In conversing with him he said that his whole study was to exculpate himself and to draw away the thought from himself as being the true cause, and that he knew nothing of this representation, though he perceived it from me. Hence the quality of representatives may be known, as also that of hypocrites. It was said to him, moreover, that if he should pass into his interior nature, he would become one of the worst of devils; but as long as he remained in exterior thought, he would think himself good. It was said also, that as he had been of such a quality during his life-time as to have injured no one openly, but only in secret, therefore as long as he remained undetected, he was void of compassion (:Bergenstierna:). It was he alone

who affected me for several days with such severe pain, which was manifest in a variety of ways. I say he alone; for although as to interior influences there were many who conspired, yet operating as a subject, I could not know but that he was alone. - 1749, August 14.

4352.

CONCERNING HYPOCRITES AND THE DECEITFUL. Spirits spoke with him, and clearly showed that hypocrites and the deceitful are far more foolish and stupid than others who openly utter what is right and true. It was found, upon his being explored, that he accounted himself most prudent and wise, supposing that no one closely observed him; whereas all could take note of his hypocrisy and deceit, which in fact is granted to nearly every man, who is thus enabled to detect both the fact and the quality of hypocrisy and deceit even in each particular of the utterance, and to see how it dissociates them from others, and prevents any confidence being reposed to them, for a very slight conversation enables them to know the truth. That they should think that no one could see and know this is to be attributed to their folly, and is a proof that they discern less than others. All the deceitful are of this character. - 1749, August 14. This holds still more in the other life, but they still retain the idea of their being able to do everything they wish, and that no one knows or observes them, when yet it is altogether the reverse.

4353.

CONCERNING HYPOCRITES AND THEIR PHANTASIES. Hypocrites [are perceived in the other life to] have had in the life of the body no confidence in anything but themselves, and to have always had something else in their thoughts than what was said when men were speaking to them, even though they pretended to believe them, and demeaned themselves very obsequiously towards them, as if they acknowledged truths above others, while at the same time they believed nothing; not even that there was any truth, much less in eternal life, heaven, the Lord; of these things though they went beyond others in confessing them with their lips, yet they believed absolutely nothing in their hearts. Such when remitted into their interior state, wherein they believed nothing but what was obvious to the senses, are subject to direful phantasies. They can then be assaulted by things the most absurdly phantastical, as by troops of fleas, which are set in array against

them and attack them, filling their minds with terror, and causing them to fly, just as if all this was as real to them in the other life as it might be in this, besides similar absurdities; for as they have not determined their thoughts to anything intrinsically true, they are brought under the influence of such phantasies. When nothing is regarded as true, then phantasy is produced, and reigns in its place. I afterwards spoke with them on this subject, when they were brought into another state, and told them that things themselves were mere interior phantasies. Being put frequently to the test on other occasions they said, in respect to eternal life, truth, and the like, that it was all as I affirmed; but yet in heart they believed nothing of it. - 1749, August 14. They are extremely prone to believe that there is nothing real: such is the genius of hypocrites; but there are also others of this stamp [besides hypocrites]. Hypocrites are those who, with the outward man, will fawn assentingly from motives of self-interest, and yet inwardly think directly the contrary.

4354.

CONCERNING INFANTS IN THE OTHER LIFE. I saw a garden, constructed not of trees, but of leafy arches somewhat lofty, with walks and entrance ways, and a virgin walking therein, and also an infant of five or six years old, which was beautifully clothed; and when she entered, the most exquisite wreaths of garlands of flowers sprung forth over the entrance, and shone with splendor as she approached. I was informed that little infant girls see objects in this manner, that they appear thus to walk and thus to be clothed, and to be adorned with new garments according to their perfection. That all this appears to them to the life may be inferred from the fact that such things are suitable to a spirit, who cannot walk upon a paved or graveled way, nor possess such gardens as exist on the earth, but such things only as correspond to the nature of a spirit. It is sufficient that they perceive them as vividly, yea, more, vividly, than men perceive similar things in gardens in this world, as I also have perceived them when I have been in the spirit, and often at other times, as did also the prophets. - 1749, August 15.

4355.

CONCERNING HYPOCRITES. I have heard from other spirits that a hypocrite has sometimes inflicted a severe but dull kind of pain on the

whole body, such as corresponds to the pain of the periosteum in man, which is very grievous. Wherefore they cannot but be separated, and be in separate hells, in which such an influx is impossible. - 1749, August 15.

4356.

CONCERNING A HYPOCRITE. There exist hypocritical genii and hypocritical spirits. The former operate into the right part of the teeth, the gum, and the jaw, even to one half the head upwards; the latter into the left part. The hypocrite now alluded to operated on the right, from being one of the genii, though he could be transferred to the left; but then he was, as it were, deprived of life, notwithstanding he spoke well enough. He spoke as a boy, he spoke as an infant, and then he was able to attract to his interest children that were not yet imbued in knowledges. He was, however, among the very worst, and projected himself as serpents do from their skin or slough, and that too for many times, in a three-fold series, and also rolled himself like a serpent, as they said who saw him. - 1749, August 15.

4357.

A HYPOCRITE. The aspect of hypocrites was shown me, to wit, that they have no face, but an open throat, black within, and yawning exceedingly, with a few snow-white teeth. They have no cheeks, but a quantity of hair depending like an uncouth mass of wool; this was shown me. There afterwards appeared the head of a serpent, of a golden color, triangular in form, as is the case with certain [species of] serpents. This represented those who were drawn together around him. - 1749, August 16.

4358.

CONCERNING A HYPOCRITE. A hypocrite was remitted into an exterior state, when he spoke as in the world, or after the manner of preachers, in which state he did not acknowledge himself to be or to have been of such a quality as he was; but it was said to him that the worst of preachers speak in like manner; yea, they suppose while preaching that their characters agree with their words. They are then in external persuasion, and think concerning the words uttered, being led by their own spirit with a view to themselves and to the world thus to speak, even imagining at times that they speak from the Holy Spirit, as was said to him. It was said also that they speak otherwise with their friends and



with those of their own households, provided that they are adepts in deception; that they speak otherwise also with those whom they casually encounter, and whose mind they discover; but that notwithstanding they think inwardly within themselves altogether differently, so that they have in fact three varieties of states, of which they first put off the exterior in the other life, and then at length the proximately interior, which leaves his remaining [state of] life to the last degree defiled, and full of hatred and cruelty. This was said in the presence of many spirits. - 1749, August 18. It was observed that this spirit could better comprehend, when in the external state, that he was evil, than in the proximately interior; for in the former he acknowledged his true quality, and that in such a way that it could scarcely be perceived that he was not entirely sincere; but in the latter it was not so.

4359.

Being led into a sphere of thought a little more interior, from which the proximately exterior man spoke, he then bent himself about to the right and left, as if perceiving suitable opportunities to effect his ends - a sign of his cunning in adapting himself to every opinion from which he saw that he could advance himself and promote his own honor and gain. He moreover pretended innocence, so that one could scarcely believe there was any deception, as was given me to observe from perceiving his resistance when brought in contact with any evil, by which the persuasion of his innocence would be begotten in many minds. He was moreover a filthy adulterer, though nothing of the kind had been observed in his bodily life. Such are they who are destitute of the conscience of rectitude and truth. - 1749, August 18. His quality as to innocence was then shown. He appeared such as he truly was, and so hideous in the region of the jaws, concerning which I have already spoken, as to cause the spirits [who beheld him] to shudder. They wondered that such arts of persuasion should be so adroitly, so promptly, and so instantaneously acquired in the other life, as it is in fact done in a moment; but it was said that all faculties, even those of the wicked, increase and become prompt in the other life, as they then act from nature.

4360.

I have occasionally spoken with spirits as to the phantasies which appear so much to the life among them. They think [for instance] that they have garments, and entertain various other conceits, some of which are ridiculous, and which it would require many pages to recite. The cause of this is that they are themselves but mere phantasies, and their life consists of nothing else; they live from phantasies, because they can live only from falses. It is accordingly provided by the Lord that their phantasies should appear to them altogether as realities. With those who are in faith from the Lord the case is entirely different; to them there are no phantasies, but appearances attended with all pleasantness and felicity. Phantasies [with the former] may be compared to corporeal objects plainly seen, while things that are real are to them like a shadow, or as it were, nothing at all; to the angels, on the contrary, appearances and truths are the veriest realities, while phantasies are as shadows and nonentities; wherefore they can be harmed by no phantasies. - 1749, August 19.

4361.

CONCERNING HYPOCRITES. A certain hypocrite ascending or being summoned up by the wicked from his own hell, which is in front before the cadaverous hell, - one who though unknown among others was of the very worst class - and by means of a subject who was also a hypocrite, inflicted upon me a sensible and severe pain of the teeth and jaws. Being at length detected he was wrapped in the veil, not however like others in one of the long kind from which he might be unrolled, but as it were, in a pyramidal sack, within which he was enclosed, and which was then whirled about with such violence that he would cry out that he had never done such a thing [as was laid to his charge]. He would moreover, while within transform himself into infants and then impel the sack round in various ways, now to the right, now to the left, now spirally, now anteriorly, by which motions were represented his changes of state. He still persisted most obstinately in his course, saying that he would rather die than flinch. Such are the punishments of hypocrites, and there is their hell. - 1749, August 19.

4362.

CONCERNING THE JUDGMENT OF A SPIRIT. CONCERNING A HYPOCRITE. A certain hypocrite while in an exterior or corporeal

sphere persuaded several simple spirits who were otherwise good, but inclined to put faith in external things, that he also was good. He adjoined affections to his discourse, and in this affection there was such a strongly persuasive influence as could scarcely be resisted, owing to the previous character and quality of those upon whom it acted. I held much discourse with them and said that he was a hypocrite, and that the things put forth were merely exterior; but from their quality they did not believe it, there being many such in the other life as suffer themselves to be led by the delight of external affection; wherefore it was given by means of representatives and the drawing forth of his interior image towards them, to show them what his internal quality was. They shuddered at beholding it, as did others also who succeeded. It was then given to liken them to his arms or hands, for as long as such spirits are round about him the sphere of persuasion rejecting his goodness is strengthened. In like manner they absorb the rays of the Lord's compassion, for they turn them forthwith into such perversions, as it was given to say to them, whereupon I was miserably tormented by them, as they were in the highest delight from the effect of his discourse, besides other things.

4363.

Being afterwards permitted to defend himself, he spoke as in the world, in an external manner, employing arguments, and uttering well what he then conceived well, as, for instance, when he spoke of truth, of the common good, and went on to say that all others had respect to themselves and not to the public, that they even regarded truth and justice only as they bore upon their self-interest, and various specious reasonings of this kind. An answer was returned him by subjects from heaven, to the effect that he was a thief and a villain, aiming from self-love to plunder the public by means of exterior semblances and performing service, not from the love of country, but from the love of self; that official persons are the members and organs of the king, who is the head, while he, on the contrary, was acting solely for himself, and was consequently incapacitated for judging of others, inasmuch as things of an interior character do not appear outwardly. Consequently, as he was one who was utterly devoid of truth and conscience, he could form no other opinion concerning others [than such as accorded with his own quality]; adding, that these and similar things [in regard to character] became manifest in the other life, where everyone fares according to his

quality in the present life; and where, if a thousand should conspire to speak the same thing, yet if it were not from the same origin with all, numbers would be of no avail - one and all would be obliged to suffer according to what they had been. All this and probably much more was said to him, and yet as no other traits appeared in him than such as were above described, he was informed that there was no alternative but that he must be cast into hell. - 1749, August 20. His present pleasure arose from the fact of his formerly delighting in authorship; this he wished to arrogate to himself as a merit. But this was his sole and paramount pleasure and delight, wherein he was influenced not by a regard to the public good, but from a view to his own enjoyment and emolument, as it yielded him a comparatively large income.

4364.

Those who were deceived by his hypocrisy or pride were ratiocinators, such as do not know what goodness and truth are, but suffer themselves to be seduced by such characters and to be borne away wherever they please, and thence drinking in delight. Ratiocinators are the arms and hands of evil spirits; as soon as ever such spirits perceive their propensity in this direction they captivate them by their own dialectic arts, and by insinuating delight lead them whithersoever they will, although they deal only in what is most false and deceitful.

4365.

CONCERNING THE HYPOCRITE [ABOVE MENTIONED]. While he was working by his poisonous discourse upon many who were in front and who seemed to be sitting at a table filled with dainties and listening to him with great deference, having been powerfully wrought upon by his specious but venomous talk, all of a sudden the table was thrown in their faces, and instead of their dainties a kind of serpent-slaver flowed from his speech into their faces, and they were themselves cast out and dissipated.

4366.

The hypocrite still remaining turned himself to others, and being by them excited, a similar overturning ensued, when he attempted, after the manner of a serpent, to cast off his exuviae and show himself inwardly an infant; but the infant was turned into a serpent in which there were

many others, and then into exuviae, when it was cast out. - 1749, August 21.

4367.

A CERTAIN UNNATURAL AND MOST FILTHY WRETCH. A certain one who in the life of the body had been totally destitute of conscience, was continually intent upon despoiling others of their goods, regardless entirely of what they were or to whom they belonged, but still working in secret. In this respect he resembled Job [similis Job fuit], <sup>71</sup> devising in secret the most detestable deceits and plots. He was for a long time with me, turned [as it were] inside out and outside in, which can be done [in the other life], though it gave him a horrid appearance. He afterwards assumed another aspect, his head being downwards and his feet upwards where his head should be, and his head having finally become an unnatural excrementitious mass sunk into a similar hell under the nates. - 1749, August 21.

4368.

THAT A HORROR OF ADULTERIES AND THE LIKE IS IMPLANTED IN THE INTELLECTUAL PART OF MAN'S NATURE. It was shown me by a lively experience in myself, that a horror of such things as are against nature is not natural to man as it is to brutes, that is to say, that it is not seated in his voluntary or [more] natural principle. Thus in the case of the adulterer, for instance, it has been heretofore understood that he was liable to a peculiar kind of horror or aversion from the circumstance that his crime was against the laws, consequently the sentiment pertained to the intellectual department, and the conscience [seated] there, and not to the voluntary; and so also in other things. If the voluntary principle were the seat of the sentiment, then there would be a shuddering from natural instinct, which is not the case. In the men, however, of the Most Ancient Church it was in the natural principle. - 1749, August 21. It is for this reason that the knowledge of faith precedes [everything else in religious matters]; viz. that ideas are not connate, that man knows nothing at all in infancy; he learns everything, in order to the implantation [of good] and to the derivation thence of a sphere.

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<sup>71</sup> From the note of Dr. Tafel on this passage it appears that the reading is doubtful, and that he knows not what to make of it; "Jobi pro Sobi; quid sibi velit nescio."-TR.

Moreover, I was made aware of the same fact from my experience during sleep, in which this horror is not felt; whereas if it belonged to man's voluntary part, the horror would be felt in dreams, nor could any exercise of thought prevent it.

4369.

HOW EXPEDITIOUSLY PUNISHMENTS ARE INFLICTED;  
CONCERNING PUNISHMENTS; A HYPOCRITE. I was surrounded by diabolical genii, and that too on account of the hypocrite, for a hypocrite has such a sphere that he collects around him from all sides the very worst of spirits; the reason is, that he regards himself supremely and fills his sphere with the image [or reflection] of himself, and thus gathers around him from all sides the evil and the upright - the evil as being delighted to plot and hold the hypocrite as a subject, and the good, that they may be excited to favor the hypocrite when he speaks sanctimoniously, protests his innocence, and makes himself without guile, and other things of like kind. Many similar spirits therefore of the female sex together with unnatural ones [cum innaturalibus] flocked around me, and also many from hell who stood below, and whom I had not before observed. At length, from being of such a quality, they virtually summoned the punishers, who were such that they could at once know where they were, what they thought, what they said to each other, and who treated as cats do mice those that supposed themselves able to effect everything and to have mastered all arts, making in fact no more of their boasted cunning. Indeed they added scoffs and jeers to their tortures which were effected in regard to the first named party by collisions frontwise [antrosom], and in regard to the unnatural ones by such fractures of the bones as that there was scarcely anything left whole, and this from one to another, in order. The punishers then proposed to them to exercise their arts, which they also did, but they were all children's play to them, while they regarded them from one to another, as the cat does the mouse. - 1749, August 22.

4370.

CONCERNING DECEITFUL AND WICKED SPIRITS WHO DESIRE TO TORMENT INNOCENT INFANTS, VINDICTIVELY SUBSTITUTING THEM IN PLACE OF OTHERS. While reposing in sleep and in a state intermediate between sleeping and waking, there were present certain

most malignant spirits who thought of nothing else than of torturing infants and innocents against whom they had no cause of enmity whatever, but pretending that it was on my account. Acting thus under this assumed pretext they contumaciously persisted [in their cruelty], in which their thoughts were wholly absorbed. From hence it may appear with what infernal delight the most malignant spirits are possessed and by what contumacy they are actuated, for they breathe nothing else [than such cruelty]. They were punished however, and when they would fain intrude into an innocent state, other still more subtle punishers came, and put them to torture till they desisted. - 1749, August 23.

4371.

CONCERNING THE LAST JUDGMENT; THAT MAN HAS NOW BECOME [EXCEEDINGLY] PERVERSE. It was perceived and said that at this day there is very little of intellectual good remaining. The voluntary principle was destroyed with the antediluvians and good was then inseminated in the intellectual part, and now this begins to perish, so that there is no faith nor charity. - 1749, August 23.

4372.

THAT THOUGHTS FALL INTO REPRESENTATIVES, LIKE THE PARABLES OF THE LORD. While collecting seeds, I perceived from angelic spirits that their thoughts were upon the last times when the good seed should be separated from the bad, and in like manner in other things; so that what the Lord spoke by parables are such things as good spirits represent to themselves, especially while the man who lives in charity thinks concerning any kind of seed, without reflection upon celestial things; and so in regard to everything else. - 1749, August 24.

4373.

THE ARTS OF SIRENS. Besides the vile magical arts of sirens it was found upon exploring them that they work by insinuating themselves into affections, and taking thence what they think they can turn to account, they act feignedly with it like apes, and that again and again, so that if they would destroy the friendship which subsists between an individual and one whom he loves, they will seize hold of that very affection to accomplish it. These affections are then varied by them according to the persons they would represent, and this very naturally in

accordance with the states that are in any way known to them, or such as may be inferred from what are known. These semblances they will assume, one after another, and act one person so as to destroy another, and that by innumerable modes. Their very nature is that of apes; their delight is in these deceitful arts, and they wander about everywhere as a lawless multitude. - 1749, August 24.

4374.

CONCERNING INNOCENCE, AND CONCERNING HELL.

CONCERNING A HYPOCRITE. While conversing respecting the state of innocence, it was said to a hypocrite who had learned in his life time to feign innocence, even the very affection itself, that although those who were in [decent] externals, might, under the show of goodness and innocence, be somewhat drawn [heavenwards]; yet, that as to himself he could not even approach to the state of innocence, but would find upon attempting it a more grievous hell than he was able to conceive. It was shown, moreover, as he was addicted to false speaking, that if he approximated thither, he would be inwardly pierced, as it were, by a thousand needles, swords, and spears, so that a severer hell would await him than others, inasmuch as he had no conscience to withhold him from murdering the innocent, respecting which he had in fact twice entertained the thought. - 1749, August 24. Being led to the threshold of the state of goodness, he was seized with such anguish of mind as forced him to cry out that he should swoon away. Still he was one that could and did feign goodness both in countenance and external affection; and it was indeed surprising that so much external affection could be present, while the internal was wholly lacking; but defiled interiors, when they pass to exteriors, often assume this aspect. - 1749, August 24.

4375.

THAT THE EVIL HAVE NO TRUE REGARD FOR ANY OF THEIR FRIENDS, BUT ARE DISPOSED TO TORMENT ALL. There was a certain one whom I well knew, to whom I had rendered greater service than to any other, and who had always seemed to regard me as a friend. This person was with me for the space of several months, and was continually plotting evil and studying by secret methods, beyond all others, to torment me. I reminded him of the acts of friendship I had performed for him, and the like, but it was of no avail; he continued to



torment me, though he had not the slightest shadow of a cause, but was prompted solely by a certain pleasure in inflicting misery upon everyone. Such are the evil in the other life. The person in question had contracted this nature from the circumstance that during his life he had occupied situations in which he could either assist or injure; but he was in fact continually intent upon injury, caring nothing for orphans, widows, or the wretched, but truckling to the rich who could promote him to honor, or buy off his depredations, which he in fact confessed. - 1749, August 24.

4376.

WHY THE LORD WAS BORN ON THIS EARTH. It was perceived that the Lord willed to be born on this earth, because, if he had not done so, the earth would have perished; and as the human race inhabiting our earth corresponds for the most part to corporeal things, they could not be otherwise united with interiors than by the Lord's becoming man; especially after the correspondence had begun to perish, which continued as long as there was anything of a celestial church, that is, of love to the Lord. - 1749, August 25.

4377.

A GENTLE QUARREL OF THE VIRGIN SEX WITH THE EVIL. Early in the morning I observed above the head that the attempts and insults of the evil were repelled, and by those too that were of the virgin sex; but their quick resistances, made in an instant, and their modest rejections of the evil assaults, I cannot describe. They were as quick as a flash, and yet with such modest gentleness, that they seemed unwilling to hurt those who threatened them. This hasty resistance was without any premeditation, and was as if they foresaw what was threatened, and would immediately remove it; yet in the manner described, and at the same time with such exquisite tact, that they seemed as if unwilling to do anything against their assailants, while still meeting every attempt with a resistance exactly adapted to the menacing intentions. The thing cannot be described; it was not so much a contention as a decent, instantaneous, and perfectly fit removal or turning aside, on the part of these virgins, of all the evil assaults made against them. - 1749, August 25.

4378.

THAT PARTICULAR PERSONS MAY BE RECALLED WITH, AT THE SAME TIME, AN IDEA OF THE FACT IF INSTRUCTION IN EVIL HAS BEEN COMMUNICATED. It has sometimes happened that certain things spoken have been called forth from my memory by spirits, and at the same time the idea of the persons to whom they were uttered, and by whom they were heard, and then those very persons were made to be actually present; from whence it may be known how dangerous it is to instruct others in evil, or to put offences in the way of anyone. - 1749, August 28.

4379.

WHAT A MULTITUDE OF EVIL SPIRITS AROUND ME WERE INSPECTED BY THE ANGELS. Upon awaking I beheld around me an immense number of vipers and other serpents, some more distinctly, some more obscurely. These were evil spirits thus surrounding me, and they were inspected by angels. Evil spirits however in great numbers were seen around me under another aspect, viz., that of innumerable wandering stars; and yet that I was continually protected by the Lord, was represented by an azure colored barrier, composed of small cords interwoven together, on the outside of which the evil spirits were. - 1749, August 29.

4380.

CONCERNING THE HELLS; CONCERNING PHANTASIES. I have seen and been instructed as to the state of the hells in general. Phantasies are what rule there, and they appear real to the life, because those who are there are in phantasies, and have no other life than that of phantasies; if they had not that, they would have none at all, wherefore their phantasies are to them as living realities, perceived with all fullness of sense, as I have learned by multiplied experience, and from having often times conversed with spirits on the subject. They said they knew they were phantasies, to which it was replied that such was the fact, but still they perceived them with perfect sensation, and even with pain and torture; and although they themselves are mere phantasies, yet they cannot otherwise live, as the sum total of their existence is phantasy, inasmuch as they are not in goodness and the truth of faith; for good spirits and angels never perceive such things, inasmuch as they are in truth.

4381.

The genera of phantasies are very numerous, and the species still more so. Indeed there are as many hells as there are different kinds of phantasies, and all attended [on the part of their subjects] with living pain, torment and perception. I have seen how they mutually torment each other in the hells by means of phantasies. One would bind another so tightly with cords, that the spirit knew no otherwise than that he was actually bound as to his hands and feet, and was thus cast whenever the other saw fit. They would then turn him into a wild animal, a bear, or something else, and bind him by the neck and head, and even by the teeth, and draw him, if he lagged, and that with sensible pain. I have seen also that they would project serpents, and the other party would crush them with his feet, and the gore would be seen [flowing] thence over the whole place [where they stood]: in this manner he was irresistibly compelled to act. By these and such like phantasies one tortures another, and he who inflicts it is sent into similar tortures. The genera and species of phantasies are innumerable, according to their hells. This kind was such as I have described - others are different. - 1749, September 1.

4382.

CONCERNING THE STATE OF INFANTS, AND CONCERNING REMAINS. There was an infant of three years old in a place upon a certain earth, and I conversed with angels concerning infants and their being ruled by good spirits and angels. Angelic spirits spoke with me in front above, in angelic speech but little distinguished into vocal expressions: and it was given to know that they were from societies where tranquility reigned, for I perceived a tranquility of mind, and that too for the space of half an hour or an hour; they said that they were with the infant, and this was the state of their blessedness. It was then perceived and conversed about with the angels, that such angels as are in innocence are with infants after birth, afterwards those who are in a state of tranquility, then those who are in charity; and that afterwards, as charity decreases, and also tranquility and innocence, and are inwardly hidden, so these angels are removed in proportion as a man passes into a life contrary to charity; this is less the case with those who remain in charity.

4383.

Moreover, as a life contrary to charity is to charity as winter to the spring in the frigid zone, these are not regenerated, but those only who are fitly represented by the winter compared with the spring in the temperate zones, and so on. They whose life is like to the winter in the frozen zones, have a life too directly contrary [to charity] to admit of their being regenerated; for the states of charity, tranquility, and innocence, hide themselves so deeply within that they cannot be again brought forth, except by that life being most thoroughly subdued; nor can it be tempered or moderated as with those whose life is similar to winter in the temperate zones. - 1749, September 1.

4384.

HOW THE EVIL STATES OF THE UPRIGHT RETURN IN THE OTHER LIFE. All evil states having reference to enemies return in the other life, and are exhibited as present to such enemies, even the states of the upright and good, for there is nothing that does not return, though not in a uniform manner. When one has cherished hatreds, his hatreds return with a propensity to destroy, which is a property of hatred, as also with the upright those enmities which have been coupled with contempt. Such states multitudes have cherished; they have despised others; they have held them as enemies, and whatever there is in this contempt and opposition [returns], but with the upright neither hatred, nor revenge, nor deceit remains fixed, consequently they are easily pacified and reconciled. When the quality of the other party is perceived, and he is seen to be actuated by hatred, they are then separated, as they do not agree. If the contempt and enmity has been free from hatred and revenge, they are so led by the Lord as not to become enemies to each other, or at any rate the upright one shall not be an enemy to the other, but shall desire and will his good, however the other may be an enemy to him. This I have learned by multiplied experience. - 1749, September 7.

4385.

CONVERSATION WITH JEWS CONCERNING AVARICE. There was with me a number of spirits from among the Jews with whom I conversed concerning the other life. They knew not that they were in that life, supposing themselves to be still in the body. But when it was said to

them that if they would reflect upon the circumstance of their not knowing their own name, nor who they were, nor what kind of traffic they had followed, nor what house they had lived in, nor who were their domestics or friends, they might then be aware that they were in the other life. Whereupon [having reflected] they said they were spirits and wondered. As they then spoke quite considerately, it was given to inquire of them as to the nature of their delight; to which they replied that it consisted in the possession of money, not, however, for the sake of use, but for its own sake. It was given to ask, as there is no money in the other life, nor consequently the delight thence arising, what kind of delight they then proposed to themselves, seeing that they were poor and destitute. Upon this they hesitated, pondering upon the kind of delight which they might promise themselves, since what they had in the world they could now have no longer. They thereupon entered into a colloquy with each other, acknowledging the truth and agreeing to inquire into the delight pertaining to that kingdom. In this manner they are led by degrees to thoughts concerning eternal life. I had much discourse with them also respecting their commercial transactions in the world, etc. 1749, September 10.

4386.

CONCERNING LIBERTY. That in the other life everything appears free and spontaneous, is evident from many considerations, especially from the case of the evil, that they are in the freedom of doing, thinking, and speaking evil, if it be from their life. In this way they may be left to their own life and held in the life of lusts and phantasies, in which they are much confirmed, as otherwise they cannot become better, for the things which pertain to the other life are implanted in a free principle, never in compulsion; external bonds are acquired, but at length they seem no impediment to freedom. - 1749, September 11.

4387.

WHAT THE INTELLECTUAL LIFE IS. That life is twofold, to wit, of the will and of the understanding, is manifest; but it was perceived, and instruction given to the same effect, that these two lives are as the sun and moon; the affection of good is the sun, the affection of truth, the moon; the light from voluntary things is of good, that from intellectual things is from the affection of truth. The intellectual life is of the

affection of truth, but as the moon cannot shine without the sun, but derives from the sun the light which it reflects, so also with the intellectual life; if there is the affection of truth, then there is with it light from the Lord; but if the principles and persuasions by which a man is governed are of the false then he also has his sun, from which comes his intellectual light, to wit, from the love of self and the world; which sun is somewhat distant, but still excites [the intellectual] to shine; for nothing is learned without affection; the origin of affection is thence, that is to say, from its sun. Such is the intellectual life. - 1749, September 12.

4388.

CONCERNING THE JEWS AND THE NEW JERUSALEM. I have spoken several times with the Jews, and among other things concerning the New Jerusalem and the Messiah whom they expect. They said that when he came he would live for ever, that he would be supreme king, that he would lead them to the [promised] land by miracles, that all the rivers would be dried up, and that he would strike terror into all, that they would not admit any others than the rich to go with them, who would deliver up to them all their riches and yet should be among those held in contempt; that they would build there cities of palaces and be surrounded by the angels, and that if any [stranger] should cross the border of the land, he would die; and that they would live in all manner of delight. I asked whether they would live harmoniously together, each one wishing well to another. They said they would be so rich that they could afford to do that; but they hesitated about the harmony. I then asked one of them whence there could be joy, except from one's wishing as well to another as to himself, and he could only answer, that they would live in opulence. Concerning the Messiah he said, that he would never die, [but] would be God. When I said that those who were dead could not return to the promised land, but those who should then be alive, he did not know what to say. I said [further] that they ought to seek riches in the kingdom where they [now] were, which was eternal, seeing they were there destitute of all things, and that worldly riches were of no account; that, if they should obtain heavenly riches, they would be happy, but not if they should obtain worldly wealth only; also, that in this kingdom were all the Jews who had lived from the time of Jacob, which consequently was a very great kingdom, and that they ought to seek there the Messiah who makes all rich, and whose riches are eternal.

At this he hesitated, not knowing at first that he was in the other life; but when he perceived that he was, he said he would think about it, and that the Messiah to come ought to be in that kingdom, inasmuch as he was to come from thence, and that they [as a people] would therefore inquire after Him. I spoke also concerning their filthy Jerusalem, and that the Messiah was not only king of the Jews, but also of the Gentiles, concerning whom the prophets wrote. But they replied that this was to be otherwise understood, and that not the Gentiles but the Jews [were meant]. - 1749, September 14.

4389.

CONCERNING EXTERNAL BONDS. In what manner man is ruled by the Lord by external bonds, was shown in a variety of ways; [as for instance] when anything was forborne to be done, then forthwith reasons occurred [against it] drawn from gain, honor, fame, fear of the law, and fear of death; but when it was done, the case was different; then the delight of the thing, pleasure, and cupidity were increased, so that there was no thought of the above objections, the love carrying [the man] away and causing that he should not think of them. This was the case with very many; from which it was plain how man is governed by the Lord by external bonds; cupidity carries him away, then those things which dissuade are blotted from the memory, that is to say, when there are other bonds or other cupidities. - 1749, September 15.

4390.

THAT SPIRITS PERCEIVE IDEAS OF THOUGHT AND THE LESSER THINGS OF IDEAS. Before my internal sight was opened so that I could speak with spirits, I supposed that no angel or spirit could ever understand and perceive my thoughts because they were within me - [no one] save God alone - and this [I believed] only from the fact that it was thus said in the Word. It happened once, at that time, that a spirit knew what I was thinking of, as appeared by his speaking with me in few words [about it]. At this I was astonished and chiefly for the reason that spirits should be able to know the thoughts. I am hence convinced that others believe in like manner. But I was afterwards instructed by very much and living experience, that spirits not only perceive the thoughts but also the interiors of the thoughts, and the ideas; angels, things yet more interior, as ends and the progressions of ends, which a man does

not apperceive, nor can, while he is in the life of the body; so that there is nothing so insignificant which a man can believe that he thinks, that spirits and angels do not perceive copiously and manifestly.

4391.

CONCERNING THE LAST JUDGMENT. Whatsoever the Lord said concerning the Last Judgment, is no where to be understood concerning the destruction of the world, but concerning the last time of the church in general, and of each church in particular, which is when there is no longer any faith, that is, when there is no charity. For example, what the Lord said about the tossing of the sea is to be understood of heresies and controversies, especially of those which arise from scientifics. So the obscuration of the sun means that love and charity [shall be extinguished]; that of the moon, that faith, and that of the stars, that the knowledges of faith [shall perish]; nation rising against nation, that the evil shall be against the evil, and so on. He spoke thus for many hidden reasons, concerning which it would not be in place here to write. In like manner in John and the prophets where it is treated concerning the new heaven and the new earth and the new Jerusalem, that is, the church.

4392.

CONCERNING THE GENERAL AND THE PARTICULAR; THOSE WHO FROM THE GENERAL SEE THE PARTICULARS AND THOSE WHO FROM THE PARTICULAR DO NOT SEE THE GENERAL. I have spoken much with spirits as to the manner in which thought flows from general principles, and particulars are thence viewed, and that, one then sees all the particulars of which he has any knowledge as if below himself, observing how they coincide, agree, [or] disagree; how they are to be understood, accepted, or rejected; whereas he who looks at generals from particulars, goes astray in every object of his contemplation, for particulars persuade. If anyone, for example, places the safety of his country in this thing or that, there are very many particulars which persuade otherwise, in which he thus remains, and knowing not what constitutes the safety of his country adopts hurtful measures. This was illustrated by many examples, and was confirmed by the angels.

4393.



CONCERNING THE PROVIDENCE OF THE LORD. I discoursed largely with spirits and angels concerning the Providence of the Lord, that one's own prudence is like motes scattered thinly through the atmosphere, in comparison with the whole atmosphere, which are not visible, and are such that they fall down, and are of no account in the atmosphere.

Providence is as when one walks in thick forests, the egress out of which he does not know; but when he finds it, he attributes the discovery to himself, whereas Providence meantime is as one who stands in a tower, sees the wanderings of such a man, and leads him without his knowing it to the place of egress. The reason why, in case it is given him to observe anything of the way, he attributes it either to his own prudence, or to chance, or to fortune, is, that he who looks at present things and not at ends afar off, of which he does not see the least, does not see anything at all of ends even so far as they relate to this world, much less to the other life. This was illustrated and confirmed by the angels. That there is nothing whatever without the Providence of the Lord is also illustrated by various things extant in nature which are attributed to fortune, but which are the ultimate of Providence, as, for example, in merchandize, in games, and in all other things.

4394.

CONCERNING THE COMING OF THE LORD. I spoke with the angels concerning the passion of the Lord, and concerning the opinion of the world at the present day, that he took away our sins; but it was replied to me that the life and crucifixion of the Lord took place that the scriptures might be fulfilled, as he himself said, to wit; (1) - because the representatives of the Jewish and of the ancient church figured Him as destined to fulfil all things, inasmuch as they had reference to Him, and because no representative church could have existed unless it should have represented Him, His life and other things relating to Him as born a man; (2) - because representatives had respect to the union of His human nature with His divine, and the temptations [He underwent] before they were united; (3) - because representatives were of such a nature [as to indicate] that heavenly truth should suffer, because it had perished, nay, had been crucified by the Jews, [and] He was the exemplar of heavenly goodness and heavenly truth, and because that suffered He suffered also. (4) - Besides which the human race could never have been saved unless He had come into the world, and had

united the human to the divine essence, because there was no longer any good and truth, thus a disjunction of the human race and heaven [was imminent]. (5) - That He took away sins is not to be understood according to the common view of it, namely, that men should be altogether free from sins - for they remain in all their particulars - but that the human race should not perish in eternal death. (6) - When the human essence is united to the divine, the divine efficacy extends to the lower things which are of spirits, which, without the human essence, could not have been the case; wherefore also the Lord as to the human essence is a sun, and illumines [angels and men]. By the Divine [Essence] the angels were illuminated [prior to the Lord's advent], thus also the celestials, through whom it passed to inferior things; but when there was no longer a celestial, and the hells continued to be multiplied, then this medium was insufficient; thus [unless the Lord had come] they would have perished to whom the divine efficacy had formerly been able, through the celestials, to penetrate. See also above, n. 2259.

4395.

CONCERNING EXPLORING SPIRITS, [AND] A CERTAIN KIND OF THEM WHO EXCITE THE FILTHY THINGS OF EVIL SPIRITS. There are certain spirits who are impelled by a cupidity of exciting others in order to discover whether they are evil. When they apperceive evil and filthy things, they excite them [with a spirit], especially after he has undergone punishments, recalling those filthy things to see whether the spirit still thinks of them; thus they explore him whether he is such [as he was before]: they recall in this way also profane things, which is done very often. I spoke with them to the effect that they ought not to do thus, because they not only then allure the spirits upon whom they immediately act, but others also, to think thus filthily and profanely, and those, too, such as cannot forthwith recollect themselves, whom they then condemn and wish to punish; besides, that these are not touched with any horror of what is filthy, putting themselves in it without shame, and being thereby not much different from those who are excited. It was said concerning these explorers that they were such as, in the world, were curious in investigating the evils of others for the sake of injuring them. Punishing spirits, however, do not need to explore others thus; they know forthwith and in a moment without such exploration who they were [who did the evil] and where they are, nor does [anything] escape

or mislead them, [and I said] that thus there was no necessity by filthy and profane things of exciting filthy and profane things, and thus contaminating the society. For example, if others think some abominable thing against what is holy, and are therefore punished, then such explorers afterwards recall this abominable thing by exploring whether the spirit still thinks it.

4396.

THAT THE VERY EVIL IN LIFE, WHO THOUGHT JUSTLY CONCERNING ORDINARY THINGS, RECEIVE THE TRUTHS OF FAITH MORE EASILY THAN THOSE WHO WERE EXTERNALLY MORAL, BUT WHO THOUGHT EVIL. There were three (:Ofwerste i Sverige, Gustaf Rudbeck, Prince von Dessau:) who led an atheistical life, and believed nothing concerning another life, and were exceedingly wicked. These, in the other life, received the truths of faith, because they are endowed with the faculty of receiving, by reason of their having thought justly and uprightly concerning obvious matters, to wit, concerning worldly things; thus they had a plane, namely, natural justice and uprightness, in which the truth of faith could be implanted. But, on the contrary, others who thought evil of sacred things, and had no regard for what was just and true, provided only they might appear externally moral and civil, and appear good before men, such as Alderheim, who was among the most evil, and Bergenstierna, who was a hypocrite - these, because they thought what was just and true, and denied faith and eternal life, and believed nothing of heaven or hell, were withheld from the profanation of truth, which they blasphemed [indeed], but were not able to profane. [The first-mentioned] can receive truth, but whether good I do not yet know. Natural, moral, and civil good is the recipient vessel of the truth of faith, and in it there is a kind of conscience.

4397.

One of them said that he thought several times of the truth of faith, but that he was then seized as if with madness and insanity (:Dessau:), and that therefore he abstained [from thinking of it]. This was an indication; that he could not be permitted to think of it, but must remain in external things and rage there.

4398.

CONCERNING A WAKING SLEEP; THAT SPIRITS HAVE NOT THE MEMORY OF PARTICULARS. I have been in what may be called a waking sleep; it is a sleep of such a nature that to those who are in it it does not appear otherwise than that they are in a waking state. I was then thinking and inquiring whether it was sleep or wakefulness, and concluded that it was the latter. Sleep is of this kind when enjoyed by spirits. It was then given me to observe of what nature the state of spirits is, namely, that they have no memory of particulars, and that they then conclude nothing from that, but from some persuasion which flows in. I myself also concluded concerning certain things then in like manner, when nevertheless I could conclude nothing from the memory of particulars, so that there was no reflection from particulars. I had been in such sleep several times before.

4399.

THAT SPIRITS AND ANGELS DWELL IN THE AFFECTIONS OF MEN. I have been instructed by experience, that good spirits and angels are not only present with man, but that they also dwell in his affections; for each single affection is of great extension, and because the ultimate plane with man is in his affections, therefore this takes place when the Lord vivifies and thus arranges the affections; as, for instance, good spirits are in the affection of gardening, in which they fix, as it were, their dwelling places. But there are two kinds of affections; that of truth and that of good, or that of the understanding and that of the will; the affection of truth is the formal, and the affection of good the essential; he who delights in the praises of his wife is an instance of formal affection, while conjugal love itself is the essential affection, from which and on account of which is the formal, just as [the affection] of good is in the affection of truth. These things from experience, concerning which it was given me to have conversations with the angels.

4400.

It is the contrary with the evil, whose formals are falses, and whose essentials are evils. In the latter and the former dwell evil spirits and evil genii, while they are with a man in the world of spirits; for there they live in filthy things.

## 4401-4450

4401.

There are Gentiles who had heard, in the life of the body, concerning Christians, that they led a very evil life, in adulteries, quarrels, hatreds, and drunkenness, and who then had a horror of them, because such things were against their laws and manners and their religious principle. Such, in the other life, are more timid than others about receiving the truths of faith, because they retain that fear, and a certain species of horror against Christians so called. Wherefore they are instructed by the angels, that there are very many such, and they are moreover instructed by experience, that there are others, though few, who are not such, and that the Christian doctrine dictates quite the contrary [life]. They then receive the truths of faith.

4402.

CONCERNING THE ANTHONY WHOM THEY MAKE A SAINT. It was perceived that Anthony of Padua was present in front, somewhat below or parallel with the lower part of the foot. He appears in an obscure dress and severe [in look]. I spoke with him and asked him whether he thought himself to be holy; he answered at first that he thought himself anything rather than holy; but it was perceived that he still retained the proud desire of being a saint; for which reason I spoke sharply with him. It was perceived also that he did not much acknowledge the Lord, and I told him that he should have worshipped the Lord in life, and have referred all things to Him, and that all holiness is thence. Many things passed between us which I do not remember. When anyone comes to him, he is led to say, that he cannot introduce anyone into heaven, nay, that he does not know where heaven is. I perceive that he does not know what heaven is. Spirits mock him, and he wishes to retreat from them but cannot.

4403.

THAT ALL PLACE IN THE OTHER LIFE IS CHANGE OF STATE. On my first awaking at an early hour in the morning I perceived more deeply

than at other times, that progressions from place to place are nothing but mutations of state, notwithstanding it appears to those in the other life as real a locomotion as when one passes from place to place on the earth. It was then perceived that no one can ever move a step unless all and singular things are disposed by the Lord into such an order, that to each least idea and affection societies may correspond, so that there cannot be anything so exceeding small but that [a society] corresponds to it, as also that it is of the Lord that they can thus correspond, from whose efflux, or divine sphere all those things and societies also are disposed into order. Wherefore progression from place to place is from society to society, and because these societies have a constant situation, according to all the differences [of thought and affection], mutations of state appear as progressions; which was so clearly perceived that there was no doubt left of it. Thus each state has its own situation in the Grand Man, as also without it.

4404.

CONCERNING DREAMS AND INFLUX. I again dreamed a dream, but an ordinary one like those of other persons. A certain one spoke with me, and upon awaking I related the whole matter from beginning to end. The angels said that it coincided entirely with those things which they had spoken among themselves; not that the things seen in the dream were really the same, being in fact altogether different, but yet they were such that the thoughts of their speech were capable of being turned into them, so that they were representatives and correspondences; nay, this so extended to single things, that there was nothing which did not coincide. I spoke with them concerning influx, and the manner in which such things were turned into things quite different and not recognizable as coming from such an origin, and indeed flowing into ideas variously conceived, and how each particular with them excited something agreeing with it in the idea; as, for example, the person seen in the dream was one of whom I had the idea that he was in natural truth, and this only from the actions and speeches of his life; while with the angels, in the meantime, there was a discourse concerning natural truth, wherefore that person was represented, together with what he had spoken and done, all which followed in order. Hence it may in some measure be manifest of what nature influx is, and that what thus first falls in the way is held as a subject, and that the other things follow in

like manner, thus from the subject whence it is, that a something historical is represented.

4405.

CONCERNING MARRIAGES AND ADULTERIES. There were certain spirits who infested me with a peculiar cunning by a very gentle, and, as it were, waving influx, and quickly averted all my thoughts. Their influx was peculiar, and such as I had not previously experienced. After many such wiles and machinations, and after representations had been presented to them, that they might be led to desist from such things, but in vain, I at length spoke with one of them, perceiving that when he lived in the world he had been the leader of a certain army. I spoke with him concerning marriage and adulteries, observing that he had accounted adulteries as nothing in the life of his body. I spoke with him in the language of spirits, illustrated by representative ideas; for the language of spirits is such that, in expressing anything, they also present it, as it were visible, but in modes which cannot be described. Affections, cupidities, and similar things are presented to the life by variations of light, and these too modified with an almost endless variety. This speech is perceived very rapidly, so that more can be expressed [by it] in a moment, than by human speech in hours. The discourse was concerning adulteries, that they are abominable, although they appear before those who are such in the light of their life, as pleasant; but that they are abominable was shown by this, that marriages are the seminaries of the human race, and thence of the heavenly kingdom, thus of all the men in the earth, and of souls, of spirits, and of angels in the heavens, and [that] therefore they were to be held sacred, and never to be violated; that thence also in the Word, and among the precepts of the Decalogue, adulteries were so severely prohibited; that civil laws also throughout the world utterly prohibit them as things to be abhorred; that all such when they only approach to the heavenly societies perceive an insufferable stench from themselves, and are precipitated as if into hell, because [adulteries] are contrary to heavenly things, and because heaven and mutual love which makes heaven, are founded in conjugal love, and the kingdom itself of the Lord is a marriage, and all conjugal love descends from it, because from the Lord, and intimately conjoins minds, penetrates and affects them; as also, that the light of his life, which was adulterous and appeared to him so delightful, if it only approached

heaven, would be turned into dire and infernal darkness, so that he would then think his life, from which he would perceive such a light with horror, to be altogether infernal. It was given me to say these things to him; whereupon he answered, that he never felt anything of this kind in the world. He would have objected ratiocinations, but it was said to him, that he could object a thousand ratiocinations favoring the delight of his life, until he became so entirely blinded as to believe [adulteries] lawful, for which reason it was not even permitted him to act by ratiocinations, because this [sanctity of marriage] is most true, and the [things asserted] are heavenly and eternal verities, thoroughly attested from experience as was said to him. It was at length shown that adulteries destroy conjugal love, which is the fundamental of all the loves of man. Being thus convicted he was indignant, nor was he able to say anything, but that he had never heard and thought thus in the life of the body. Pr: Eugenius. It was said moreover, because he wished to act by ratiocinations, that the truths which had been spoken to him should first be refuted [by him] and shown not to be truths, and that he ought not to speak from the delight of his life, and that afterwards, when he was convinced that adulteries are vile and that he was in another life, he then might look to ratiocinations and from his state judge of their true quality.

4406.

It is also wonderful that it should not be known to anyone as yet, that mutual love and the faith of heaven, or angelic ideas concerning mutual love and faith, when they flow down into the world of spirits, where there are evil spirits, are turned into a foul adulterous sphere; hence it is that in the Word, un-beliefs are called adulteries and whoredoms, and this very often; the reason is, as was said, because the mutual love of heaven is founded on conjugal love, that is, is derived thence, and that thus adulterous spheres, as contrary to them, exist.

4407.

He was led yet farther to think that adulteries are vile, which he and everyone would apperceive, if he would recognize the precepts of the decalogue for truth, and the other divine commands together with civil laws, and should afterwards think thence; that he would then find many things confirmed; or if he [would think] from injuries offered [to himself] by others, that for example if his own wife should thus be



injured by another, he would avenge it even to death, and if in that state he should feel that it was a horrible thing for another to do the like, and should confirm himself in this belief, that then he would have been able at length to abhor adulteries.

4408.

CONCERNING CONJUGIAL LOVE. I also spoke with the angels concerning conjugal love, or that which exists between two conjugal partners who love one another, that it is the inmost of all loves, and such that partner sees partner in mind [animus] and mind [mens], so that each partner has the other in himself or herself, that is, that the image, nay, the likeness of the husband is in the mind of the wife and the image and likeness of the wife is in the mind of the husband, so that one sees the other in himself, and they thus cohabit in their inmosts. This was represented by angelic ideas which cannot be expressed by angelic ideas which cannot be expressed by words.

4409.

The love of lasciviousness was also represented as external, and not entering the mind [mens] but remaining in externals, and it was insinuated, that such love is for the most part confounded with conjugal love, when yet, it is the love of lasciviousness. Of this kind also is the love between a husband and several wives, in a marriage of which kind there never can be conjugal love, as also neither with those who love others extraconjugal; for conjugal love is such, that the husband does not admit even a thought concerning any other woman, nay, abhors it, since in love truly conjugal, the inmost is a principle of conscience.

4410.

CONCERNING MEMORY. A certain spirit was indignant that he did not remember those things which he knew in the life of the body, that so he might be able to speak from the memory of the body; but it was replied to him, that it was enough that he could think much more and much better than in the life of the body, and better understand all and singular the things which present themselves in the other life; for that those things which are in the world had been left behind by him, and that now he was in another life, where he had everything requisite for its use; for

that man is such, that he has and receives all things necessary to live and enjoy the life in which he actually is, and so also in these things.

4411.

CONCERNING THE SPEECH OF ANGELS. The speech of angels is most expressive and most significant, and is carried on also by wonderful variations of light, whereby they present their ideas variegated by light. The light itself, which is in their ideas, and which attends them, expresses all the differences of affections, and this so accurately, that the nature of the affection is immediately manifest. I have also spoken with them several times by this kind of speech.

4412.

CONCERNING PAUL. Paul is among the worst of the apostles, which has been made known to me by ample experience. The love of self, whereby he was ensnared before he preached the gospel, remained with him also afterwards, and because he was then, for the most part, in a like state, he was prompted by that love and by his nature to wish to be in scenes of tumult. He did all things from the end of being greatest in heaven, and of judging the tribes of Israel. That he remained such afterwards appears from very much experience, for I spoke with him more than with others; nay, he is such, that the rest of the apostles in the other life rejected him from their company, and no longer recognize him for one of themselves. [I know it] also from the fact that he associated himself to one of the worst devils, who would fain rule all things, and pledged himself to this spirit to obtain for him his end; besides many other things, which it would be too tedious to relate. If all the things which I know concerning Paul should be related, they would be enough to fill sheets. That he wrote epistles does not prove that he was such [as that would seem to imply], for even the impious can preach well and write epistles; it is one thing to be, and another to speak and to write, as was also said to him. Moreover he has not mentioned, in his epistles, the least word of what the Lord taught, nor cited one of his parables, so that he received nothing from the life and discourse of the Lord, as was also said to him, when yet in the Evangelists is the very Gospel itself.

4413.

# CONCERNING THE LITERAL SENSE OF THE WORD AND

**HYPOCRITES. PAUL.** There was a certain one who was insensible to the internal sense of the Word, because he wished to place merit in his actions (:Paul:). He was for a long time at a distance from me, and also among the worst class of spirits. He now associated himself with the worst devils, and now wished to form a heaven to himself [of spirits] to whom he might give joys from himself, but the joys of cupidities and pleasures; this also he attempted, but he became worse in consequence of it, and was cast down. I then spoke to him that this was not heaven but hell; and it was actually turned into a black hell. He wished especially to have hypocrites [about him] concerning whom I spoke with him; there were hypocrites with me for several days, which I was able to know by the pain in my teeth: they tacitly pressed upon me without intermission; and it was perceived and said that this was from Paul, who hates the internal sense, and that the anger of that hatred has the effect of drawing hypocrites [about him], and that such is the connection of things, for hypocrites believe nothing, but still esteem the literal sense of the Word, because they can thence take many things and apply them in persuading the vulgar, and thus contrive to appear pious.

4414.

**THAT IT IS MAGICAL TO WILL TO MAKE ONE'S SELF GOOD FROM AN EVIL END.** To will to become good, nay, to make one's self good, when good is intended, this is good, though it is not known that it is from the Lord; for thus there is received a celestial proprium. But those who wish to make themselves good for an evil end, as of ruling others, of destroying others, and so forth, to these it is magical; the former is from heaven, the latter from hell. A certain one given to magic willed to become good from himself (:Alderheim:); he hit upon the plan of drawing to himself certain good spirits, and of having them about himself, that they might make him good; but this was turned into hell to him, for his end was to do evil by that means, thus to do what was yet more magical. He was then depressed yet lower, [to a place] whence he could not elevate himself. Hence it is manifest that such a thing is magical; I spoke concerning it that such is its character.

4415.

CONCERNING THE GENTILES [AND] CICERO. There was one with me, who, as I think, was Cicero, for about a day, and I spoke with him of various things. He wondered at the printing types of our age. We then spoke concerning various things, and also concerning wisdom, on which our conversation turned. He said that wisdom was of life, and could not be predicated of anything else. We also spoke of intelligence, that it was from thence, which was also confirmed; then also of order, that there is order in all and singular things, and that order is from the supreme God, and thus that to live in that order according to the divine order was to be wise. He knew, besides, many things also concerning the Lord, and when I remarked in the conversation, that He was born a man, but was conceived by God, and that he put off the human and put on the divine; this he understood well, and acknowledged that it could not be otherwise. Meantime certain evil disposed Christians, who were round about us, infused various scandals, but he paid no attention to them, saying that it could not be otherwise, and that too with inward confirmation. These Christians then present wondered, but he said to them aloud that this was not strange, because they had imbued principles in the life of their body on these subjects, such as were not becoming, and that therefore, before those principles were dispersed, they could not admit confirmations, as could those who were in ignorance, which is the case with those who have known nothing concerning the Lord.

4416.

I perceived his delight when I read the prophetic Word arising from the fact, that every name, and every word, signified interior things; and he greatly wondered that the learned, at the present day, were not delighted with such a study which they would find delightful and useful before any other.

4417.

I perceived manifestly that his interiors were opened, while with many of the Christians who were present they were shut, as was also said to them, for there reigned [with them] a cupidity of envy against him, and there were contests of unbelief with him. When he perceived, upon my reading in the Word, that its expressions involved such sacred things, he said that he could not be present, because he perceived a holy principle in

which he could not be. Thus, though a gentile, he was affected more interiorly, while the Christians said aloud that they could be present; but this was because they were not all affected.

4418.

CONCERNING AUGUSTUS. I spoke with Augustus; he was an upright man, but he had a peculiar sphere of authority which made him unwilling that anyone should speak to him. He so restrained me by this sphere of authority that I did not dare to address him; perhaps because he thought this would savor of undue boldness towards him. He showed me a round or oval window which he had in his palace, saying that through it he looked at those who were without, and explored their quality without their being aware of it, and that when he found anyone who pleased him, he gave him functions and honors, when as yet the man knew and expected nothing. He was with me several hours.

4419.

CONCERNING HYPOCRITES WHO HURT THE GUMS OF THE TEETH, AND THEIR PUNISHMENTS. There were hypocrites with me for several days who caused a pain in the teeth, but not so violent as before; it became at length a kind of dull and almost insensible pain, but the gum was in such a state, that the teeth were not firm in it, and when I touched the teeth upon the right side and the gums, they were painful; this lasted for several days. At length on waking, I heard that very many were undergoing punishments one after another, and that the punishments passed to a distance and upwards to many; the punishment was a peculiar kind of laceration; it was perceived that they were hypocrites who had been vastated, and had very little life remaining. That they were collected about me and made to themselves a sphere as of a society, and thus a habitation according to the form of a kind of society, extending a long distance, was because there were hypocrites about me, who, as it were, attracted them within their sphere; for where there are evils, there are the genii and spirits of that evil. After they were punished that pain of the gums was still perceived. Hence it may be manifest of what quality hypocrites become when they are vastated, namely, that they have little of life. Except that pain I felt nothing from them.

4420.

CONCERNING THE SIRENS WHEN THEY LAY SNARES BY NIGHT AND SEEK TO OBSESS MAN; AND CONCERNING THEIR PUNISHMENTS. There were [male] sirens about me for several weeks, to the left above; and sometimes entirely above the head, but for the most part to the left above; these harassed me by their magic arts and profane adulteries, and at length went so far as to speak just as if in the body. I perceived from their speech that they thought themselves to be altogether in the world, which they also said [they were]; this I heard and mentioned to others. This is an inclination that they wish actually to return into the world, thus wholly to obsess man, which they also attempted with me by night while I was asleep. They labored by various arts to enter into me, and thus to obsess me and, as was said, to cast out my spirit and to substitute their own. The fact of their having this desire was perfectly evident; they, as it were, cast themselves into me, from their station above the head in front. I touched their hands in that state, besides other things which might be mentioned. But they were punished very severely, by a peculiar punishment of laceration as to the head and bones, which were in fact completely broken, with excessive pain - a punishment continued for a long time, even for hours. They wished to escape by arts like those which they practiced in the world, by lying and urging various pretexts; but it was told them that this was in vain in the other life, for that all thoughts and actions were known there.

4421.

CONCERNING PUNISHMENTS, THAT THEY ARE OF MERCY. I spoke with spirits who thought that to be punished was against mercy; but it was said to them that it was of mercy, and of unmercifulness not to be punished; and they were convinced [of their mistake] by an example; to wit, that if a father does not chastise a son or a daughter who is wayward and does evil, but indulges him, he is then unmerciful, for that he then encourages his son to all those evils, and is thus against his children and unmerciful toward others. The same considerations prove that it is not against love. The principle may be illustrated also by the case of a king who pardons the wicked and does not punish; he is guilty of more unmercifulness, for he thus tolerates the wicked in his kingdom, and increases their number. Such is the case with punishments in the other life; if the evil should not be punished, even to emendation, as is always

done, they would not only remain wicked, but would injure the good, which is against mercy.

4422.

IN WHAT MANNER THAT WILL BE RECEIVED BY MANY WHICH IS WRITTEN THROUGH ME. I received letters [informing me] that not more than four copies had been sold in two months, and this was made known to the angels: they wondered indeed, but said that it should be left to the Providence of the Lord, which was such as to compel no one, though it might be done, but that it was not fitting that [any others] should read [my work] first but those who were in faith; and that this might be known from [what happened at] the coming of the Lord into the world, who was able to compel men to receive His words and Himself, but [yet] compelled no one, as was also the case afterwards in regard to the apostles; but still there were found those who would receive, to wit, those who were in faith, to whom also the apostles were sent. It was thus shown, moreover, how the case is with others in the Christian world, by the circumstance that [some spirits] were remitted into the state in which they were in the life of the body, it being then given them to think concerning those things which were written about the other life, and in explication of the internal sense, and they were then as if they would vomit; thus rejecting all those things, which they also said [they did], and thus confessed the truth.

4423.

CONCERNING PROVIDENCE. I spoke with spirits as to how the case is with the life of man in the world and in the other life, and it was shown by a representation to this effect, that minds are borne, according to changes of state, upward and downward, and that still there is continually a kind of common attraction of that whole general sphere [to which it belongs] an attraction of the impious downward to hell, and of the pious upwards to heaven, of which they are not aware. For while [the former] are on high, they despise all things, and when they are below, they are either in humiliation or contempt of themselves, or in fear, and recognize [their state], and thus their minds are constantly borne about, although there is still a reigning something in the midst of the sphere, to which it returns. Such is the case with states of life in the world [arising] from various fortunes successful or adverse, and such also it is in the

other world for some time, while there is still a kind of general attraction either upward or downward. Thus it is with the [Divine] Providence, which acts gently, and which always draws upwards, while man forces himself downward; so that his power preponderates, whence [he tends] to hell. It is otherwise with those who have lived in charity, as their tendency is then upwards to heaven. These things were thus representatively set forth before spirits, who were then in a similar idea, and were wonderfully affected, recognizing that the truth was as above stated.

4424.

CONCERNING A CERTAIN ONE, WHO THOUGHT HERSELF TO BE LIVING ALTOGETHER IN THE BODY. There was a certain one who appeared to me while I was in a kind of middle state between sleeping and waking, but nearer to sleeping. When I awoke I spoke with the [female] spirits who were above me, who said that they thought it to be a woman who could speak with spirits in like manner [with myself]. It was shown to me by living experience how they spoke with her, to wit, by an influx somewhat obscure, but still apperceptible to me; for I was put into that state. But they were instructed, that it was a woman spirit who did thus, and that she then perchance thought herself to be altogether in the body, and thus suffered that they should speak with her, and be thence persuaded [that she was in the body]. The woman was guarded that no one should do her harm; she threw herself forth in spiral projections, by which is signified something deceitful; but whether it was something deceitful for the end of ruling, or on account of the kind of delight that she apperceived, was not given me so well to know. Hence it may appear that there are spirits with whom other spirits can speak almost as with a man. There are also female spirits who enter almost into the corporeal nature, and these speak altogether as in the life of the body; they think themselves also to be in the body, they so transfer internal things to external, or are of the crew of the sirens. But in this case, as I conjecture, their last state is at hand, for they thus go towards exterior things and interior ones are drawn back.

4425.

HOW IT IS TO BE UNDERSTOOD THAT WE MUST NOT JUDGE CONCERNING OTHERS; SOCIETY; THE INTERIORS. I have spoken



frequently with spirits as to what is meant by the precept that we are not to judge concerning others, and it was agreed that everyone may judge concerning another as to what regards his civil life, and also his moral [life] so far as it concerns the civil. It is proper for one to know what connections may be safely entered into, and how much trust is to be reposed in another; what is suitable to be done, and what not; for there are pretenders, deceivers, hypocrites, adulterers, and evil men of all kinds; there are wise men, and fools, and those who value nothing of the public [good], but prefer themselves, and all varieties of character; consequently, without reflection, thought, and thus judgment with one's self, no one would ever be able to live in civil life. It is especially [necessary to judge] whether this or that man is useful for discharging public offices, and so forth; in which it is not possible to distinguish without judgment with one's self concerning another.

4426.

But as to what concerns the interiors, as to the life of faith, and such things, concerning these we must not judge; [because] the Lord alone knows them. A thousand persons may appear alike in externals, nay, speak alike, and yet be altogether different as to those things, and the ends of each one as to them can never be known; to judge from actions concerning them is to be deceived; besides, many more things which might be adduced. I spoke with spirits, that it is altogether another kingdom in the other life: another form of government, another [principle of] government, other laws, nay, other wars, to wit, against evils, and infernal [spirits], and other consociations which are according to the interior ends of the life; these never appear before others in the life of the body, wherefore we are not to judge concerning them. From much experience it is known to me, that [many of] those concerning whom the world has judged evil, as to their interiors, are among the blessed, and on the other hand, that [many of] those of whom men have judged well, are among the unhappy.

4427.

CONCERNING WEALTH, POWER, AND MAGNIFICENCE IN THE OTHER LIFE; ALSO CONCERNING PLUTO AND THE INFERNALS. I spoke with a certain one who was in front somewhat below, whom I supposed to have been great and opulent in the life of the body (a Czar),

saying that such spirits as they had nothing in the other life, no garments, no gold and silver, and none to serve them; but that they were exceedingly poor, otherwise than in the life of the body; that they hereby brought with them the phantasy of still thinking themselves to be such as they were, when yet they were not. It was then given me to say, that the angels are most magnificently endowed, that they dwell in palaces so wonderful, that as to architecture and the wonders thereof, all the palaces of the world could not even be compared with them, and this with variety forever; thus that the angels are most magnificent, but still penetrated with the most profound humility; that they are most opulent and dwell in atmospheres, as far as can be seen, of gold, of diamonds, of rubies, and of pearls, and yet the they are such as to desire from the heart to give all these things and yet more to others, nay, to be willing even to be deprived of them, provided others might rejoice in them; that they are most powerful, because thousands, nay, myriads, confer their power upon them, so that they are able to subdue hell, and that yet, notwithstanding, they are such that they desire to rule over no one. Those who were around wondered greatly that it was so, when yet it is really the case; but those who wish and desire to be rich and powerful have nothing whatever.

4428.

There then came a certain spirit who said that he was Pluto. He was one of those called Plutonists who have the phantasy of seeing immense treasures of gold, and riches, with which they are delighted, from the phantasy which they have contracted for themselves from the body, because they were such as to place all their delight in those things apart from the use they are capable of yielding. It was given to say to him that these things are worthless, like the mud of the earth, so the if he had one chamber full of such golden treasures, and another full of clay and mud, the one would be worth no more than the other. The reason why they possess gold in the earth, is because they regard opulence in their gold; they think that they possess all things, while in fact they possess nothing except this phantasy; these are the Plutonists. This one said that his state was such, so that while intent upon these things, they were turned at times into mud, and that, when he wished to give some of this [wealth] to another, it was changed with him likewise into mud, so as to be most

absolutely nothing, and that he had no use from it, except such a filthy one as is called phantastic.

4429.

I spoke of the riches of the world that they are worthless, and that it is use [only] which makes them to be anything, and that such as the use is, such is the something that they are, so that when the uses are very great they are something considerable, but that, abstracted from use, they are nothing more than the dust of the earth, from which whatever is taken is rejected as of no account.

4430.

CONCERNING THE MEMORY OF PARTICULARS. I heard a certain spirit rehearsing to another, who was a siren, the enormities he had committed in the life of the body, and this as to [every] word which had fallen from him. This was done rapidly in order, without hesitation, by exciting ideas to the life together with the circumstances, in the way that spirits speak, which is rapidly. It was attended with interior acknowledgment on the part of him to whom he spoke; this took place several times. It was thence shown that [spirits] have with themselves all the particulars of the memory, and lose not the minutest thing, except bones and flesh, which are common [to men] with brute animals, and that thus they have no reason to grieve for the death of the body, inasmuch as they are still living. To such souls as loved the corporeal memory and grieved at the loss of it, it was shown, that they had all and singular the things of it with themselves; notwithstanding [this love] they are not willing that their evils should be called out thence, and thus be made manifest; for all their actions, thoughts, and ends would thus be manifest before others. On hearing these things they are not willing that they should be made manifest, by the laying open of that memory.

4431.

There are some spirits such that they can call forth those things; they belong to [the planet] Mercury, and have reference to the interior of the inferior memory, and its sense. It was told me that they are possessed of this power towards each other, and that they are able, when it is permitted them, thus to behold the particulars of the memory of spirits. Hence it may be manifest, that the evil man atones for all his thoughts

and actions in the other life, and that if he thinks he has not done evil, they are then called forth in order with acknowledgment on his part, [because represented] with all the circumstances.

4432.

CONCERNING ORDER, AND THAT ON ACCOUNT OF ORDER THEY THROW THE BLAME OF EVILS UPON THE LORD. Nothing is more common with spirits than to think that all blame, nay, punishment, thus evil, is of the Lord, because he permits; but I spoke with them on the subject, saying that so indeed it appears, but that in reality from the Lord is order itself, that evil punishes itself, thus that evil and the false return to the perpetrators in innumerable ways; that this is of order and the laws of order, and that because they act against order and think against order, and consequently esteem it just to love themselves and their own, they thus throw the blame of evil upon the Lord, when yet they themselves are in fault. That it so appears to them is a fallacy; for everyone wishes to have order observed, according to the order in which he himself is; whereas the order from the Lord is, that it may be well with all; it is like the case of one who acts against just laws, who, as he wills against them, is indignant and angry at them, and throws the blame upon the legislator because he has so made the laws, consequently one otherwise than another; when yet with the legislator, there was no other end than the common good, wherefore he who sins against the laws is the one in fault; he cannot look beyond himself [or know] how much of the common good there is in his conduct, but only how much particular good agreeable to himself.

4433.

CONCERNING THE COMMON GOOD. I spoke with the angels cogitatively concerning the common good, to the effect that he who, in the life of the body, is for the common good, is also for the common good in the other life; the common good in the other life is the kingdom of the Lord; and he is thus for the kingdom of the Lord, consequently for the Lord himself, who is the all in all things of his kingdom. Hence, how much zeal anyone has in the world for the common good, so much he has for the kingdom of the Lord.

4434.

THAT SPIRITS CAN DO ABSOLUTELY NOTHING, AND THUS THAT THEY ARE NOTHING. I spoke with spirits concerning the circumstance that they think themselves able to do anything from themselves, for they are generally boastful, and because it is permitted them to act according to their phantasies and cupidities, they think they can do much. But it was given to reply to them, that they know that everything they think flows in, thus that they cannot think from themselves as from themselves, and because they cannot think from themselves as from themselves, that consequently they could not [so] act, because everything that is acted comes from thought, inasmuch as nothing could be acted by them without their [first] thinking and thus willing it, because they could not deny that everything they thought flowed in, neither could they deny that they were unable to do anything from themselves, unless they willed it like something inanimate, or brutish, which continually acts from a certain cupidity or affection.

4435.

CONCERNING MUTUAL LOVE, THAT ALL HAPPINESS IS THENCE, [AND] THAT MUTUAL LOVE IS FROM CONJUGIAL LOVE. There were [some] spirits who doubted that all happiness was from mutual love; they desired to know whether it was so. They were [therefore] sent into a certain state of mutual love [to a place] in front at a distance, [and] in a middle altitude, and spoke with me thence. They said that they perceived a happiness, which they could never have believed [possible], and proclaimed thence how great it was, being unwilling to return thence into their former state. There were there other spirits who could not be reduced to that state, who were sent thither near them, [and who] said that they felt nothing; this was done that the quality of the one and of the other might be known.

4436.

I was instructed that in mutual love there is a certain derivative species of conjugal love, [such] that one wills to be the other's, and thus reciprocally; this is [the nature] of conjugal love; but that of mutual love is, that one wills to give all that is his to the other, except his own life, which [last] is what conjugal love wills [to give]. Hence it may be manifest that mutual love is derived from conjugal love.

4437.

CONCERNING THE STATE OF SOULS AFTER DEATH, FROM A DREAM What is the state of souls after death, how they see, feel, and enjoy the other senses together with the affections, was shown to me by a dream into which I was sent; for in dreams corporeal things are laid asleep, and are, as it were, dead, [and] this holds more remarkably with me than with others, because in my case the spirit act more separately from the body than with others. In that state I saw a city with buildings, and a fair where there were utensils of every kind for infant children, all which I observed for a long time, wandering hither and thither in the city in the midst of a large crowd, as the place abounded with people. All these things I saw so evidently, that they could not possibly have been seen more manifest to the eyes of the body. I supposed myself to be altogether awake, and thought how I came into the city, whether by a miracle or not; all the while [it was in my mind] that these things were presented to me to be seen by the sight of the spirit, not of the body, but that still they were such that there was no possibility of denying them to be real - so much to the life did all things appear. I continued for an hour beholding these things [at least]. When I awoke, I wondered that it was a dream, and could have wished, if other reasons had not drawn me away, to remain in that state [permanently]. I afterwards spoke with the spirits who introduced the dream.

4438.

CONCERNING THE INFLUX OF THE LORD INTO THE CHURCH, [HOW] IT IS FROM ALL, [AND] THAT IT IS LIKE A HEART. It was said that the church of the Lord is like the heart and lungs, and that thence there is an influx into others [who are not of the church]. It was perceived how the case is, namely, that it is as in man; that as the other viscera, which are of inferior use, are from the heart and lungs, so is it with the kingdom of the Lord in any particular earth. That there is an influx from many, [nay] from innumerable multitudes into everyone, is manifest from experience in my own case, nay, that there is an influx into every idea from many [even] from the universal heaven according to affinities, as in the human body; or, as by means of many muscles disconnected with each other and by means of still more motive fibers, one action results, The same might be manifest from experience, in that

one beautiful [appearance] may arise from many lascivious women together. In this manner the Lord forms a one out of innumerable [particulars], according to His good pleasure. This is the case also with the church of the Lord in the earths; angels dwell with those who are in love to the Lord and in love to the neighbor; these are, as it were, the heart and lungs; and the case is similar with man on the earth; where there is no church, the angels are removed, so that an influx through very many societies of angels is no longer possible, and from them into those situated remotely from them; for there is no proximate conjunction from which there may be a derivation to others, and so on.

4439.

CONCERNING SOCIETIES OF FRIENDSHIP. High above the head are societies which are to be called societies of friendship. They live in a friendly manner among themselves, thus in the delight of friendship, but not in the delight and blessedness of mutual love. They have with them a light almost flaming, with very many pleasant and delightful things which they greatly enjoy. They were with me or above me twice or thrice, and it was then given me to apperceive whence was their delight. Wherever they come they derive the delights of others to themselves, and those whom they deprive of them are then in an obscure and unhappy state. They said that they were not aware that they did this; but it was shown to them that it was so. They took away from me in like manner my delight, and I was then in obscurity and sadness, which was increased in the degree of their delight. I spoke with them, and it was given me to upbraid them. I was informed that such is the nature of the delight of friendship when it is not the delight of mutual love. Hence it may be manifest how the case is in the other life with those who love their associates above all others, or for the sake of delight, and still more of what quality those are who are in the love of self, [namely that they are such] as to deprive all others of their delight, and derive it into themselves. For this reason they are separated, and when they come to an angelic society, fall down like a heavy weight.

4440.

CONCERNING INFERNAL AND HEAVENLY DELIGHT. A certain doctor of much dignity, who thought himself learned beyond others, could not in the least understand, in the other life, what infernal delight

was, and what heavenly delight, although he was instructed and the difference was shown to him by living experience. He made infernal delight and heavenly delight entirely as one in his idea. He was an interior hypocrite, and perhaps had profaned holy things; he was, at the same time, contumacious in laying snares, and cunning in devising deceits, like a serpent all venomous within; wherefore he was sent into infernal torments.

4441.

CONCERNING THE SIMPLE IDEA OF THE LORD, AND THAT HE RULES ALL THINGS. There were those who were in the simple idea concerning the Lord, that he rules all and singular things. The simplicity of this idea cannot be described; though it could be presented perfectly with these spirits, because they know from experience how much thoughts operate, and that magical spirits operate by the influx of thoughts and affections, and because the influx is such, such spirits desire to rule; whereas unless one ruled supreme, all things would perish, and such a state of confusion would arise that nothing would subsist. Hence was their simple idea concerning the Lord, that he rules all things. Its simplicity consisted also in this, that the Lord was a Lord to them, without any thought of the Divine, the Human, and the Holy [Proceeding], but only concerning Him as one. From this idea also flowed [the persuasion] that he rules the thoughts as to all and singular, and even the minutest things; and that they were in blessedness when they were ruled by him and thus in safety. Those of this class were many in number, and at the same time certain companies of spirits approached them who entered into their idea and perceived in it their blessedness; the reason was, that they had formerly heard so many disputes and ratiocinations concerning various things pertaining to the Lord and concerning faith in him, wherefore this was to them as a sweet rest. I was also remitted into the same idea and perceived blessedness in that simplicity, and at the same time that there was innocence in it.

4442.

CONCERNING A SUBLIME IDEA OF THE LORD. There were at the right side, high above the head, certain angelic spirits who were in a sublime idea because they thought, apperceived, and heard so many things concerning the Divine, the Human, and the Holy of the Lord.



Wherefore I was remitted into a sublime idea that those three were one, which idea cannot be described because it is possible only in the other life, and words will not express it. The Divine was for the celestial, the Human for the rest who were beneath - though the Divine was also applicable to the latter - while the Holy [of the Lord] was all the sphere thence proceeding, because there is nothing in the Lord but the Divine Holy. These things were represented by an angelic idea, and this as a One adapted to the whole heaven, in which idea they had their blessedness.

4443.

From the prior idea and from this it was perceived how blessed a thing it is to have a faith of the heart that the Lord rules the universe; and that this is the principal thing of faith.

4444.

CONCERNING FAITH; CONCERNING IDEAS. All things which are of the memory and thence of the thought are ideas so that the things of memory are nothing but ideas, whence thought, howsoever obscure it appears, is distinguished into ideas. This may be concluded from speech [arising] from thought, inasmuch as ideas fall into words.

4445.

Moreover, I was informed how the case is with ideas, namely, that those ideas remain with a man and persuade him, which are from himself, not so those which are from others. Although there may be an authority which [in some degree] impresses the ideas of others, still, before the man has formed ideas for himself from himself, they do not actually inhere nor persuade. After this there comes the love of self and selfish ends, and thus ideas from others are implanted. So much as anyone has from himself, so much remains with him and persuades, but not so much as is from others.

4446.

Aristotle formed his philosophical system in the natural order, that is to say, from the analysis of his own thought and the like in himself, which he so described. Thus he had first an idea of his own thought, and thence

formed a philosophical system in his own manner, that he might describe, and, as it were, paint it to others; but his followers proceed in inverse order, viz., from such scholastical things as they call logic, and metaphysics, and philosophy in general, onward to the acquisition of ideas concerning thought. But inasmuch as this is inverted order, they are always casting themselves into stupidity or darkness concerning interior things, while Aristotle himself advanced into light. To seek for ideas concerning the interiors of the mind from terms and such things is to plunge into utter darkness. Hence it is that most men believe nothing concerning internal things, and the learned less than the unlearned.

4447.

The case in this is as it is in very many other things, as, for example, in speaking from thought, or speaking from words, and, in those things which are of faith, believing from the affection of good, or believing from the doctrine of faith. The former is genuine, but the latter inverted order.

4448.

CONCERNING THE HELL OF THE NEPHILIM OF THIS TIME, PROPERLY OF THE SIRENS. Certain sirens were with me for a whole year, who had at their command a most filthy and profane subject. They who have been such in this life as to become sirens hereafter, are every where spoken of or described in the world as most estimable, as to all kinds of external decorum, and [polished] manners, and what are termed intellectual endowments. Preeminent in this class are the sirens who properly rank among the Nephilim [giants], having most filthy interiors, being given to magic and adulteries beyond all others. They esteem as nothing the most impious and abominable adulteries, laboring continually to destroy not only the conscience, but the body also, and even burning to bring down the soul to the lowest hell. In a word their profane hell itself was concentrated in their subject; so also in others of this kind.

4449.

These [female] Nephilim or sirens showed frequently that they pervert the sphere itself of the world of spirits, in that they imbue holy goods and holy truths, nay, the Lord Himself in their thought and persuasion, and wherever they are borne about they carry with them the persuasion that

the Lord is there, and so pervert the sphere, equally with the antediluvians.

4450.

It would be tedious to relate how they mix holy with profane things, for it was given me to apperceive such things for a whole year. They never care whether things be holy or profane, provided they can only use them as means to allure sincere souls and spirits for the sake of destroying them. They lay hold of all kinds of things in their minds, and then inhere in them with persuasive thought thence derived; and this with a wonderful discrimination according to the geniuses of those whom they allure, which they then perceive, and thus win them over to themselves and this with the utmost diversity of method. They thus pervert not only the grosser spirits, but also the more subtle, to such an extent, that they would be able, as was shown, to mislead infants; it was only shown me, however, that they knew how to do this.

## 4451-4500

4451.

To relate all my experience with regard to them, would be to fill many pages. They are punished very grievously and frequently, but they elude punishments either by magical or by filthy means, turning themselves into various things by phantasies. As they have many such devices, they sometimes escaped, but sometimes could not; they were thus punished most grievously, especially with contortions as to the bones and flesh, and other parts of the body, also by phantasies, but still, when they returned, they were not made better but worse, and contrived yet more dire enormities. To relate all these things particularly would be to write a whole book. They are the experiences of almost a whole year.

4452.

They are removed successively from their former station to one more remote towards their hell. This takes place at intervals of time, from which it appears to what hell these sirens are destined, which is one to the left in front, somewhat deep about the heel of the foot. When they have at length proceeded to the most flagitious extremes and to consummations, they are surrounded with sulfur and fire thence, as are also their phantastic ideas and persuasive exclamations in like manner. Those above mentioned send forth likewise from themselves, as it were, an interior man, who, according to their persuasions, appeared as an infant; but it was a phantasy, and was turned into something sulphurous, which was of such a nature, that certain spirits said it could not be extinguished but burned continually, an indication that wherever it comes it infests with a corresponding persuasion those also who have anything of this nature with themselves, so that it can be extinguish only by the Lord; for otherwise those infected never know but that it is something good with which they [the sirens] variously mingle, according to genius [or disposition], every delight of what is holy and of what is profane.

4453.

They were at length conveyed down to their hell, which is in front, to the left, at the side where the antediluvians are, but more outward where there was an entrance; and then a certain deceitful spirit of a kindred nature was unwilling to go with them, but still, being conveyed to them, he was held suspended in the flame which was thence with them, when he said that he had never perceived anything more delightful; wherefore he followed under the influence of that delight which was to him so exquisite. They entered there into caverns and afterwards proceeded more in front towards the left under a cloud, from which while they were endeavoring to emerge, there was, as it were, the smoke of a furnace mixed with sulphurous fire. But because their proper hell was not there, though that of others of that class was, they made their way under it, and returned through caverns backwards towards a marsh, so that I supposed they would proceed under the marsh; but their cavernous way there took a direction outwardly, even to the limits of the universe, verging somewhat deeply downwards, and where there before appeared, as it were, a marshy sea, into which they were to be cast, in another universe. There they now are.

4454.

Hence it is manifest of what quality the Nephilim of the present period are, and what kind of a lot awaits them in the other life, as also that it is a flood by which they perish, like the antediluvians, and almost in the same manner with them, inasmuch as that other part of the mind [namely, the intellectual] which was restored [after the flood], has been destroyed, and thus made persuasive, as the mind of the antediluvians was as to both parts.

4455.

They entered with me and others into all and singular the things not only of thought, but also of the intentions, and extinguished, suffocated, and perverted them, so that nothing good and true could be thought, from their having [completely] occupied the intentions, even those intentions that I was perfectly ignorant of [from non-reflection], though within the sphere of perception, where they have often insinuated themselves, acting with their most deceitful machinations and there ruling everything that pertained to me while I was unconscious of it. Thus they are such as obsess men at the present day.

4456.

They were desirous of obtaining egress for themselves from hell, but like the antediluvians, they were thrust down by their companions, and subjected to punishment.

4457.

How much they wished to obsess me may be manifest from the fact, that they entered into my respiration completely, and [proceeded] towards the heart, and that they thus obtained the power to enter into the life of my body. They also endeavored to enter into my interior respiration. They thus acquired power - a circumstance, so far as I am aware, not yet known - to send into me devils and spirits of every kind, so as to possess me entirely and to hold me in complete subjection to them. This was that they might have immediate communication; yea, they put on such a nature as scarcely to exercise thought about these devils and spirits, but transferred them whithersoever they turned their thoughts, no longer commanding them from previous thought and will. [They transferred them] also to other spirits and other societies, which is abominable.

4458.

Their subject was able to put forth one idea of himself before his own associates, and another before others; before the former, the idea of a queen sitting on a throne in splendid ornaments, and leaning on the arm of the throne as delicate females are accustomed to do; and before the latter, an idea of herself as a miserable object, and thus as something loathsome in their presence. She was thus seen by them in a form, and at one and the same time by several in different forms, which was something in the highest degree magical; concerning which I spoke with spirits.

4459.

She was then conveyed without [this] universe to the left, to other [male sirens]. Such [as these] are, like others, borne about from one place to another, until they come to their proper and destined place. There I heard how [these others] spoke about her coming, but she changed the sphere of that other universe, as it were, into one [with her own], and went on to a place where [the dwellers] said that such [sirens] had come

to them, and that at first they thought themselves queens. I perceived that [the sirens] treated them in the way [already described] with a subtle mockery, and it was told me that they became as their own [property]. <sup>72</sup>

4460.

Their most filthy subject had spirits, whom he had acquired to himself, who flowed in more from the natural.

4461.

THAT CERTAIN ONES ARE TAKEN OUT OF HELL INTO THE WORLD OF SPIRITS FOR VILE USES. There had been a certain spirit with me for some time in secret (:Spegel:), who had connected himself [with me] from the delight of ruling and of perverting truths. I knew nothing about him until some time after he came; he was then detected, and [found] to be one of the deceitful, so that he did not dare to do anything except in secret. Such was his disposition that he seemed to love truths, and professed them, so that others could scarce know to the contrary: he also attracted others in order to teach them, when yet in heart he had not the least particle of belief [in what he professed]. He was first punished, and while undergoing punishment continued weaving deceits and speaking through others. It was then also made known to him what he had thought and said [in the world] concerning the Divine, and that he did not believe in it. This he also retained afterwards, but in the thought [not the will]. It was thence also manifest how things formerly said and done can be detected from the corporeal memory. He supposed that he had not been in hell before, wherefore he was led down thither, and it was shown him where he had been, nearly under the nates in what is excrementitious, and he recognized that he had been there, and had come thence into the world of spirits. He was the Archbishop Spegel.

4462.

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<sup>72</sup> The reader will doubtless perceive an unusual degree of obscurity in the details respecting these sirens. This is in part to be accounted for from the abstruse nature of the subject, but quite as much from the state of the author's manuscript, which, Dr. Tafel remarks, abounds here with words exceedingly difficult to be deciphered. In the last sentence, for instance, in No. 4459, by a change of eos into eas we may read: - "I perceived that they treated the sirens in agreement [with their phantastic] appearance with mockery," and c. We have done the best we could with the translation. - Tr.

CONTINUATION CONCERNING THE SIRENS. They were sent into various hells, as, to the hell on the left, where they said that such were able to subdue them, but they eluded them: afterwards into other hells, especially one where David was, who wished to torment them in his own way, but they eluded him also, so that he fled away. He tormented them afterwards, but they eluded the rest there, and in other hells. This was because they mix profane and holy things, and can, at the same time, introduce themselves into the interior nature, and this simultaneously, so that, at one, and the same time, they can be as it were holy with the good, cunning with others, and profane with the profane, and this at once in each one of their ideas. They there collect ideas and increase them successively, and do such simultaneous things to such a degree that they become at length altogether profane.

4463.

But still they are many times punished, and this [in spite of] all the art by which they have been able to elude others. [These punishments] last for hours, [and are effected] by collisions as to all even the lesser parts [of the body], with tortures, by circumvolutions this way and that, like laminoe around a cylinder, by immersions into human excrement and the like, and because they then fear for their life, they abstain [from doing hurt] for some time, knowing that they cannot elude the punishment by any art.

4464.

It was told them what their end would be - that they would become like dead bodies, though still possessed of a miserable life, and [emit a] cadaverous stench, and carry such [things] with them. The reason also is, because they desire nothing else than to return into worldly and corporeal things - this is their end.

4465.

The [spirit] who was their subject, had such speech and thought as [she had] while in the body, so that there was no difference, and there was scarcely anything of spirit present with her - this she acquired successively. From their speech and thoughts it can be perceived whether they think and speak as men, or as spirits; as also, how far as corporeal



men, and how far as spirits. When she was present she filled the sphere [with a persuasion] as if there were men in the body about me.

4466.

CONCERNING A CERTAIN WICKED DOER, ALDERHEIM. He was about me for several months; at first he was magical beyond all others, and afterwards thought of nothing but how he might secretly maintain ascendancy, and at the same time do evils to others. This evil was of different kinds, but especially adulteries; these occupied his mind altogether for several months; when others thought of other things, he thought of them. There are more things concerning him than can be related. The quality of his delight was at length shown to him by a pestilent scab, which occupied his head, and that all his ideas were similar to it. It was shown to the life what that scab was in quality, that it was full of disgusting insects which caused a tickling sensation and gave rise to that delight. There was given him at the same time the faculty of knowing that he was in it, and that his delight had such a quality in it and was such.

4467.

CONCERNING A CERTAIN WICKED SPIRIT, BISK. BAREK. This one was among the wicked and the subtle infernals and stood in black clothing, at first in front beneath, and afterwards to the left, and there governed others incognito, inciting them to iniquities; such being his delight. He had a certain one in the life of the body, called Alderheim, for his friend, who was his partner, and together with him was continually attempting abominable things. A certain spirit said to have been the son of the latter is yet more wicked.

4468.

CONCERNING A CERTAIN INFERNAL PUNISHMENT. A certain magical spirit, a subject of profane magical spirits of the female sex, began to think so wickedly as that she would enter by phantasies into my lungs and thus into the other viscera of the body, according to the knowledges which I had obtained, and thus would destroy me entirely. This she thought while I was ignorant of it; though the fact was soon discovered; there then arose a tumult and she was detected from behind where certain infernal things were excited. She afterwards came to the

left in front, and for a considerable time suffered grievous punishment, but there still inhered in her a phantasy such as has been mentioned, and it was inspired by magical spirits into others. It was then permitted that she should detect something in the mind of others, and because she wished to enter thither by her ideas she ascended thus into the celestial spiritual sphere. From this elevation she appeared pendulous like a kind of ghost, and was kept thus pendulous for a while, and when she was remitted to her former state she said that she had suffered excessive tortures. Another one also deliberated in like manner from herself, and she was also made pendulous in the same way like a ghost, and when she was remitted said, that she had endured torments greater than she could describe. This was because they were directed by their ideas to the very first threshold of the angelic sphere. They thence contracted such a nature as to know that, whereas their ideas could by phantasies be elevated thither, if they did not abstain from their acts they would again be tormented with that infernal pain.

4469.

CONCERNING THE DISPOSITION [indoles] OF SPIRITS. As regards the disposition of spirits, it seems in their present state, to be like something involuntary, inasmuch as it is their involuntary [which acts], because they act from their disposition, or the nature they have acquired to themselves, or, as it were, from instinct. Wherefore their voluntary things, which are chiefly of the exterior memory, are stored up within, that is, they are not allowed to bring them into use. Those who are permitted to use them are unhappy in consequence of it for it is permitted them to descend into worldly and corporeal things, and thus again to become corrupt and suffer more direfully than others. This was permitted to a certain female magical spirit, because she so desired, and she so filled the sphere, that, as it were, there were no longer spirits but men about me; with whom she thought and spoke, as it were, in common.

4470.

CONCERNING THE JESUITS. The Jesuits appear as if in front above and behind above, thus on both sides at the same time. They had a subject under the nates in hell, who infested me during the whole of one day and the next. It was also shown to me how he appeared in the face,

while in the life of the body. The wicked flagitious and profane things which he perpetrated, and the Jesuits through him, cannot be described; they are the most profane of all spirits. There were others also, disciples, so called, of the Jesuits, separated from them, who had for their subject a filthy female spirit above the head; they operated at the same time with the spirits already mentioned under the nates in hell. The profane things which they did cannot even be described. They were represented by serpents of different kinds, viperous, or otherwise as spotted, and more or less venomous.

4471.

CONCERNING THE STATE OF EVIL SPIRITS BEFORE AND WHEN THEY ARE LET DOWN INTO HELL IN GENERAL. Evil souls or evil spirits return at first into their own life, and afterwards, in the world of spirits, exercise their wickedness according to their various dispositions; and when they then exceed the delight of their life they are punished, and this frequently, until they are deterred - which punishment may take place to the number of twenty, fifty, an hundred, or two hundred times and more. Still, however, it is provided by the Lord that they shall not do evil to the good, and those evils which they attempt to inflict are turned by the Lord into good; these are the temptations by which the good are fortified. After they have led this life for several years, and exercised their wickedness, they then collect their evils together and become nothing else but evil of their own genus, and goods are then taken away from them; thus their wickedness is at length consummated, until they are made thoroughly fearful of doing evils, whereupon they precipitate themselves into the hell where are those of their own quality. There they torment one another in various ways, according to all their skill and magic, and, in the meantime, sit like skeletons, or those deformed in body and face; they are tormented from time to time interiorly, and are every where then remitted among themselves into their delights; although they still return to the state above mentioned. They do not then dare to rise into the world of spirits, for they know immediately that grievous punishments await them in that case, and they therefore recede into their hells. At length, after many ages passed in this kind of torment, their corporeal delights can be laid asleep to some extent, and they are then from time to time elevated into the world of spirits, that they may serve for the vilest uses, with very little life and scarce any delight; for

everyone born in the world passes into the other life, and no one is tormented or punished unless that some use may arise from it; all things there are on account of use. Such is the lot of the evil.

4472.

Whenever the infernals came to me they rose into the world of spirits; but I perceived that they did not dare to remain there, since they immediately recognized what their state [there] was, saying also that they could not do anything. I perceived that they learned such things by punishments. Thus the infernals are instructed that their condition is such, but those who have not yet been let down into hell do not know; their delight indeed impels them strongly, but yet the dread of punishment prevails; when the dread of punishment prevails their consummation is being effected.

4473.

A CONTINUATION CONCERNING THE SIRENS. The wickedness of the most filthy and profane siren above mentioned increased by degrees. Her first attempt was to enter into my viscera according to my knowledges, but now she has been punished and thereby deterred; but since that, her wickedness and profaneness by means of persuasions and of simulated and deceitful affections have grown greater and greater, till at length they have reached such extremities, as to enter into singular my ideas, binding herself to them, and desiring to convey herself entire into my spirit, and thus most profanely to carry me down with herself into hell. This she herself openly declared, besides perpetrating other enormities which I do not remember. If all her magical practices and all her arts should be described they would fill many pages. These arts are thus brought to their highest pitch in singular things - as, in the present case, by the attempt to destroy me and conjoin me to herself - from that time, however, her power began to decline.

4474.

She everywhere perverted the sphere, and filled it with corporeal things. Wherever she spread her corporeal phantasies the sphere forthwith appeared as [one] of corporeal men in the body, and everyone's walk different from that of spirits. She thus continually descended into corporeal things, that is, into hell. She was conveyed downward, behind,

by degrees farther and farther, and was punished at times grievously and long. Afterwards she eluded the punishing spirits, and continued to ply her arts upon me but in decreasing measure. I doubt not that the case is the same with other sirens with a difference.

4475.

The things inspired by sirens are persuasions altogether artificially formed, and affections altogether simulated and deceitful, which act together so that those unaware cannot possibly view things otherwise than according to them. They collect such things and increase them, and at the same time they exist successively in their sphere, until it is completed and consummated.

4476.

This most filthy and profane siren was remitted into thoughts similar to those which she had in the body, and then appeared to herself in the liberty of thinking and acting as she pleased. They think continually that they will succeed in ruling over all things and at length over the universe.

4477.

From much experience I am instructed that, whatever may be the idea of thought, and whatever the idea from scientifics, and whatever the scientific, the sirens when they call it forth from man turn it into magical things for the end of ruling and destroying all others and making them infernal. They entered also into my scientifics as to the viscera, and thence endeavored to work magical effects while I was ignorant of it; but they were grievously punished.

4478.

Nay, the sirens carried matters to such extremes, that they did not even regard punishments any longer, but eluded them by magical arts in various ways, so that the punishing spirits said that they could no longer chastise them; they eluded several infernal penalties of a severe character. But it was told them, that any punishments whatever may be aggravated indefinitely, and also be made to last to thousands of years. If anyone, therefore, is so insane as to think that he can withstand them, let him know that this is indeed insanity, and that the hardening of himself

and his contumacy are altogether nothing; nay, that the more contumacious they are the more grievously are they punished, because contumacy must needs be broken.

4479.

The sirens, moreover, are such that no man who has once esteemed adulteries and such things as nothing, and has thus involved himself as to the thought in the companionship of those who are such in the other life, can ever escape being held captive by them to the end of his life; for they bend the least things of the thoughts in innumerable ways, and make them delightful, and thus operate for the destruction of the man. This is yet more the case at the present time, when this crew is greatly increased, and also because evil spirits are tolerated in the world of spirits. Wherefore let men beware of actual evils; in this way only can anyone at last abstain from them; for actualities bring on habits, and put on a kind of nature, as happens with those who have exercised themselves in thefts, and thus evils are increased, together with their delights, and men are carried away by an increasing number of sirens, like a piece of wood in a rapid stream. Such a wandering crowd of sirens is multiplied at the present day far beyond their numbers in former times.

4480.

THE RATIOCINATIONS OF CERTAIN SPIRITS THAT SINS ARE WIPED AWAY IN THE OTHER LIFE, AND THAT THEY ARE THUS JUSTIFIED IN A MOMENT. Because of this opinion that men are justified, whatever the life they have led, in a moment, even if it should be at the last hour of life - an opinion which has prevailed in the whole Christian world, wherever almost there is any doctrine of faith certain spirits reasoned concerning it, and confirmed themselves also from the fact, that they saw certain ones introduced at once into heaven, and when it was seen that they laid aside their exteriors like garments, they would fain thus put off their own, not knowing or not being willing to understand that these things take place in certain states, when the exteriors are laid asleep, and that the laying aside, as it were, of garments is an appearance arising from the fact, that external societies are then taken away from them, whereupon there is this appearance; for whenever spirits are elevated into heaven, external societies are also

taken away from them, since otherwise there would be something contrary which would resist.

4481.

It was said to them that man carries with him into the other life all his states of good and of evil, as also all things which he has done, thought, learned, and spoken, in their least particulars, not losing the smallest portion of them, and that they return successively as they are tempered by the Lord; as also that all the states and all the thoughts, as also the speeches and actions of the other life remain in like manner, and this forever, so that nothing ever perishes.

4482.

Certain spirits supposed that those who are elevated into the second heaven and the third were without those externals above mentioned, having taken up some idea of this kind; but it was said to them, that they had all things with them. And that this was the case even with the angels, and that otherwise they would not be able to subsist or live. This was confirmed by a comparison, as, that a musical instrument; a piano, a violin, and the like, unless they have a piece of wood to which the strings or cords can be fastened cannot produce sound, but that in fact, their sound is such as the wood is, and also its quality and extension, and that in the same manner, there must be a correspondence of externals with internals, as there is with the angels. It was further illustrated by the fact that the angels, if they were without externals corresponding, would be like a body without feet, and the inmost ones like a head without a body.

4483.

Hence now it may be manifest how false it is to believe that a man is justified in a moment, and that all his sins are wiped away in a moment.

4484.

CONCERNING CONSOCIATIONS ACCORDING TO AFFECTIONS AND CUPIDITIES, AS ALSO [ACCORDING TO] APPEARANCES AND PHANTASIES. THE HELLS. It was given me to perceive that, in the other life, all consociations are according to the reigning affections of good in the heavens, and according to the cupidities of evil in the hells

and that [heaven and hell] being in opposition, there is thence equilibrium.

4485.

Souls after death do not immediately come into their [proper] consociations, from the fact that their phantasies are such as do not arise from their cupidities, nor their appearances such as come from their affections. So long as their phantasies are not from their cupidities, nor their appearances from their affections, they are borne hither and thither, and this according to phantasies and appearances. This is the reason that [some] souls are for a long time in the lower earth, and also in the world of spirits, before they come to their [proper] place. This also is the reason why those in certain consociations are conveyed thence upwards and downwards, and at times hither and thither, since they fall into phantasies, or come into appearances which do not agree with their [proper] phantasies or appearances.

4486.

In a word, voluntary things and thoughts must act together; but inasmuch as they do not act together in the Christian world in consequence of social simulations, so that the countenance expresses something different from the thoughts [Christians] are kept longer than others in the world of spirits, and wander about longer than others, and are carried away more easily into other societies, although they relapse again into their own.

4487.

The life of those who cast themselves into hell is previously nothing else than the reigning of cupidities and the phantasies thence resulting - not the reverse - and the life of those who are elevated into heaven is previously nothing else than the reigning of affections of good, and thence the appearances of truth, or of the good, and thence of the truth.

4488.

CONCERNING A CERTAIN INTERIOR SPIRIT WHO WAS PROFANE (:LEJEL:) OR AN INTERIOR HYPOCRITE. There was a certain one, concerning whom I knew nothing in the life of the body, but that he



cherished integrity [honestum] internally, because he was externally moral; he could speak perspicuously [distincte], refute [errors], and [had] several other [faculties]; but [he was one], who had confirmed himself in principles of the false, by thought, especially against the Lord, the Word, and the truths of faith. Of what quality his thoughts were concerning good it is not yet given me to know. He was able, in the life of the body, to throw himself into a kind of ecstatic state, as was shown also by his being several times put into similar ones, when he spoke as to how the case was, to wit, that he then, as it were, saw heaven, and that upon holding his thought fixed, as it were, in the person of another, then everything which he thought concerning that person presented itself to him [as if he himself were the person], though in fact he knew nothing of them; and as there were spirits of the same quality in that sphere, they drew certain inferences [from the course of thought] respecting him and his fortunes. Thus he obtained information on several subjects, and supposed [this knowledge] to be a revelation beyond any other. But it was shown how the case was in this matter, [and] that a man [in the usual state] can also conclude in like manner, but more obscurely, because he cannot remember everything in particular, as is the case with interior spirits when the thought is held in the idea of a particular person.

4489.

He was for a long time lurking beneath, but I perceived repugnances [in my mind] against the truths of faith, not knowing that they were from him; but this was detected [afterwards], as also that he excited most filthy things even among the profane infernals, for they subsequently adhered to him; they had their interior [things] from him; for example, while I was thinking concerning the urine, there immediately occurred to them what was against the Lord and the truths of faith, whence [something] most profane was excited among the profane infernals, so that I could with difficulty urinate, [and] this only from his interior filthy thought against the truth.

4490.

He was able also to receive truths, as that love and its differences constitute heaven, that there must be an equilibrium, and that he ought also to receive these [truths], but still he was such [as he was], because

he was much bent on fame. Before these things were detected, there was favor shown to him, but he was afterwards sent into a vessel of urine, and a tun, which, however, he did not fear. But it was told [me] that he had been a robber, and it was shown that he was among the worst. This punishment he had not undergone before.

4491.

His operation was into the brain, and he induced pains on that part of it which is above the cerebrum, and afterwards on the part above the cerebellum.

4492.

He was sent a second time into the urinary tun, and appeared there as if he had come into his heaven and so said, for he formed there a heaven to himself.

4493.

There came suddenly a certain one above in front, at whose coming that robber was seized with a sudden terror, and cast himself downward, but could not do so as deeply as he would, as he would fain have gone deeper; he said he greatly feared him, alleging fictitious reasons, but it was discovered that he had murdered him, and it was [also] said, that he had previously thought of the different ways in which he might lay wait against him so as to take his life. Hence it may be manifest with what kind of terror [murderers] are stricken when their victims come upon them, [viz.] that they are grievously terrified at their very first approach.

4494.

There was detected at another time a crime which he had committed against a woman, whom, perhaps, he had violated; namely that he had killed her by a certain magical art, concerning which the spirits spoke, [saying] that it was a hidden art, though still known to some on earth, and that [some] are able to kill others without the use of any knife, sword or dagger, or other [instrument], and that it was [effected] by a magical stopping of the breath. This art he was skilled in, and by means of it took the life of the one first mentioned, and also of the woman, who was recognized from the fact that she flew to him, and kissed him; and that

he was thereupon tormented with internal suffering. The very indifference [to consequences] and the delight which he felt in the deed were also wonderfully communicated [to me]: his delight was without any symptom of horror. Certain [spirits] also spoke afterwards, and said that they were skilled in the same art.

4495.

He was an interior magician, and one interiorly profane, cherishing deadly hostility against any whom [he held] in hatred, for which reason profane and filthy spirits adhered to him as their ring-leader, and this through their interiors.

4496.

CONCERNING A PROFANE FEMALE, [CONCERNING] MAGIC, AND THE MAGICAL HELLS. That magical and adulterous one, concerning whom above, who had infested me with her profanations almost a half year, concerning whom much might be written - sufficient indeed to fill many pages - at length lost a part of her communication with spirits, and was conveyed nearly in front beyond the desert of the robbers, and there rose up near me about my head for some time a continuous something with a kind of whisper, the effect of her communication with one side of my head; this she persisted in for a long time, from an art which she knew in the world and practiced [there]. But she was then conveyed downward to the first hell of the magicians, which is proximately beyond the desert of the robbers, not in the depth, but in a certain plane, where are those of both sexes who practiced magical things in the life of the body. She then, for a whole night, so tied or interlocked herself with several parts of my face, as the mouth and so forth, and also of the head [that I was strangely affected]. On waking up from time to time, I felt myself bound as to external ideas, and perceived her almost continual presence there. It was afterwards made known what she had done in the world [namely], that she had learned magical things from a certain one whom she had paid [to teach her how] she might be able to allure to adulteries anyone whom she pleased, and that she had practiced this upon a partner in adultery, by looking on the right side of his face, and various [other] parts, and by muttering magical [formulae] to herself. This she had practiced in her adulteries, and a certain one [of her paramours] confessed it before a priest - who said that he had often

heard such abominable things from herself - remarking in his confession, that he was astonished at his burning so suddenly with venereal ardor. This was detected, and being inspected, she was found to be skilled in fourteen arts of this kind, which were magical, when yet scarce anyone in the life of the body was aware of this.

4497.

In that hell are the witches of the milder kind, who have exercised such arts; but the hell of the witches of the worse kind is yet further on, and tends into the deep there, whither being dismissed she is amongst the worst, because she had excelled at the same time in endowments of mind.

4498.

From these things it is manifest how interior magic [things] are now increased; it was said that at this day very many such come into the other life.

4499.

In that hell are direful poisonous serpents.

4500.

CONCERNING THE ABOMINABLE THINGS PERPETRATED IN THE WORLD BY THOSE WHO ARE STILL HELD IN ESTEEM BY OTHERS. MEMORY. The subject of the sirens concerning whom [it was related] above that she had learned magical arts to the number of about fourteen, and had practiced adulteries by magical means, which were also detected to the number of almost a hundred, made herself in the other life infernally profane. This was at length detected by the fact that she was in [a certain] hell, and there tormented by the infernals, and that her jaws and throat were forced asunder and a baleful fiery something flowed in whereby she was tormented, and it was afterwards said to her, that she should abstain from [entering] that place. She became a more subtle spirit and fled far to the rear; but afterwards as before attempted impious and profane things; there was then seen the couch of an infant upon a heap, perchance of men, and it was detected [of her] that, while unmarried, she had brought forth an infant and had cast it into a

furnace, and that afterwards she compassed the destruction of two maid-servants, by throwing them over a bridge into the river; these knew something concerning the [deed], and one of them confessed it to a certain priest. [It was also discovered] that she had plotted in thought how by profane arts she might destroy them in the other life, so that they should not rise again, besides other profane things written on holy paper and then adulterated; there was also seen a certain other profane [something] which I do not know the meaning of. She was able to divine [the meaning of] everything that at occurred, and [to see] more in the other life than others, and this by hidden arts.

## 4501-4550

4501.

Another man who appeared honest before all had killed two persons by magical art. Such are they, at the present day, who before the world appear as honest, and still are worse than devils.

4502.

That subject of the sirens, or [the one who had made herself] the infernal profane was cast into various hells in front, to the side there, under the feet, where there lay open the entrance as of a great furnace tending into the deep to the left hither and thither, but still after some torments she escaped, eluding them for the most part by her deceitful and magical incantations, to such an extent, that she thought herself able to conquer the hells. Wherever they seemed the worst, she afterwards plotted to allure them to herself, that she might have their assistance. From her also there proceeded a corporeal sphere, whence her speech was similar to what it had been in the world, which sphere filled those in the vicinity, and they seemed to walk with a stately gait when they departed, - a sign of their conjunction with me.

4503.

It was at length seen what her end was; there was raised up from the depth, a skeleton, which was not like a common skeleton, but one in which not only the flesh but the bones also had wasted into threads, and thus in a long series, so that it was nothing but an object of this kind, mangled, filamentous, and foul. This was elevated before me, above my head, and it was apperceived that she had been such in her time, and had become such in hell; [although it was apperceived also] that there was still something of life left. It was then shown that she was reduced to this state by worms of various kinds, which worms were also seen in vast numbers.

4504.

The hells themselves at length had a horror of her as being the infernal profane; she was continually excogitating arts how she might bind other spirits to me, and those too of the worst kind. It makes [me] shudder also to say that she first killed her infant with two strokes of a knife before she threw it into the furnace.

4505.

This magical profane subject was at length conveyed down into a hell under the nates, where there is an abyss directly downward, and there was there a dense something from exhalations, and, at first, a fiery [something] which, however, was invisible to those there. Here she was received by woman who at first dealt moderately with her by pretended decorums. She was there excogitating various arts, which, however, were eluded.

4506.

CONCERNING THE POWER OF THE ANGELS. I was put into a state, such that I saw the magicians and the profane without me; when they all appeared to me as being possessed of absolutely no power, and it seemed to me, that I was able to move and drive them singly, by the slightest idea, whithersoever I would. This it was actually given me to do, and it was done with the slightest possible idea. I could conclude from thence concerning angelic power, that one angel could see such to the number of a hundred or a thousand without himself, together with all their machinations, and direct them all whithersoever he pleased. What then cannot the Lord do [with them]? They appeared then small, as almost of no account, somewhat as a man from a high mountain or tower can see many at the same time and see them small; but then it is to be supposed also that he is possessed of power to control them at his will.

4507.

CONCERNING THINGS MAGICAL. There are female magicians or witches, some of modern and some of ancient times, in front at the left, in a hell under the earth. Some of them being called forth thence, they appeared in front, above, to the left, and spoke. The speech of their residuum was almost monotonous, like the deeper notes of a flute; they confessed that they were of the character above mentioned, and that they have little of life left.

4508.

It was afterwards seen that they still trust in staves, which they make for themselves by phantasies, in which they place power; but these staves are utterly dissipated, and they then suppose that they have lost all their power. They were also seen adhering by the pair, along the length of a kind of staff, although it was not a staff in reality.

4509.

CONCERNING IMPEDIMENTS TO COMMUNICATION; SUBJECTS.

When any communication is hindered, there then appears below a something like an unknown animalcule; this was seen, and it was said that a thing of this kind was a sign that communication is obstructed.

4510.

Witches turn this also into magic, by interposing a cloud, or certain spirits of such a life as to receive everything, and discriminate almost nothing. Thus they magically hinder communications [with spirits], though they suppose that communication is thereby hindered with angels; but this is impossible; all which it has been given me to know by experience.

4511.

CONCERNING THE HELLS, THE INFERNALS, AND THE PROFANE.

The infernals of both sexes, who receive not anything of emendation by punishments, are those who are borne towards hell. The most profane siren, with others, are oftentimes severely punished, so severely, and by such manifold tortures, that they can scarcely be described; but yet they are afterwards similar to what they were before, and in the end worse. Such are they who are borne towards hell, and when their evils have come to the full, they lapse thither [of course].

4512.

In the hells are those of such quality, that they suffer themselves to be punished, and [yet] dread punishment, for they are often punished there by their like. Such are they who are in hell, and [these punishments are effected] by phantasies so atrocious, and by arts so diverse, especially of the magical kind, that they could never be enumerated.



4513.

Those who are punished in the world of spirits, and receive emendation are those who become better in consequence of passing through this process.

4514.

That most profane subject [before spoken of] was repeatedly punished with the utmost severity, and was as often made worse; till at length she would elude all punishments, and care nothing for them. She was conveyed into different hells, which she finally came to regard scarcely at all, but was there continually intent upon new machinations prompted by the desire to rule over them, and to adjoin them to herself which indeed she did in regard to several.

4515.

Being let down to a great depth at the left, she at first shuddered, but afterwards cared not for it. It was said there that she was not yet [quite] ripe [for such a doom], which they ascertained from her hanging like something aerial, and wavering to and fro.

4516.

CONCERNING IDEAS. There was called forth against a certain one, with whom I had a childish quarrel, an idea so vivid that I, as it were, actually saw the person to whom I allude, and then the idea was [still more clearly] called forth. Hence it may appear of what quality are the ideas taken up in childhood, and how completely they remain; for as often as I saw him I recollected that circumstance, supposing that he was disposed to persecute me, though in some covert manner, as he is in the moral of life.

4517.

THAT WITCHES BIND OR FASTEN THEMSELVES TO IDEAS, AND ALSO TO THINGS SPONTANEOUS; WHAT THE HAIR IS. Witches are intent upon nothing more than to captivate the minds of others, and bind themselves to them, in order that they may, as they suppose, cohere with them, which in my own case was effected by methods inexpressible and innumerable; were I to undertake to recite them, they would be

deemed incredible. They enter into all parts of the cranium and the body, and thus inquire what societies are excited, which they bind, and are themselves bound to, in ineffable modes, especially by so entering into the affections that they can afterwards scarcely be separated.

4518.

At length they proceeded so far as to invent arts of binding themselves even to the spontaneous things of ideas; for every idea has also a spontaneous [element], which man is not aware of, so that there is both a voluntary and a spontaneous in the ideas of the memory or thought. This they discover by means of their operating in the right time, and feigning themselves to adhere to the locks of hair which are upon the occiput under the cerebellum. In the night time they know that man is in his spontaneous principles, and the cerebellum is that from which the spontaneous flows, and thus that the locks of hair which are there are such things as adhere, whence there is a combing the hair in hell: hairs are the external natural. I was thus bound to a most profane subject, and being then in a state almost [entirely] different, I was less able than before to think as of myself, my ideas being led more forcibly and against my will.

4519.

In order to effect this, they remit subjects under the occiput, to the region of the common sense, who cannot be seen or removed like those things which are on other parts of the head.

4520.

Into this most profane subject there was an influx, not only from the sirens which were above, and from others round about in the world of spirits, but also from various hells. She thought almost as in the world, and whenever she had thought anything, there flowed, in different ways, from the hells such things as confirmed and new devices for effecting [her aims], and thus she was confirmed from the hells, for she was intent upon nothing else as in fact she had been in the life of the body, where she had connection with the same spirits, and was wholly absorbed in it than that she might be able to rule all the hells, on which account there was a concentration of a plurality of hells [in her].

4521.

HOW SPONTANEOUS THINGS DRAW TOWARDS HELL. THE HEREDITARY. It was perceived that the spontaneous [principle], which is the hereditary of man, continually draws him downward to hell, and that the Lord by the voluntary draws him back and elevates him. The spontaneous things are those of the common sense, and are seated in the occiput, where the witches fasten themselves. This fact was also perceived, that the propria of man continually carrying him downwards, but because the involuntary is perpetually conjoined with the voluntary, the man who is regenerating is elevated, and thus withheld by a strong force, which was also perceived.

4522.

It was perceived also that those who are spiritual are such that the involuntary draws them down every moment, but the Lord continually elevates them. Wherever the power is the strongest, thither a spirit lapses, that is to say, if he does not receive the good of charity and conscience; in this case he cannot do otherwise than determine himself downwards; and that more or less.

4523.

That involuntary was perceived as being of a subtle nature, a certain something aerial and insensible, occupying the entire posterior region. Involuntary things are nothing else than hereditary; so far as a man leads himself according to hereditary [promptings], so far he sinks himself down towards hell; as far as he recedes from them, so far he is elevated. The power of this principle, moreover is augmented by the actualizing of a man's propria, and thus continually increases. The hereditary from infancy appears subtle like a something aerial, but it is continuous [from its origin], so as to be nothing but evil, but when actuality accedes, it becomes more gross and ponderous.

4524.

CONCERNING FRIENDSHIP AND THE LOVE OF FRIENDSHIP. I heard good spirits conversing among themselves respecting friendship and the love of friendship, [and maintaining] that there could be friendship indeed, but never any love of friendship, inasmuch as the love

of friendship ties minds [animos] together, notwithstanding the minds [mentes] are dissimilar, which causes much trouble in the other life. [It was said], moreover, that the love of friendship regards nothing but the delights of life, which draw away [the thoughts] from the delights and blessednesses of the other life, and is such that when riches and their consequent delights cease, it is then dissolved and becomes none, and is followed by contempt, whatever the love may have been previously; whereas if there was anything good and right in a particular friend, or rather an associate or companion, that that was to be loved, and to be loved the same whether the other party were a companion or not, thus for the sake of the good itself, though he should know its genuine quality and not suffer himself to be blinded by it. Friendship [it was said] is of civil life, but not the love of friendship.

4525.

CONCERNING MAGICAL ARTS WHICH ARE ABUSED. I was shown the quality of [certain] magical arts which are most absurd. They were like those of a harlequin. The performers move and twist their loins and feet in various ways, then their bodies and arms; clasping their hands together they put them upon their heads, and then turn themselves to all quarters; they observe that certain things in the world of spirits correspond to these gestures, so that other evil spirits are present, each kind in their own quarters, and some with staves. These harlequins act out the grossest absurdities; they throw themselves down, they roll themselves over, they make themselves scarcely visible; while some exercise magical arts by means of a breathing which they exhale, at the same time fixing their thoughts upon some subject, as the blood, for instance, or the animal spirits, or anything else, observing what effect such things have upon the affections, and these affections, though poisonous and magical, they inspire into others, whose capacity goes no farther than to be affected by whatever they suppose to be good: Adlerheim.

4526.

Others are acted upon [and act] through ideas, and attach themselves in various modes to ideas; these different modes were enumerated by a certain one to the number of forty.

4527.

Those who are in the hell of magicians, before they are conveyed thither, and also while there, are instructed by experience that these arts are perfectly powerless, and that they are in fact mere delusions; for [though] they at first practice these arts upon each other, and by them torment one another, yet it finally comes to that, that they lose all power and prompting to do harm towards each other in this way.

4528.

There are very many of the magical class in the other life. They appear in front to the left for a long distance, on a plane below, and it was said, that their number was great, consisting as much of those who had been skilled in magic arts in the world, as of those who had not; that is, of those who had lived a life of evil, and were carried away with the delight and study of knowing everything. This study or this cupidity is turned into magic, so that [those in whom it reigns] desire nothing more ardently than to addict themselves to magical things, as Adlerheim.

4529.

It was shown them in many ways, that they could be moved by others like puppets [marionettes]; they [even] appeared to themselves like puppets, and were moved in like manner as to their bodies, arms, hands, feet, [as if] by means of little hanging strings or threads, pulled by the hand. The whole, the plane in front, was in fact turned into such [magical spirits]. [The beholders] wondered and were indignant, and proclaimed the power of the Lord.

4530.

OF WHAT QUALITY THEY ARE WITH MAN WHO CHERISH HATRED TOWARDS ANYONE. There was a certain female who inwardly cherished such a hatred towards her parents at home that she thought of taking them off by poison; and as she imagined that I was willing to marry her, and deceived herself with the phantasy of being married to the man [of her choice], she was at length [upon finding herself disappointed] seized with such a hatred that she thought of murdering me, had it been possible (:Sara Hesselia:). She having died not long after, and before the faculty of speaking with spirits was opened with me, it

happened that I was impelled to put an end to my life with a knife, and this impulse so grew upon me, that I was forced to hide the knife in my desk, and thus to remove it out of my sight. I have now discovered that that woman was the spirit who prompted the impulse, she having become excited as often as I saw the knife, and, from the enmity which she had conceived against me, having held the object fixedly in my mind. From this it may appear that men may be unconsciously infested by the dead, who have cherished hatred towards them.

4531.

CONCERNING THE UNIVERSAL GENIUS OF SPIRITS. Even the very worst internal spirits have the faculty of understanding truth, so as to apprehend it perfectly, and they know into what state they are everywhere remitted, at which I wondered. They had the most clear perception when they were conversed with respecting evil, amounting even to strong mental confirmation [*ad confirmationem animi et mentis*]; but yet they were the same after that state as before.

4532.

There is with the evil solely the delight of cupidities, and with the good the delight of affection, which bears them [respectively] away. Nothing can be effected [towards reformation], with the evil, however excellent may be their gift of intelligence, unless their delight be broken; their delight is their life; as may hence be manifest. This [I have learned] from much experience.

4533.

CONCERNING THE UNIVERSAL AFFIRMATIVE. It is solely a universal affirmative with which man is imbued as to truths by the Lord, as that the Word is the Word, that the Lord is the Lord, that Providence is in the most singular things. When one is in this principle, although he is but obscurely aware of its existence, innumerable affirmatives are insinuated by the Lord.

4534.

The contrary is the case with those who are in contrary affirmatives, or those of the false, that is, in the principles and persuasions of the false,

or in a doubting negative, still more those who are positively in the negative respecting truths. This [I have learned] from much experience.

4535.

True affirmatives may be confirmed even by many fallacies, but this is of little account, for they are easily dispelled. Hence it is that various forms of worship are of scarcely any importance provided there be charity in all.

4536.

The affirmatives of childhood are either confirmed by one thing after another even to adult age, and the persons are regenerated, or they decrease [in strength of assurance], and become by slow degrees doubting affirmatives, and finally negatives.

4537.

CONCERNING THE HOLY SPIRIT AND INTELLECTUAL GIFTS. It was often perceived and said that the more anyone thinks himself to be the Holy Spirit, the more he loses or destroys of his intellectual endowments, for it is the love of self which destroys. This is still more the case with those who think themselves to have been gods from eternity. The same thing was evinced in the case of certain most deceitful [spirits] in the highest elevation, who possess an intellectual gift beyond others. They can see that they are unhappy, and say that they owe this to their own life, and many other things which are true; but still they remain of the same quality, as was shown by an intuition into the eye where the intellectual endowment manifests itself. So far as the love of self creeps in, so far is the let there obscured, and a dark cloud succeeds, to the perishing of intellectual [principles].

4538.

CONCERNING THINGS MAGICAL. There are also other magical arts in which spirits are adapts in the other life that have been acquired by some in the world; to wit, those which are effected by entering into the ideas of others, and into the delights of others, holding the mind fixed in them, and thus impelling to actuality. A certain one was such while he lived on

the earth (:Sverin:), and he showed by such things how [spirits of that class] excite.

4539.

Such [spirits] can also reason respecting the truths of faith, saying, that they know that this and that is true, as also that what is true [in itself] is false to the evil, and vice versa; but still they are infernal, because they have contracted to themselves a delight in magical things, and were enabled, from their practicing these arts, to commit adultery, just as others by the same means, could take the lives of their fellow-creatures. This delight remains and drags them [down] to hell.

4540.

From manifest experience it is given me to know that the infernals can acknowledge truths and be convinced, and thus that they can understand; and they then appear as if easily capable of being reformed, but because the filthy delight of their life follows them, they are, when left to themselves, the worst of the infernals, and like irrational beasts. Hence it may appear manifest that such spirits can speak and reason concerning the truths of faith as well as others, who are not in a life of evil, and that they are the serpents spoken of in Genesis.

4541.

There were moreover around me during the whole night a great number of magicians, some of them having been previously evoked from hell, and they exercised their arts. Being occasionally awakened, I was surprised to see them disposed round about, above, and in a long row in front, and having their vile subjects disposed also according to their arts, as also other subjects whom they multiplied by phantasies, in consequence of which they could not really be found, although they appeared there. They supposed themselves to be taking away communication with the angels, besides a great many other things, but all in vain. There were some who bound interiors of the body, some who bound the ideas, and the like, but still abortively.

4542.



CONCERNING SUDDEN JUSTIFICATION. Many [spirits] bring with them a persuasion from the world that they may have remission of sins in a moment, and that then nothing of the past is imputed to them. Some attain to that pitch of infatuation as to suppose that they may sin [with impunity], inasmuch as [they presume that] they may, after a certain time, obtain momentaneous remission. There are many such in the various kinds of religions. They retain with them the phantasy that if they could by phantasies get rid of the foul things [abiding] with them they would be free from all kinds of sins; but it was shown them that this was a phantasy. A certain female spirit who was interiorly filled with poisonous serpents of a representative nature (:her infernal profane:) supposed that could she only void those knots of serpents like ordinary stools, she should be entirely freed, which was [in fact] done twice or three times. Such infatuation arises from not regarding life, but saying that faith without works is saving, and that justification may take place in the last hour of life, let one have lived as he may.

4543.

CONCERNING DOCT. NORDBERG. In a dream I seemed to myself to have a keepsake of gold among several pieces of money. A certain person came, it was Nordberg, who wished to see them; whereupon he changed the monies into other gold, not into coin, however, and this repeatedly, till at last he had taken away the whole, besides several other things. [During this time] he was standing at the back of my head. When awoke I was assured with asservation, that it was Nordberg, who in fact was seen by me as having been the man, and also as being of such a quality, and moreover that he would not have care had he wounded or killed a man for the sake of getting at the gold, and indeed that he had actually perpetrated something of the kind, consequently that he was in affinity with spirits of such a quality in the other life, and thus devoid of conscience. It was [moreover] suggested to me to reflect upon the characters of such as were priests, and appeared of upright external deportment. With this man I spoke for some time concerning the quality of his state.

4544.

CONCERNING THE WAKEFULNESS OF THE GOOD AND THE DREAMING OF THE EVIL; CONSCIENCE. Nordberg complained that

he was in such a dream, and thus had done these things in a dream; but it was said to him that the evil, or those without conscience, are in such a kind of sleep, because their interiors cannot be any more awakened. When external things are taken away, then their internal have no more light, thus no more wakefulness. The case is otherwise with those who have had conscience, and have thus been inwardly different: when externals are taken away from them, they are then roused to full wakefulness.

4545.

CONCERNING THE HELLS. Sometimes evil spirits are let down into the hells and led about, and thence are shown, as to their quality, to the angels. At first, they are led according to their cupidities [derived] from the natural life in the world. I saw this on two occasions: the two [spirits led about] were known by me, in the life of the body, and were then held in respect. Thence I was also instructed, what is the situation of the hells. The hells are under the earth, <sup>73</sup> beneath the left foot: in front of this foot are the adulterers; and the deeper you descend, the more wicked and abominable the adulterers are. Under the right foot are cruel adulterers. A little in front, are robbers and flagitious spirits; and the deeper you go the more flagitious they are. They dwell there in dusky and excrementitious caverns. This [region] extends for quite a considerable distance. Still more in front, for a great distance, are profane spirits, especially towards the right there, where there is a dark cloud in which they are enveloped.

4546.

On the left, for a considerable distance also, are the profane antediluvians, in a dark cloud, something like a rock. No one can be let in there; for they are in so dire a persuasion as almost to slay those who approach. Several times it was granted me to observe how one there endeavors to kill another. This occurs with those who strive to get away. On the right, obliquely in front, are the crafty; yea, the deeper you go the more crafty they are; and still farther, obliquely in front, on the right, in an extensive region, are magicians; there, also, are the magicians of

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<sup>73</sup> The earth here mentioned is not the natural earth, on which we live, but the earth of the spiritual world, which constitutes the lower part of the world of spirits - that is, the part of the world of spirits nearest to, and most closely associated with, hell.

Egypt, and others of that time. In nearly a straight line to the left, and somewhat to the front, for a considerable distance, are those who have not feared death, and yet, at the same time, have feared neither God nor man - thus who have no religion, and hardly any external bonds of shame and modesty. On that side, closer to the feet, are similar characters, but more timid, by degrees.

4547.

At the back, under the earth, are genii of every kind, concerning whom I hear nothing; and when anyone is let in there, he does not see anyone: but how they are distinguished, it is not granted to know. On the right, a little in front, are the brothels of the lascivious; and [there] are the voluptuous, who are in excrementitious [hells]. Under the cauda<sup>74</sup> are also excrementitious hells. There, the hells of the genii commence.

4548.

CONCERNING THOSE WHO LIVE WITHOUT USE [FOR AN OBJECT] AND CONCERNING THEIR HELL. DISEASES. ((There are some who live not for any use, but for themselves; they have no regard for the public welfare, still less do they find any pleasure in the discharge of public offices; but they act under constraint, so that they may have the appearance [of so doing], and that they may be in office. Moreover, all their enjoyment is in company, in eating and drinking, and in being honored. When they enter into the other life, they cannot be received into heaven, because heaven is a kingdom of uses, and everyone receives enjoyment and happiness in proportion to the quantity and quality of the use which he acquired for himself during his life in the body. These are in a hell deep down under the buttocks, and correspond to obstructions of the cerebrum, along the union of the suture in the top of the cerebrum. I was obstructed for a whole night by them, and perceived what came thence; and I was as if I should die, unless liberated by the Lord. Of such a character are very many at this day. In a word, everyone receives joy and happiness in the other life according to use, its quality and quantity; for the kingdom of the Lord is a kingdom of uses, since neither heaven nor the angels can inflow into those who are averse to all

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<sup>74</sup> The allusion seems to be to the bunch of nerve-roots called the cauda equina, which is situated at the extremity of the spinal column.

use in behalf of civil society, the country, the Church and the Lord. Since, in civil affairs and the commonwealth, no one is tolerated unless he perform some use, must not this be much more the case in the Lord's kingdom?))

4549.

THAT FROM THE LORD IS NOTHING BUT GOOD. Certain spirits infused [the notion] that the Lord does evil to the evil, because when the evil are excited, as it were from Providence, to the commission of evil, they are punished, as has many times been observed. But I replied to them, that this only occurs for the reason that they stand in an opposite state and situation to those in heaven to whom the Lord does good; for the hells are antagonistic to the societies in heaven, and when the Lord does good to the latter, grants them better states and places them in a happier situation, then those who are antagonistic to them are tormented and aroused, because this to them is pain, although they do not know it; and, so, when the Lord does good, they who will evil are punished. This also it was granted to tell them, for I spoke with them: they were those who were on the right hand in hell, whom I affirm to be of the Jesuits, who are crafty, and also magical, and more subtle than others.

4550.

CONCERNING A BLASPHEMER OF THE WORD AND RELIGION, PERHAPS WOLF. A certain one appeared at the left, and there was silence; then he spoke, and it was perceived he was like Wolf.<sup>75</sup> After that, he was nearer, and then was diffused from him round about, a sphere, as if he were the God of the universe, which sphere lasted quite a long time. Meantime, he said to certain spirits that he had been the greatest in the earth, and no one so learned as he; but of this they could not be persuaded. He was told that such things as he had been learned in, were only means to wisdom, wherein there is no wisdom unless they be applied; and that to him they had been a means of insanity and of

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<sup>75</sup> The Wolf here spoken of cannot well be Christian Wolf, the mathematician and Leibnitzian philosophy mentioned in TCR 696, since he did not die till 1754 (see Dr. Tafel's "Documents," vol. i., p. 617), and the present article is dated 11th January, 1752. This Wolf must be, Johan Christoph Wolf, pastor-in-chief of St. Catharine's Church, Hamburg, on whom Swedenborg called, in Hamburg, on the 2nd of August 1736 (see Dr. Tafel's "Documents" vol. ii., p. 82), and who died in 1738, ("Documents," vol. i., p. 690), consequently, thirteen years prior to the date of this article.

extinguishing with himself truths. Concerning these there was also discourse with him. He approached nearer but lower down, after which that sphere ceased [for then were granted him other spirits]. He then wished to know about everything in the other life, and also the arcana of the internal sense of the Word; and this, apparently, from an inclination in their favor. He also learned some things; but, as soon as he repaired to his own spirits, that is, to the life of his own principles, he ridiculed them. It was said to him that he only wished to know these things for the purpose of making himself great, and of getting gain. It was also shown how the case is with this matter, that, namely, such as he, in the world, appear to be under the influence of zeal, which zeal, however, is spurious, etc. -1752, January 11.

## 4551-4600

4551.

CONCERNING A COUNCIL WHEN A DISTINCTION WAS MADE BETWEEN THE DIVINE AND THE HUMAN NATURE OF THE LORD. It was granted to speak with those who were in a council, wherein it was concluded that a distinction should be made between the Lord's Divine and human nature. They were on the left, in front, at a distance. They said that those who had the greatest influence in that council, were together in a dark chamber, and made that decision principally for the reason, that otherwise, if they had acknowledged the Lord as one with the Father, as He said He was, the papal throne would not subsist and that the pope could not have been His vicar in the earth; for schisms existed at that time, whereby the papal power must have slipped away and been dissipated - therefore, for that reason, they assembled, that they might distinguish between the Divine and the human of the Lord; and to corroborate their distinction they sought out confirmations from the Word, and so persuaded the rest. They said that they knew otherwise from Scripture, but that they could not accept it for that reason; and they said, moreover, that, in their hearts, they did not believe in the lord, but that they did not dare to publish this, as, in case they did, they would be driven out or slain. That they could thus rule in heaven and earth, they took from the Word, in that to the Lord is given all power in heaven and earth: and thus they could rule over souls. And since, in addition to this, [they desired to rule] over their remaining possessions also, it was said that they were not content therewith, but also wished to possess everything on earth. It was replied that they would thus have complete power.

4552.

THAT EVIL SOCIETIES COHERE, AND ADJOIN TO THEMSELVES STUPID AND SIMPLE SPIRITS. There were some of the more evil sort of sirens who approached, when I wrote, because they could thus attract my pleasure to themselves, and deprive me of it. As often as they came, they also brought along stupid spirits, who, in the world, were learned,

and hence of a haughty disposition. These were interposed, and as often as they came, they brought simple upright spirits, whose faith in them was such that they believed whatever they said, as if they had been oracles. The sirens appeared in front, on the right hand, beneath; the learned-stupid spirits to the right on the level of the head, and the simple near by; and it was observed, that, as often as the sirens came, the others came also, and arranged themselves thus in order before me, and superinduced darkness upon me, so that I could scarcely know how to write anything, nor to think, save confusedly. This was very often said to the stupid ones; but they took no notice, for the sirens infused into them [the belief] that they were learned, that they were sent hither to rule, and many such [notions]. Hence it was evident, that there was a league of societies, extending from the evil to the simple upright; but still those who are upright, after being long harassed by such, are released, or liberated, from that league, and come amongst the upright.

4553.

CONCERNING THE HELL UNDER THE HEEL OF THE FOOT. Deep under the heel is a hell. Between the foot and that hell, there appears as it were a vacuum, so that they appear at once as in the depths. These are the most wicked. They explore the mind secretly, so that no one may know it, and plot with others in order to destroy; and this in various modes. Quite often have I observed and seen them. They stealthily pour out venom on those who are above, and breathe in evils and incite to their commission. So wicked are they, and so interior their wickedness, that scarcely any are more so. There appear there, as it were, Jesuits, sometimes in mantles, and sometimes in another guise. They are often chastised; and then they are let down deeper, and shrouded in a cloud like a rock. Those are there who are inwardly wicked; especially of that sort who are called Jesuits - who are of such a character. Others are on the right, in front, near by, above the magicians, and also below. Those who are under the heel can induce weeping; they also, whenever they wished, forced tears out of my eyes: moreover, they can strike something of fear, and this from their custom of obtaining wealth for their monasteries, from the sick and others they were with; for, then, their artifice was to compel them to weep so as to move them to pity, and to impress the fear of purgatory. There were also observed, midway under

the heel, some who appeared to sit there, as in a chamber, and consult together. They also are wicked, but not in so great a degree.

4554.

CONCERNING A GREAT CITY. In a dream I was conducted about, and came to a certain little city, where were wooden houses; and, inasmuch as it seemed to me that I had wandered from the house where I was, a boy was appointed who led me to a great city, where I seemed to stop, and was led along by the boy through a region continuously inhabited; and this for a long while. In this journey I saw many people and the buildings which they had there; and at length I came to a city, which, seen without, was vast; in front, also, it was situated upon hills and mountains, and, on the side, was so great that it could not be described. Then I awaked, and it was said that, in such cities, [spirits] are together and cohabit; and that more marvelous sights may there be seen than can in any way be described.

4556.

<sup>76</sup> There were afterwards with me, when I was in the city in a wakeful state, some evil spirits; but they saw nothing else but monsters and serpents; so that evil spirits, in a city where the good are, are unable to see them; but, instead of them, [they see] things of such a kind as they [the evil] are, because there the light of heaven is.

4557.

Therefore, those who come thither, and are not in heavenly light, or in external sight from the light of heaven, that is, in the good of charity and in love to the Lord, can see nothing there; those who are a little in that light see obscurely; they who are not in it at all see nothing, or even monsters instead of those things [that are there].

4558.

HYPOCRITES WHO HURT THE FLESH OF THE GUMS OF THE TEETH. Pain seized upon the flesh of the gums of the left side, so that they became swollen. I thence perceived that hypocrites were present, and it was discovered that it was Dideron, who was such a hypocrite,

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<sup>76</sup> No. 4555 is omitted from the Latin. Nothing more is involved than an error in numbering.



that, while he spoke in a courteous and friendly manner with others, he yet mocked them in his heart. Thence, also, he could be in the company of the good for some time. Moreover, he was such that his delight was to produce sorrow and pain in others, and this continually.

4559.

I also perceived a pressure and pain, on the head, in the skull, just above the part those teeth were below. This also was from thence; for hypocrites inflict pain on the very bones of the skull.

4560.

CONCERNING THE EVIL WHO HAVE PLACED MERIT IN WORKS. Deep under those who cut wood, of whom [I have spoken] before, in a certain hell, are those who have placed merit in works. I thought about Bezaleel, who made those things which belonged to the ark. A certain one was let out thence: I spoke with him. He said that he had done many good things, and obtains nothing in the other life, but that he is in hell among similar [spirits], where he suffers harsh things; and I perceived in each particular of his thought, that if he only, to some extent, thought well, or spoke well, and still more if he did well, he wished to be rewarded. So that [a regard for] recompense was in each particular. It was granted to ask him what reward he wished, seeing that he was of such a character: he said that he wished to be in heaven, and there preside over others. It was granted to tell him that he could not be among the good, because he would thus inspire them, from himself with a similar characteristic to his own, and so do evil to those who thought nothing of such a kind; for they [the good] know that nothing is from merit, but everything from grace and mercy: thus he would injure them: and, besides, he would never be content; his constant thought would be that he wished to be rewarded, and that whatever he might obtain would not correspond with his merit; thus he would aspire to lordship over all, and wish to be God - even above God. Wherefore, it cannot happen otherwise than that he is among such as were in a similar insane affection. He insisted that he had done many good works; but he was told that it was for his own sake, and that he had his reward during the life of the body, in that he was then placed over others, and exercised dominion over others, and so had his delight; and that he had never thought about another life. And, furthermore, it was granted to say that

certain simple ones believe something similar from the Word because it is there said that their reward is in the other life, and that very many of them are in heaven: this, however, is because they are such that they are contented with few things in the Lord, and neither aspire to higher things, nor to dominion; but that it is otherwise with those who are not contented with a few things, and who wish to rule over others: they are never contented; which is the reason they are kept so remote from heaven. These can never have charity towards the neighbor, and wish as well to him as to themselves, still less so delight therein as to benefit others rather than themselves - which all the angels do.

4561.

CONCERNING THOSE WHO ARE IN NATURAL GOOD AND IN NO SPIRITUAL GOOD. There was a certain one whom I supposed to be a good Christian, because he was in natural good. He likewise performed his work diligently, and was also accomplished, and at the same time exceedingly ingenious, in his craft; but I observed that if he had been able [to determine the matter], he would not be such a one. Thence I was led into the thought that his good was from no internal obligation, but only from nature and external pleasure. The quality of such people in the other life was also told and shown to me, that, [namely], they are in the greatest pollution and uncleanness, and are expressly kept away from the good; for they have done good from no religious motive, thus from no internal bond, still less from any conscience. Wherefore, in the other life, they are seduced by the evil, and adhere to them; for the evil obtain ascendancy over them, and, through them, catch the simple good, and acquire to themselves a sphere, so that they may exercise rule. The evil direct that sphere to themselves by every artifice of domineering, and those [in natural good] are the ones to whom they apply themselves, and thus work many evils. The good, however, employ no craft, but simply say that it is not good; and they do not add artifice or inspire desires and pleasures, like the evil: and, because those [first mentioned] have no internal bond, therefore the good which flows in, flows through, and, in the ultimate, is taken possession of by the evil. Hence arise pollutions. They are, also, withheld from the company of the good, because an external sphere of apparent good, inspired by the evil, operates.

4562.

CONCERNING FORTUNE. INFLUX. ((Very often have I spoken with spirits and angels concerning fortune, which, in the world, appears as if accidental, because [men] do not know whence it is, and because everything of fortune appears as if accidental; because, moreover, man attributes it to himself and his own prudence - to, which, also, he bends it - and attributes nothing to the Divine. Very often there had happened to me such an experience as appears as if it were of fortune - as, for instance, trifling misfortunes - and it was afterwards shown, by angels, that they happened because spirits of such a kind [as bring about misfortune] were present; and also because their sphere prevailed against the sphere which was from heaven, thus from the Divine. It was shown to the life. Moreover, evil spirits, by means of their arts, acquired a sphere; and, when they had accomplished this, misfortunes arose, just like accidents or mishaps. Thence, also, it was perceived, that all things, and the least parts of all things, are directed by Divine Providence, even as to the slightest step and slightest nod; and that when such a state prevails as is contrary to the influx from the Divine, misfortune happens. But [real] misfortune is such as concerns man's eternal happiness and felicity, and not that which concerns such things as are in the world; for these appear to man as happy when yet they are hurtful. That fortunate and fortuitous things are thence, and that there is no accident [strictly so-called], I was instructed by many experiences, which I cannot here adduce.))

4563.

CONCERNING THE HELL OF ADULTERERS. ((The hell of adulterers is under the buttocks. Those there are in excrements. They continually endeavor to roll themselves out thence for they desire more than others to come into the world, because they have also been such as loved mundane and corporeal things above everything else. In a certain night, while awake, there appeared there an egurgitation and rising up, as occurs with ashes under which are live coals and firebrands. A mass of them threw themselves forth with smoke. I wondered what it could signify: And also it struck a warm sensation to the cauda <sup>77</sup> and back part of the loins. It was said that that hell is in the continual endeavor to thus project itself.))

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<sup>77</sup> The allusion seems to be to the bunch of nerve-roots called the cauda equina, which is situated at the extremity of the spinal column.

4564.

CONCERNING THOSE WHO DO NOTHING FROM THEMSELVES BUT [ONLY] FROM OTHERS. There was a certain one, known to me in the life of the body (Silfwerstrom), with whom, also, I spoke on the day when his body was buried. He saw, through my eyes, the bier and coffin; he beheld the funeral obsequies, and those there; he saw his wife and relatives. When, also, he first came into the other life, it was supposed that he was upright, as [is supposed] with all, in the beginning, when they come thither. He was surprised that he was immediately like spirits who have been long in the other life; for, indeed, he supposed that he knew quite as much as I did. But when he noticed evil ones, whom he had known in the life of the body, in a special hell, he betook himself thither, and delighted in their company, and thought altogether like them - thus their evils and knaveries. I then spoke with angels concerning such, [saying] that they are of such a character that they may be applied both to the evil and the good, and may be held by the former and the latter in a similar thought, and this because, in the life of the body, they had thought nothing steadfastly, but weighed both sides, and inclined to the side of popular opinion and authority, and where lay the prospect of gain and hope of honor. It was also said that they cannot be among the good, because, as soon as they are tempted, or anything inflows from the evil, they are then separated from the good, and betake themselves to the quarters of the evil - and this the more readily because the evil know manifold arts for enticing others to evils and falses, which the good do not trouble about.

4565.

CONCERNING THE WORD. A certain society was heard where they talked to one another, saying that there had been some conversation about the Word, and it was said that there is nothing Divine therein. They also opened a copy of the Bible, and, no matter where they then read, they found nothing else, as they said, than what was merely terrestrial, and nowhere anything Divine. Wherefore, they embraced the opinion that the Word is not Divine, but [only] received and regarded as holy. But a certain one of them, whom also I heard speaking, had then replied that it is indispensable that the Divine should be therein, and that there [should be], inwardly in the sense something which is not

known. He had also extracted some things from the prophetic writings, and said there was concealed there what does not appear to man, for the reason that there must be some wholly Divine Word on earth, because man is born in order that he may come into another life. He said, afterwards, that many things had been opened to him which are in the interiors of the Word, and that the others apprehended nothing of them.

4566.

CONCERNING HELL. Several times, during sleep, I was conducted through various places in hell, and then into out of the way places, from which I longed [to get] into the highway: but then, everywhere, I came across spirits who were robbers - and this in immense abundance - who cherished no other purpose than to plunder and kill. Several times was I thus [led about] for several hours; and I afterwards observed to the angels, that, at this day, the hells are very full of such characters; for, inwardly, they desire nothing else than to plunder and kill.

4567.

CONCERNING FORTUNE. INFLUX. (((Once upon a time, I played a game of chance with a certain person; and then the spirits around me thought concerning chance or accidental circumstances; and they said that good-luck was represented to them by a bright cloud, and ill-luck by a black one; they said, also, that they had, at that time, a perception that he with whom was the blackish cloud could by no means win the game, but he with whom was the bright cloud - which also happened. They asserted this, and apprehended whence came accidental circumstances, to wit, that [they are] from the Providence of the Lord and His influx into the ultimates of order, where it thus appears; and that such a thing could by no means exist, unless the Providence of the Lord were in the minutest particulars of all things.)))

4567a.

CONCERNING THE SPEECH OF ANGELIC SPIRITS. Several times, in sleep, there appeared to me representatives accompanied by perception, and this for a long time; and, at the time, I plainly understood what I was thinking and speaking. But, as soon as I had waked, I could not recall what it was, because it appeared imperceptible and inexpressible, as, also, to the sense of the body and thence to perception, for the most part,

it was. During this night, there appeared to me, in like manner, as it were a certain something approaching to the form of an arm, then to that of a thick stick, and this for a long time; and I then continually reflected, from various points of view, concerning absolute power in kingdoms; and, afterwards, the arm, or that stick, was more densely fibrated and compacted, and I then considered that this was not an orderly state of things, and consequently, that power ought not to be absolute, but limited by laws. From this it was apparent, that the representatives of power were in the place of a foundation, whereupon was supported a perceptive thought for these things - concerning which I then [reflected] and so in other matters. It was also perceived that there is such a language with man, as to interior thought - whereof he is ignorant - and that he comes into it after the life of the body, and that innumerable things can be expressed and comprehended thereby, which can in no way be expressed by the speech of the body.

4568.

CONCERNING THE LIFE AFTER DEATH: THAT MAN APPEARS TO HIMSELF TO LIVE IN THE WORLD. I was in discussion with some within the church, concerning the life of man after death. They said that the man who dies is not awakened into life till the day of the last judgment; and that, then, he rises again with the body also. But I, as often, replied to them that the day of the last judgment to anyone is immediately when he dies, and that, then, he comes into another life, and, there, plainly appears to himself in a body just as in the world; but that, there, his body is not visible to the eyes of the body in the world, just as the body in the world is not visible to the eyes of that body there. But they of the Church here in the world, wholly denied this, and also scoffed at it, being unaware that I knew this from experience itself. They said they believed that resurrection is only granted when one is at the same time in the body; and that the soul has a body they were utterly unwilling to know at all, not even that the soul has any form, still less that the soul is a spirit in human form after the life of the body. From this, I clearly saw that they had no idea at all concerning the soul, that it is anything, nor concerning the spirit, nor concerning the internal man, and that, to them, it appeared wholly paradoxical, yea, impossible, that man, in the other life - like the angels and spirits, who appeared to many, concerning whom [we read] in the Word - appears in the human form.

Hence, I was also able to infer that few within the Church believe in a resurrection. I have also often spoken about this matter with spirits, and they marveled that the man of the Church is at this day of such a character, and especially that they wholly reject the truth that man appears like a man in the other life; and similarly all spirits and angels to each other; and that they mutually see each other much more clearly than in the world; mutually hear each other, converse together, yea, touch each other; so that they are in a body, and also in a world, but in another, which is not visible to the eyes of men living in the earthly body, just as the world of men [is invisible] to the eyes of spirits and angels.

4569.

CONCERNING FREEDOM. In order that I might know that man's life consists in freedom, because freedom is of affection, I was once on a time brought into coercion, to wit, into such a state that I could not act from freedom, but [only] from coercion. This was insinuated in the thought. Then the angels said that I have no life; for they are able to see the quantity and quality of the life that is with man. Hence it was plain to me, that life consists in freedom, and, that, in proportion to the deficiency of life is the amount of coercion, consequently, that man cannot receive the new life, that is, be regenerated, except in freedom - in order, that is, that it [the new life] may be of his own affection, and of an affection akin to that, which is not possible unless the evils which constitute an opposite freedom are removed.

4570.

LICE WHICH FREQUENT BUILDINGS. There are some who have been theologians, and have believed that religion is nothing but a political power in the world, which they devoted themselves to, on the supposition that when they died they would die altogether; and also that theological matters in the world are of use to such as they were, for persuading, and, likewise, for ruling over, others.

4571.

CONCERNING DISEASES: CONCERNING THOSE WHO INDUCE FEVERS AND THE LIKE. (((It was shown me, by living experience, that there are mediate spirits, who are in the deep, directly beneath the spinal marrow, [and that] when there is granted them the means of ascending,

or communicating their sphere - thus when that hell is opened somewhat - they infuse a feverish heat. This was shown me by living experience for an entire day. I was as it were feverish, in such a heat; and it was then given me to know that it was infused from a lower [region], and from those who are there. That heat is purely corporeal, yet from a vital origin; but it is separated from the interior vital heat - and it was given me to know, that, with men who are in fevers, such spirits are present; for the sick man summons those who infuse heat. Such [spirits] rush where their sphere is. Nothing is effected with man except by means of spirits. Thence is his life; therefore, whatever is suited and unsuited to his life. As soon as such [spirits] are driven away the fever ceases; but all and everyone of the things happen according to order, and all things proceed according thereto; therefore several fevers have also stated alternations, for all things must be arranged within those periods, so that the man may be able to remain in safety. And if, as before [said], it is expedient for him, he dies of these things. Medical means are likewise mediate causes, which the Lord disposes from Providence. That a man becomes restored from the Providence of God man knows, for he so says; and some acknowledge it by attributing their restoration to God, and by giving thanks on account of it.)))

4572.

((There are also spirits, not far from thence, who infuse cold, and, thereby, paroxysms of cold fever:))) ((which it was also given me to know by living and sensible experience. In that region are the most malicious, the most skilful of all in the art of destroying others and the human race:)) (they study nothing else; they continually seek after new things of such a character whereby they can injure; and they put them into act amongst themselves, so that they may know - for they can induce infirmities; they can [effect] such things as disturb the mind, and deprive man of his external vitality:) hence he is as if inclined to fall, just as in sickness, when he begins to come near [them], etc. In a word, they are most malicious: They separate interiors and exteriors, in various modes, and fill up the exteriors with offensive things, injurious to man: hence, when interiors fall into [exteriors] of such a kind, they are turned into shocking and deplorable things; for, if the recipient forms are perverted, whatever falls therein is perverted also. In such a manner, also, are interiors disunited from exteriors; and, when this is done, man is no



longer of a sound mind - as, also, is the case in fevers. [Their] operation is principally into the stomach, and also into the biles, both of the pancreas and the liver; and, from thence, arise such effects [as have been described] and also vomitings, whereto they excite an endeavor. They are indescribably obstinate; they never desist unless they are driven away. ((There are in hell very hot places, which it was also granted me to feel, for the sake of knowing [where are] such as induce fevers. They know almost everything; and from those places they throw forth that impure and merely corporeal heat, separate from vitality; for, in the other life, [evil spirits] know how to transfer such things skillfully, and they likewise know by what shifts they can determine them into the body. Such [spirits] are of the most pernicious character, so obstinate as never to desist unless driven away by the Lord; and when they are driven away, immediately the febrile heat ceases. Wherefore, they also speak truly who have been sick when they ascribe their recovery of health to God, and give thanks to Him; although very many do this only from a custom derived from infancy, and, when left to themselves, ascribe it to nature.))

4573.

CONCERNING THE HELLS OF THE SIRENS. Of what nature sirens are has been described several times already. They are exceedingly malicious, and have acquired, in the world, the art of simulating goods, as though [they were] angels; wherefore, in externals, they emit from themselves affections of good, and thence insinuate themselves among simple spirits, who are related to the exteriors of man's thoughts, or his natural things. Thus, they keep themselves in the world of spirits, and can with difficulty be driven out thence; for such things elevate evil spirits from hell for quite a long time, and they thereby enter into men's thoughts, and wholly lead them, so that, because they are internal, they are the worst of those who beset [man], and men cannot at all be defended from them, save by the Lord. They act most persistently, and do not fear anything; they rely on their arts; they also know how to insinuate themselves by labyrinthine gyres, from whence they speak, sometimes in such a manner, that they are heard elsewhere than where they are, <sup>78</sup> and so are sought after in vain. This was given me to know from many living experiences. They belong to two genera. Some have for

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<sup>78</sup> This description will suggest to the reader the trick called Ventriloquism.

an end to rule over man, and every society whatever to which they can come, by thus besieging and leading the thoughts. These are the most harassing kind. The other genus is similar, but has not such a frenzy for ruling: they take away all freedom from those who wish to think well, and grant freedom [to those] who will wickedly; for these are the ones who exercise thought there. They are most obscene; they are sorceresses; they are against everything good and true. Whence such a crew comes has been already said. Their hells were in front, at a distance towards the left: they who wish to rule are somewhat to the right there, in different caverns. But I saw that their hells were changed, and transferred to the back on the left, very deep down, from whence they can by no means burst forth any more, and infest spirits and men. They are there under a dense cloud, through which their artifices cannot penetrate. They entered there in crowds of fifty and a hundred each, more or less. This continued for many hours. On the upper side, the hell there is like a maw with gullets which are extendible. As soon as they arrived, it [the hell] stretched the maw by bending and forming it in labyrinths, whereinto they let themselves go, and it engulfed them, and thus thrust them deep under the disreputable earth there, from whence they are unable to come forth. This appeared to me on the 5th and 6th of August, 1752. They likewise form, as it were, serpentine coils, wherein they place themselves; and then they cannot be removed by others, except by means of similar coils. Such is the case in the other life.

4574.

CONCERNING THE HELLS OF THOSE WHO ARE EVIL WITHIN AND GOOD WITHOUT. THE TONGUE. There are those, who, in the world, appeared externally good, gentle and obliging; but their delight, which they concealed within, was that they might injure the neighbor in every possible manner. Such are not distinguished from others - as, for example, (Losche . . .) <sup>79</sup> Such, in the other life, also hold themselves on high a long time, on account of their being externally gentle and good. [They do] this with the simple, who do not go very deeply [into things]; for, thus, they raise themselves up through a way to the right, where are

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<sup>79</sup> This is as the name appears in the Latin Edition, the Editor of which was unable to decipher the manuscript in this place, to his satisfaction. Dr. Achatius Kahl, however, in his *Narratiunculæ*, conjectures that it may be meant for Anders Loschern von Hertzfeldt, an officer, of German descent, who lived in Sweden in the seventeenth century.

such as have been similar; and they especially desire that such may injure each other. They sit there, to the right, at a side place, and there delight in such things. Such spirits are sent to the hell in that region. They are swallowed up by the thousand. Some are precipitated thither, and this through many vicissitudes: others forever following. They are malignant genii. Those who are raised up by these, are of such a character, also. While they think those things which are of faith - for they have thought and believed in something of the kind - they compel others, into whom they are operating, to put the tongue between the teeth in order that they may bite it, and so cut it off very many times, it was granted me to experience [this] attempt of his, and of such like ones, so that I might know of what quality they are. [They are such] as [would have] rejoiced, if they could [thus] have effected it, that they had destroyed me utterly; for, without a tongue, I should be deprived of the faculty of eating, and also of speaking, thus, of associating with men. Hence it is, that their greatest desire is the desire of such things; hence, also, their delight is augmented according to the magnitude of the injury [they are able to inflict]. I have now seen, for two days, many thousands thus swallowed down into their new hell.

4575.

CONCERNING A VISION OF A HOUSE AND SPIRITS THERE; ALSO OF A CITY AND BUILDINGS. When I was in bed and asleep, I was let by the Lord into a state of vision wherein I had not been before. I was in a wakeful vision; for I was continually thinking that, although in the body in the world, I was in the other life among spirits; so that what I then saw, my spirit beheld, as it were separate from the body. I saw, at that time, a great building of stone, in which circular stairs, in the midst, led upward; and there were chambers all round about. I arrived at the top of that building, and I saw several of those who were there, to whom I said that I wished to see the apartments of the building, if anyone would go with me. Then a boy was assigned me to show them to me. He led me into various apartments, where were men, and from one room to another. In each something particular was seen, as to utensils and decorations, and in each I spoke with those there, and saw their faces in open day; I also heard their voice like a man's in the world, and all the time as if awake thinking that I was among spirits: so that I saw them just as they see themselves. They all had clear complexions, and a

distinct utterance. I was received everywhere, nor did they inquire who I was. Hence it was plain to me, what kinds of spirits dwell with each other in the other life, and that they associate just as in the world, and that there are much more marvelous things, there, than in the world. I told them that they were spirits, and that I was in the world; but to this they answered nothing.

4576.

After that, I departed thence, and roamed through the streets of the city - not in a dream, but in spirit amongst spirits and there I saw many houses, into one of which I entered, and spoke with two persons, and so returned into the world.

4577.

Those spirits were of those of a middling quality, such as were not in the lust of injuring others, nor of ruling over others. But where the angels are, are the most magnificent palaces, such as cannot be described, and such as the best architect would never believe possible to be produced. They are resplendent with precious wood and stones; and [the angels] live in the most splendid auras, whereof [I have spoken] already.

4578.

Afterwards, when I was in the body, I spoke with them concerning the fact that they are like men upon earth. They said that they hardly know otherwise [than that they are men upon earth].

4579.

HELL. CONCERNING SUCH AS, IN EXTERNAL FORM, SOUND OF SPEECH AND EXTERNAL GESTURE, APPEAR, AS IT WERE, JUST AND SERIOUS, AND SO [ARE] IN AUTHORITY, MANY OF WHOM ARE IN HONORABLE OFFICE, AND YET ARE THE MOST MALICIOUS. In the other life are some such as have been already described, having similarly sounding voices, so that, from the sound of the speech, and from the external sphere, they appear altogether good, and their sphere is powerful among the simple good. Hence, they are able to be for a time in the world of spirits; but yet they are lovers of self, and only benefit those who act in the same manner as they do, promote

their honor and gain, and adhere to them: those, however, who do not do so, they injure in every manner whatsoever, and feel nothing to be more sweet than their distresses and torments. They most obstinately persist in these practices. Such ones hate everybody in the other [life] except the evil, particularly those who at the same time torture others. So obstinately do they continue to torture others, and such delight do they find in it, that it is incredible; nor would they desist to eternity. At length, I saw that such spirits are thrust down into a hell, on the left hand side there, at a distance, and are there let down very deep, some of them exceedingly deep: yet, in order that they may not farther indulge the hope of emerging thence, they are in a very dense cloud there.

4580.

CONCERNING THE HELLS OF [THOSE OF] THE MALE SEX WHO ARE LIKE THE SIRENS, WHO ARE OF THE FEMALE. There are some of the male sex, who talk sincerely and as it were truly, and have also acquired from practice and disposition the ability to appear so, and are also believed to be of such a character, and quite persuade others that they are such; when yet they enter into the affections of others, and inveigle them according to opportunity, and, when their reputation is not endangered, [they seduce] others to such things, and plunder others of their belongings, in a deceitful and cunning manner. They know different ways of doing this. They are interiorly the most malicious, having no other end than to rule and cheat. Such, in the other life, sound as if sincere and true, and are so believed to be by the simple. They are wholly pernicious, not unlike the sirens; they suppose that they [can] never be thrust down into hell: they trusted in their art. There is a great number of such, and their hell was changed. It is near the hell of the sirens, but nearer, at a less distance [from me], and nearer to the side, to wit, backwards. When they were cast thither, it appeared as if all were successively heaped together into one ball, and then rolled down into their hell. There, a nebulous [cloud] receives them. Hence, communication with the world of spirits is taken away from them. They there practice such things upon one another, because they cannot do so upon others; and they torment each other, and this by turn and turn about, and at oft-repeated intervals, even till their malice is subdued, which only happens after many ages.

4581.

CONCERNING THE HELLS OF THOSE WHO BRING HELP TO THE SIRENS. It was not, at first, known to me that there was a hell from which were sent forth those who bore aid to the sirens, and favored them, and also disclosed many things. It was now revealed to me: it is quite at the back, at a great distance. As soon as the sirens arrived from afar, then was one immediately let out, from that hell, high above, and he communicated with the sirens. They who were in that hell were also successively cast into another hell, also behind the back, [but] nearer the back. They were swallowed up as soon as they reached thither; and those who were in the latter hell were also swallowed up. This still continues. They are genii.

4582.

CONCERNING THE HELL OF THOSE WHO, FROM INMOST DECEIT, WISH AND LABOR TO INFLICT HARM ON MAN, IN SUCH A MANNER THAT, EXTERIORLY, THEY APPEAR HONEST AND SINCERE AND FRIENDLY. There are some of such a character that, in interaction, they appear friendly and sincere, but still their delight is to inflict harm, not only on friends, but also on neighbors and other acquaintances. They study this; they secretly contrive it; and they take precautions, that not anything about it should become known. One of them (the brewer who lived opposite my house) appeared quite high above. He also induced an attempt to bite the tongue. The hell of such, or the like, is on the left side, a little distance backward. They themselves did not dare to do such things; but it was their delight to assist that one who was above, so that he might contrive them. I saw that there appeared as it were a ladder, whereby he might ascend; and the bystanders assisted that one above, with their arts. They then posted themselves in a place near their hell, and, by their presence there, kept him on high; but the mouth of [another] hell was opened, and into it were successively cast all who came to that place: so that their hell is changed also. They are genii. So much delight attaches to doing evil, that, even though they see before themselves the mouth of another hell, and know that they can never emerge thence, yet, nevertheless, the delight of evil so carries them along, that they do not refrain; for the delight of doing evil is their life. Similar is the case with certain other hells.

4583.

CONCERNING A MOST MALICIOUS ONE, WHO WAS DECEITFUL UNDER [A GUISE OF] INNOCENCE. HIS HELL. Once on a time, most filthy things were poured forth and very powerfully, so that the sphere was filled with such things. The spirits around me did not know whence they came; but it was revealed that it was from one of such as seem to themselves to ascend by ladders, at the back; for he was suddenly drawn by a great veil behind, and appeared beneath, looking just like an infant, by which was signified, that it was innocence he put on in order to produce such abominations. He was then immediately raised up aloft, and shown to the angels, as to what quality of devil he was, and of what quality he had been in the life of the body; and he was then rejected to the back, as far off as the hells there extend themselves, so that he might be removed from the view of heaven to the remotest hell there.

4584.

CONCERNING THE HELLS. When anyone from the hells appears, it is at once known from which one they are. Those from different hells appear distinct. Some appear with a dreadful face, some black and some like monsters of various kinds; in a word, the forms are innumerable; and, what is wonderful, all in hell, how many soever they may be, when viewed in the ordinary light of heaven, appear like each other, and also speak alike, so that you would believe them to be one and the same person, when yet they are innumerable, as I proved with the two kinds of sirens, -everyone speaks and acts like the others; and I saw that there were thousands upon thousands, everyone of whom was like the others.

4585.

CONCERNING DISEASES. (All the infernals induce diseases, but with a difference according to the part to which they are attached, so that they may act from the opposite, to wit, in opposition to those in heaven, to whom the parts of the body correspond - for there are opposites to every society in heaven; for, as angels or angelic societies preserve in connection and soundness all things in man, so infernals, from the opposite [side], divide them. But it is only permitted them to inflow into the cupidities and falsities pertaining to man - not into man's organs. Only when man falls into disease, then they inflow also into those

[organs] in man where the disease is; for nothing ever exists with man, save by a cause from the spiritual world. Man supposes that such things exist in him, and that there is nothing outside him that acts; when, yet, every natural has its cause from a spiritual, otherwise it would be without a cause; but, still, this does not interfere with the fact that they can be, and also ought to be, cured, or made sound, by natural means. The Lord's providence then concurs with such means: and thus, also, man is kept the longer away from faith concerning a providence in the minutest particulars; for, if he should believe this, and afterwards deny it, he would profane a sacred truth, which is itself a most dreadful hell.

4586.

That such things derive their cause from the spiritual world, it was given me to know through much experience, which occurred that never anything might be left in doubt. Such spirits were often, and for a long time, attached to me, and they induced torments and pains, yea, even diseases. They were shown as to where they were, and of what quality they were; spirits spoke with them, and it was given me to know whence they came.

4587.

The most obdurate of all are those, who, in the life in the world, appeared juster than others and hence were in authority, and yet have believed nothing and have lived the life of the love of self revenging all things which may be done against them, regarding as enemies those who have opposed themselves to them and those who have not revered them. When they argued concerning faith, and concerning the life after death, they were believed by others, [as] being in authority by virtue of their justice and earnestness. They likewise speak, in the other life, like those who are principled in justice. But they are most malicious. When they are applied, then they induce agony of the spirit, by means of tedium, which they increase and inspire continually, and thus they add impatience, which begets the greatest suffering and induces such weakness of body that [the man] can scarce raise himself from bed. This was shown me by this means: when they were present, such a weakness took possession of [me], and when they were removed, it ceased, in proportion as they were removed. They also employ many arts, so as to infuse weariness and thence weakness. They appeared next the head; but



when they were turned out, they were turned out towards the left, and cast down into a deep hell there. It is to the left, at a moderate distance.)

4588.

THAT ALL THINGS INFLOW, THE GOOD AND THE TRUE FROM THE LORD. INFLUX. ((For a whole night I was in a spiritual sphere, but awake just as a spirit, and an uninterrupted sphere of influx inflowed that all good and truth is from the Lord. I was in this sphere for many hours at a time, and, also, in the opposite sphere, that all things are from the proprium. The latter sphere continually inflowed, and desired to destroy the other, but it could not accomplish anything for very many hours; but I was constantly in the sphere that everything good and true is from the Lord, and the opposite sphere, which assailed [this], was able to effect nothing at all. In such a sphere are those spirits held, who are initiated and confirmed in that truth. [They are held in it], likewise, to the end that the opposite spirits may recede.))

4589.

A HELL. CONCERNING THOSE WHO INMOSTLY CHERISH TREACHERY AGAINST THE NEIGHBOR, AND, WITHOUT, APPEAR HONEST, CONCERNING WHOM, ALSO, [I HAVE SPOKEN] JUST ABOVE. This hell was in the left parts, towards the region of the back. That crew was cast out from the others, and they immediately inspired a longing to bite the tongue, and also a certain pain in the extreme edges of the tongue. They were thrust forth into a hell more in front, as above said, and there appeared, there, a watery [mist], into which they were cast. The ones thrust forth, when immersed beneath, came into their own atmosphere. This lasted for weeks. At length, because they did not desist, the watery [mist] penetrated also into the former hell, and swallowed them up. The watery [mist] is exterior honesty. These are most pernicious.

4590.

CONCERNING THE HELL FROM WHENCE COMES FEBRILE HEAT. DISEASE. ((There appeared a great quadrangular opening, inclining obliquely downwards; and, there, at a great depth, appeared a round hole, which was then open, but was immediately closed. It was said, that thence exhales the dangerous heat which is collected there from various

hells - being derived from such things as induce heats, as, for example, from adulteries, strifes, revenges, cruelties, and many other such things. Hence exhales the heat which infests the body when it falls into a febrile disease; but with much variety.

4591.

The spirits out of such hells are not present with the sick; but there is a general sphere, and general influx, from such heats, that are at once appropriated by the disease itself. Spirits from those very hells were with me, in order that I might be taught whence such things are, and those spirits had communication with those places: according as they were withdrawn, the disease became quiescent, and according as they approached, it became more virulent. Thus it is with heat, with cold, with pain of the teeth, of the temples, of the head, of the hip, and of the various joints.))

4592.

CONCERNING DISEASES. ((All diseases, with man, exist from no other source [than that just described], and very many only from cupidities, as for instance, from excessive indulgence of various vices, and from the number of them, as from the various bodily delights from lascivious practices, and from anxiety about the future. These are the real causes of all diseases. Nor is death itself from any other source, than by reason of sin. These things vitiate the blood: when this is vitiated, they obstruct and choke up the very small vessels - wherefore diseases break out. Hence it is that diseases correspond to those spheres which are from hell. If mankind had lived in a state of good, then a man would wane, even to the utmost feebleness of age; and then, when the body could no longer minister to the internal man, that man would pass away from its earthly body, without disease.))

4593.

CONCERNING HEAVEN AND HELL. Heaven is in the light of truth, which is from the Lord; thoughts concerning the Lord are thence; and angels are those who receive the Lord in such a manner that they are delighted in the happiness of all, and earnestly desire it, and have their own happiness therein. Such is the communion of felicities throughout the universal heaven. But those who will only their own happiness, and

care nothing for others, are not able to be in heaven. They communicate no happiness from themselves, therefore, they fall down, like heavy bodies, as if dead [on approaching heaven]; for they cannot support the entrance of such felicity. They are in its opposite. I remarked to the angels, that it is wonderful that so few, in the other life inquire for the Lord, although the Christian world is so numerous; when yet others, such as worshippers of men and saints, ask for those whom they worshipped in the life of the body, and rejoice because they can find them - likewise Gentiles who worshipped idols; but it was replied, that evil, infernal, or diabolical spirits, are, on the first apprehension, at once averse to that which is truly Divine, for the reason that it does not accord with them. Hence it may manifestly enough appear that the Divine Itself whereto they are averse, is the Lord.

4594.

CONCERNING THE CREW OF SIRENS AND THEIR HELL. Those women become sirens, who devise nothing else than how they may enter into the affections of men, over whom they wish to rule and by whom to profit, by enticing their self-love or even self-esteem, so that, being by-and-by captivated, they may suffer themselves to be ruled by them, and devote all their powers to them, when yet these women have not even the least love towards the men, but in their heart, wholly despise them. They thus act with many in succession, or even simultaneously. Hence, in the other life, as soon as they come to spirits, they enter into their thoughts, and hold the thought entirely obsessed, until they [these spirits] are liberated by the Lord. They cannot but at once intrude themselves into the thoughts and obsess them, from a habit acquired in the life of the body. There, they are spiritual vermin; and, unless the Lord should free the world of spirits from such ones, hardly any good spirit would be able to be in that world, without being led captive by them. Moreover, they do not care for right and wrong: they also practice abominable crimes, in a word, even extremely diabolical [crimes], and count them as nothing. When first they enter into the thoughts [of a man] they then follow his thought strongly; afterwards, they lead it.

4595.

They are skilled in very many arts for perverting the order that exists in the other life. It is a common practice with them, that they do not speak

[in the ordinary way, but] from some other place than where they are, so that spirits may not know their whereabouts.<sup>80</sup> To this end they employ magical art. They wrap round, as it were, with bandages, a counterfeit wand, and this in very numerous folds - sometimes a hundred - and this magical wand they project to the place from which they wish that the voice from them should be heard; and, also, while they are speaking and entering into the thought, it is not heard otherwise than as if they are in that place. The angels, who do not care for magic, see and point out where they are; but they cannot be resisted unless first that magic [wand] is unwrapped. Sometimes they mix up with the bandages other things, which they take from some affection.

4596.

For several days, perhaps a week or two, they came to me in crowds, because, with me, they were able to see the world, and thus to be in the very corporeal [state] and, as soon as they arrived, they flew upon my thought, which they kept so bound that I had no liberty of thinking, and also, as a climax, they spoke from elsewhere, by means of their magical paraphernalia, which, when I perceived, were unfolded; and, so, they were descried where they were, and sent thence into a hell, which is at the right, somewhat to the back, and not far off. In that hell, since they are not able thus to obsess others, and to act in unison, thus to be accomplices, they there mutually assail each other in a similar way. Many associate themselves against many; and those who overcome treat the others miserably, without any mercy. But the ferocious ones among them are removed; and those who are especially cruel are cast into caverns, where they are not able to do such things. The angels continually hold the hells in subjection to themselves, and temper all things there, and this from the Lord; otherwise, the tortures would be perpetual, and the states in the highest degree deplorable, by reason of the cruelty in which they are. So great is the multitude of such, that it can scarcely be credited; and very many are from the Church. They are destructive, even of the human race. They obsess the interiors of man, and inspire everything filthy and nefarious.

4597.

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<sup>80</sup> Evidently, the spiritual-world equivalent for ventriloquism.

CONCERNING INFLUX. ((Influx is rarely manifest. But, when spirits who are around, speak about such things as are adverse to the man, and this inflows, it causes an unpleasant, incongruous and sad experience, in great variety. When they speak with each other concerning those things that are agreeable to the man and his disposition, and this inflows, it produces pleasant, cheerful and congruous feelings, in great variety. I often wondered whence such things are; but I was instructed, by much experience, that they are from this source. I spoke with those who induced the unpleasant feeling. They were driven away, and immediately it ceased. Such spirits are in various place - around the head, near at hand and more remote, in the stomach and elsewhere. Thus, it is not their sphere which inflows, but it is speech and the contrary thereto, which they know how to infuse and communicate.))

4598.

CONCERNING SIRENS AND IDEAS. It was related above that they [the sirens] produce, by means of wrappings-round, something which they afterwards project from themselves; and, what is wonderful, when they speak, they speak by means of that, and the sound is heard as if from the place where that is, although they are at a great distance from there; nor is any spirit able to know where they are. It sounds as if they are there; yea, indeed, as long as that remains in its place they are safe; they cannot be approached or injured by anyone. Inwardly, within that wrapper, is generally a wand [or staff], by which is signified power. The angels know where they are; and, when they are cast together into hell, then also are those puppets unwrapped, and this quite a long time in a long unbroken line; and, after it has been unwrapped, or unfolded then, first, can they be approached. They are also accustomed to infold themselves in wrappings; and thus, also, they are secure, and cannot be approached by any injury, unless they are first unwrapped.

4599.

It was inquired what these wrappings were. They are their ideas, which are variously shaped by them, and are wrapped around in this way; and, when their ideas are thus wrapped up, they themselves are, for anyone's mind or thought consists of ideas. Hence they transport themselves, as it were, into such a puppet; and, when they speak from any quarter, the sound is heard only from that place [where the puppet is], in all respects

as though they were there themselves. Hence it is clear, that the ideas of man's thoughts, which are from his affections, are real, because they can thus be transferred. That magic is from the magical hell. Unless the ideas were real, such a thing could never happen. There are those who wrap up other things than wands. Nay, certain of them wrap up any spirits who allow it. Some wrap up obscene things; but such characters are rejected altogether.

4600.

They came for many days, and were led down into their hell; at first, into the upper part, then to the side, and afterwards below. They live there in a deplorable condition; for they are no longer able to wander about in the way just described, or to practice their abominable arts against their companions, but are held in check; for there are angels who are set over the hells, through whom the Lord rules them and restrains them according to ends.

## 4601-4650

4601.

When the sirens arrive, they constantly mutter something, and, at the same time, they observe whether the muttering becomes fixed anywhere. They at once note that there must be spirits in that place [where the sound becomes fixed]; and, forth with, by means of their execrable arts, they thrust themselves into their thoughts, and thus bind them. At first, they openly follow their thoughts, then they attempt to lead; and thus they obsess them. The spirits are then in a deplorable state, without the freedom of thinking; and, unless liberated by the Lord, they would spiritually perish; for they [the sirens] do not desist from their arts before they enter openly into the thoughts. This it was granted me to know from much experience, and I wondered how it could happen; but it was unavoidable, nor could they be expelled thence, because not approached, as was said, except by the Lord. When they have occupied the thought, then, in order that anyone who is not willing to follow them, may be without power to think except in agreement with them and also from them, they have certain cowbells into which they compel the spirit to speak, and this continuously, until he falls down as if hardly master of his own mind. In this manner they make the spirit to die, as it were; for they are most vicious.

4602.

CONCERNING INFLUX. ((That there is an influx from the spiritual world into the natural world, and that the natural world subsists thence, as it had come into existence, is at this day utterly unknown, because it is not known what the spiritual is, and because [men] are not willing to know anything else than the natural, and, therefore, they, and especially the learned, deny it [i. e., the spiritual]. Wherefore, it cannot be known that there is influx thence, and that thence is the life of the thought and of the will.

4603.

Man was created according to the type of each world - his interiors after the type of the spiritual world, and his exteriors after the type of the natural world - to the end that they might be conjoined in him. Hence it is, that his natural world, or microcosm, cannot continuously live, save by means of an influx from the spiritual world, and that there is, with everyone, a continual endeavor that each of these worlds may be conjoined [with the other] in him.))

4604.

CONCERNING INFLUX. ((It is according to all appearance that the external senses of the body, as for instance sight and hearing, inflow into the thought, and there call forth ideas; for it appears as if objects first stir the external senses, and thus the internal; and speech likewise. But, no matter even though this appearance is so strong that it seems hardly possible to be got rid of, yet is it a fallacy all the while; for the external, which is gross, can never inflow into the internal, which is purer; this is contrary to nature; but it is the internal sense, which, by means of the external sense, feels, and disposes the sensorium for receiving [the feeling] according to its nature. Wherefore, the sensorium - for instance of sight - adapts itself in a moment to all objects, which it does not from itself, but from influx out of the interior; and, moreover, thought and affection, which belong to the internal sense, determine the sight to objects, which that sense fully grasps, and which are coordinate with it. Other objects [i. e., those not co-ordinate, or on the same level with the sensorium involved], transcend it and do not appear.

4605.

Moreover, the externals of man, in like manner with his internals, are directed by the Lord. The direction of the Lord is in first principles and in ultimates: hence flow mediates, in their order. That ultimates are directed, equally with first principles, may be evident from very many things, concerning which [see] where I have spoken concerning fortune.

4606.

There was often discussion amongst the spirits concerning that appearance. I heard: and it was constantly decided, by the angels, that influx by no means takes place from externals to internals, but from internals to externals, and that it would be contrary to order, and thus



contrary to nature, for the exterior to inflow into the interior, but vice versa. I also saw a certain one, who had fallen down from a certain heavenly society, for the reason that he believed, according to the appearance, reciprocal influx to exist. From these things it is apparent, how much we are ignorant of, and how much appearance dictates, as it were, that is different to the truth itself, so that fallacies carry us away.))

4607.

INFLUX. (((((Man was created after the entire image of the macrocosm - after the image of heaven, and after the image of the world. His internal is after the image of heaven, his external after the image of the world. Wherefore, it was thus provided, by the Divine, that the Divine may pass over, by means of man, from the spiritual world into the natural world, and be terminated in the ultimate of nature, to wit, in the corporeal [of man], and thus, through man, there should be connection of the spiritual world with the natural world; so that, by means of man, universal nature may glorify the Lord the Creator.))))

4608.

INFLUX. ((Such as man is in his organic principles, such is he in the whole; for the whole is continuous from those principles just as are the fibrillae, which flow forth from his principles and spread themselves throughout the whole body. As those principles are, so are all things which are from them, thus the whole man; hence the man, however great his bulk, is such; and hence there is a spiritual sphere around him, not only from the ideas and affections of the thoughts in the brain, but from all parts, to wit, from the whole body; for the minutest particulars make one, by derivation from the principles.))

4609.

CONCERNING IDEAS. Possibly, some wish in themselves to know what and whence ideas are. To tell it in few words, they are nothing else than the changes and variations in the interior substances of which the internal man [is composed]; thus they are modifications and variegations there [i. e., in the interior substances]. When the Lord's life inflows into them, there are presented ideas, which are called thoughts. He who does not comprehend that the interiors of man are real

substances, and more real than his exteriors, cannot take in any perception of ideas.

4610.

In the entire body, there is nothing else that constitutes the life than the changes and variations of the forms in the substances there: as, for example, when man speaks, then is varied, according to every word, or sound of articulation, the form of the glottis, of the trachea, of the lungs, of the throat, of the tongue, of the mouth, and of the plane about the mouth. Untold numbers of such variations of form are established there within a minute, although this is in the body. Hence is the speech of man. What may there not be in the interiors of man, where all things are more perfect, and thousands and myriads of variations exist in the time when there is but one in the exteriors, or corporeals!

4611.

CONCERNING INFLUX. ((There is a continual influx from hell, through emissary spirits; but, on the other hand, there is a continual influx from heaven, through angels. These constantly restrict the influx from hell, and endeavor to turn it aside. But the angels especially inflow into the truths of faith, and into the goods of his [the man's] charity, which are impressed upon him. Wherefore, if a man has not such things, and does not care for them, no assistance can be rendered him from heaven, but, as regards his thoughts, he is carried away like a stream, by hell. And then the Lord operates, through angels, into his externals, what are called external bonds, to wit, that he may live well, and not do evil to the neighbor, lest his wealth should perish besides his honor, life, reputation, and so forth. Thus he is ruled by external means.))

4612.

((Spirits were observed a little to the left, in the plane of the crown of the head, who were there clandestinely, and who drew away the influx which came from the angels. They were subtle, so that they were able to do this. Then those things which inflowed, appeared very hard. But they were detected, and were driven away to the front. There, also, they practiced the same thing. Afterwards, they were cast into hell. They were subtle, of insignificant appearance, but malignant.

4613.

That the case is thus - that hell injects evils and falses, and they pervert goods and truths and assail man by a thousand modes and arts; and that the Lord, out of heaven, through the angels, averts, carries away, mitigates, and checks those things, in an instant - I know by many years experience. This has happened to me constantly for several years. But the truths of faith must be joined to the goods of charity, into which they [the angels] inflow: otherwise, they have not any plane.))

4614.

CONCERNING THE TONGUE. BY WHOM IT IS AFFECTED WITH PAIN AND RENDERED RIGID. [THEIR] INFLUX. There are spirits, nearly invisible, to the left, in the plane of the upper part of the head. They make their appearance in consociation; and these, when they flow near, which is [done] from a far-distant hell, -when these are present, they immediately affect with pain the top of the left part of the tongue; and, if they operate more fully, it is still deeper into the tongue, which, at the part [on which they operate], they at length make rigid, so that I could not have eaten anything on account of the pain which existed when the tongue was folded at that part; and it also flowed into my speech, so that I could hardly speak articulately. They operate into that part of the tongue from which there is a communication from the left ear, upwards, into the left side of the head, as far as the skull there, also to the left eye, and, downwards, into the left side of the breast, right on to certain toes of the sole of the left foot, which depend on the thigh.

4615.

These are such as in the life of the body spoke much, in external form, concerning faith and charity, and as feigned piety in every manner, to the end that they might persuade others that they were [really] of such a character; and yet, inwardly, they were criminal, inclined to everything nefarious, and destitute of all conscience. And, if those external appearances could not be produced, or would not remain, they would then rush into those nefarious and criminal deeds without any piety, and without any conscience. Such is their true quality.

4616.

# CONCERNING THE INTERACTION OF THE SOUL WITH THE BODY.

((Nothing can be known concerning the interaction of the soul, unless it is known what the soul is. It is impossible to speak of the interaction of something known, as is the body, with a thing entirely unknown as to all its quality. Who, at this day, knows anything as to what the soul is? Do not some regard it as a flaming something? some as an ethereal something? others a thinking something, [existing] in some such way as in a subject? others as a pure thinking something, without a substantial form by which [to exist]? What manner of opinion is held concerning the soul, is plainly manifest from this, that they assign it a seat in some part of the body: some in the heart, some in some part of the head, in the corpus striatum in the stomach, in the striated substance, yea, in the little pineal gland! Yea, indeed, from this it is plain, that, at this day, it is entirely unknown what the soul is, since [men] believe that, after death, it remains indeed, but is kept in a certain somewhere (Pu) till the judgment-day. If it should be asked whether it has any form, it is feared to reply thereto consequently, [they believe], also, that it has no quality.

4617.

Since, therefore, the soul is such an unknown thing, it is not wonderful that there cannot be known anything concerning its state, and concerning influx, and concerning interaction - as it is called.

4618.

As respects the soul, concerning which it is said that it lives after death, it is no other than the man himself, who lives in the body, thus the purer part of the man, which is conjoined with the body, so that, by means of the body, it may perform the functions it ought, in the world. From this the body lives. This, after death, is called a spirit. It likewise appears, then, entirely in a human form; it has the senses, to wit, touch, smell, sight, and hearing, much more exquisitely than in the world. It has appetites, cravings, desires, affections, loves, similar to those which [it had] in the world, but in a less coarse state. It then thinks, as in the world, but more clearly; speaks with others, and is in society; and, this being the case, if [the spirit] does not reflect upon the fact that he is in another life, he knows no otherwise than that he is in the world - as I have heard on several occasions. This is the soul of man; and, because that is the interior man, to whose service was formed the body, which, in

the world, is supposed to be, and is called, the man, the interiors of this, also, relate to man, as may be evident from the angels. These are in interiors, and appear in like manner as men do, which is also known from the Word, when they appeared to men. Thence at least, it is evident, that the angelic form is the human form. The reason that souls appear in the human form, is, because the universal heaven does not conspire to another form, and because, in heaven, the case is such, that the universal heaven acts into the least particulars there, and the least particulars into the universal [heaven]; hence it can never be otherwise than that everyone there, whether angel or spirit, is in the form of a man. From these things it is now plain what the soul is; and, inasmuch as, respecting the quality of the soul, and what it is, man is entirely ignorant in his thought, it is preferable that it should not be named soul, but, instead thereof, spirit, since this is the soul of man which lives after death; or, if you prefer, instead of spirit, let it be called the interior man; for it is the man himself, which lives. That the matter is so circumstanced, I ought to know thoroughly, from an eight to nine years almost constant association with spirits and angels.))

4619.

INFLUX. ((From the Lord, through heaven, inflows all the good of love to God, because He wishes to conjoin man to Himself out of love or mercy; and [it inflows] by means of the good of love towards the neighbor, wherein He is present, because Himself is in that love, to wit, [love] towards every man. He inflows into the truths of faith, by means of those goods; for all those things are called truths which teach what love is and how it ought to be exercised toward the neighbor, and which confirm these things, consequently, which cause man to be in charity, and thus again, which constitute his eternal salvation.

4620.

When angels inflow with man, they inflow into his goods, as far as possible, and, by the goods, into truths, namely, those which man had impressed on himself and convinced himself of. Thus they restrain him from falses, and protect him from evils. When they inflow into his goods, they also inflow into the truths, and when into the truths, they also inflow into the goods, for they are conjoined. The case is thus: they inflow into such things as are with man (for they are unable to call forth

others), and, when into the truths, then into the affection of truth - and the reverse. Especially do they call forth truths by means of affection. See No. 5893 [AC].

4621.

Evil spirits [inflow] into the affections of evil and into falses, in a word, into his [the man's] cravings and appetites, and into his persuasions and principles of the false; and thus they hold him captive.

4622.

If man does not possess truths of faith proceeding from the goods of charity, angels cannot inflow, because they have no plane. But they inflow, then, by means of spirits, into his externals, into his regard for others, proceeding from fear (on account of honors and on account of gain) lest he lose his reputation, and into his fear of the law and his life. Thus they hold him in external honorable conduct. This is the plane into which heaven inflows at this day; but this plane is nothing in the other life. Man is there in a spiritual world, and, therefore, in the sphere of his interiors. He is, there, such as he was inwardly, not as he was outwardly. Externals are there removed. It is thus plain of what quality a devil was, or of what quality an angel was, in the world.))

4623.

CONCERNING THE HELL THERE THEY WORSHIP EACH OTHER.

There is a hell, at a medium distance on the left side, where appears an opening, and, therein, certain ones from that hell. They there mutually compel one another to worship each other as gods. He who is superior exacts this, and those who are inferior yield it, and thus, in turn.

Occasionally, some have come thence into the world of spirits, and when they would do evil to anyone, they suggest that they should make supplication, and then they would be liberated: but such are cast out with the greatest abhorrence, and punished; for, in the other life, it is sacrilege to make supplication to anyone in order that he may not do evil, because this is [to pray] to the devil. The Lord alone ought to be worshipped.

4624.

CONCERNING SIRENS. Sirens are distinguished according to the hells with which they have established conjunction; For all sirens conjoin themselves with hells. Among the sirens, are those who do nothing else, when they flow near, than fix upon certain sonorous words, which they compel spirits to speak, and this for a long time. They thus, as it were, mortify the spirit.

4625.

CONCERNING THE HELLS IN KIND. Those who are sent forth, from the hells, into the world of spirits, appear there in a constant place, at a constant distance, and in a constant altitude. By this they are recognized, what kind they are, and whence they come.

4626.

When any hell is opened, or when any devil from thence appears, he appears deformed according to the quality of the hell. Some, instead of a face, have only a hairiness or beard; some appear only as a bundle of teeth; some very hump-backed; some, as it were, beasts, in various attitudes and gestures. Thence, also, they are recognized.

4627.

INFLUX, LIGHT [LUX], THE SENSUAL MAN. (He who does not know about the interiors of man, can never know of what nature is the communication of the soul with the body, and this the less, since people have no idea at all of the soul, and know nothing at all of its quality; consequently, it is so entirely unknown that it cannot even be defined, save as being the intellectual and thinking faculty, but of what quality this is, is unknown, whether it is like a something ethereal, or flaming, or vapory, or like a very diminutive living something, as reigning in a hypothetical world of its own, or something else. But very many have no idea thereof, especially when they know theories concerning it; [for] these quite confuse any ideas respecting it. Inasmuch as it is unknown of what quality man is as to his interiors, [let it be stated that] it is the corporeal of man that sees terrestrial things and those things which are of the world, hears those that are speaking, tastes or relishes those things which are eaten, smells those things that float in the air, and that feels by touch throughout the entire body. This is man's corporeal. This dies and becomes a corpse, with those things which most directly concur in

establishing those sensations. The corporeal is also every action and gesture, and also speech wherefore, it is, likewise, the muscles, [and that envelope] which is properly denominated flesh. The interiors of man, which do not die, succeed one another in the following order. There is the sensual, there is the natural, there is the spiritual-natural: these are of the external of man. Afterward there is the celestial of the spiritual, the celestial, and the inmost, which, because it immediately receives the good and truth which proceed from the Lord, is destitute of a name: these are of the internal of man. The medium between the external and internal man is called the spiritual of the celestial. All these do really exist in man, and succeed each other; and, with every individual, one of them has dominion: they are, also, distinct from each other. This may be evident, also, from the fact, that, in universal nature, there are perpetual compositions and derivations: so also in man. This is also evident from the heavens, which are similarly divided, and also from the hells: and man is either a heaven in the least form, or he is a hell in the least form; for the universal heaven must consist in the general of such images of itself in particular; otherwise, the particulars do not square with the general; for the general is nothing of itself, but it is made, it becomes, and so it is called, a general, from its parts, as far as they are likenesses of itself.) ((Every division of man's interiors has a distinct light [lumen], and a distinct heat, from the others. The sensual has comparatively a gross light [lumen]; and it was granted me, by much experience, to discriminate this light [lumen] from the interior lights [lumen]; and it was observed, that, as often as I was let down into this light [lumen], just so often there came up, from the hells, filthy and shameful things, so that this light [lumen] is hurtful, because, in this light [lumen], terrestrial, corporeal and worldly things are.)) ((This light [lumen] is set up when such things occur to the thought as are fully seen, heard and felt; so that when a man sees, hears and feels those things inwardly, thus when the shameful deeds which he had seen and about which he had heard, filthy words, and many things which are inwardly perceived, [occur to the thought], they are clearly, and, as it were, outwardly, discerned, by the senses.)) (((But when man is elevated from this light [lumen], so that he is abstracted, or withdrawn, even a very little, from sensuels, he then comes into a more interior light [lumen], which is not of the sensual but of the interior natural. When man is in that light [lumen] he is then in a better state, he is then in discernment concerning sensuels, concerning



their quality and concerning causes. If he is able to think still more interiorly, he is then in a light [lumen] still more interior, to wit, in [that of] the spiritual of the natural. This light [lux] is partly from the light [lux] of heaven, within natural light [lux]. The ancient philosophers among the gentiles knew this, and said, as appears by the things in their books, that, if the mind were withdrawn from sensuous, it would come into superior light [lux] and blessedness. It ought to be thoroughly known and considered, that all the understanding, and hence the thought, of man, is from the light [lux] which inflows; for, as the sight of the eye beholds objects which are without itself, by means of the light of the world thrown upon them, so that it may constantly behold the objects, without, not within, itself: so, and in such an order, are interiors in externals.))) Thus, the understanding sees by means of the light [lux] of heaven: the interior understanding by means of the light [lux] of heaven [simply]; the exterior by means of the influx of the light [lux] of heaven into the light [lumen] of the world. ((Everything intellectual is thence; for the intellectual is the internal visual faculty, or understanding is internal sight. Hence it [i. e., understanding] is from the light [lux] of heaven, which is from the Lord, in which [light] is wisdom and intelligence, for that light [lux] is from Divine truth proceeding from the Lord. Hence, from light [lux] exists thought, discernment, reflection, attention, prudence, rational analysis, and the faculty of judging, distinguishing and choosing. All those things exist from light [lux], because they are of the internal sight. Wherefore, whatever man hears, passes over into that light [lux], in order that it may be perceived.)) ((But everything voluntary belonging to man, exists from heat. The voluntary of evil is from the heat of the world, into which the heat of heaven inflows, and in which it is adulterated. But the voluntary of good is from the heat proceeding from heaven; for spiritual heat is of the love which proceeds from the Lord as from the Sun of heaven. That heat is celestial and spiritual heat, which is love. From that heat is everything good, consequently, every affection of good and of truth, and, consequently again, everything of life: and these things pertain to the will. Hence, also, is all the vital heat in man, which is most perceived when his love is active; for, so far as his love is active, so far he grows warm, and so far his life is inflamed, as if with fire.)) (From these things it may be known what heavenly fire is, and what infernal fire, to wit, that heavenly fire is the love of doing well to all, and infernal fire the love of doing ill to all;

and, also, that vital fire is not from the solar fire of the world, but from the solar fire of heaven.) ((From frequent experience, I have observed - so that it was granted me to know it thoroughly - that, when I have been let down into the light [lumen] of the sensual, and as often as I came into it, evil spirits infused filthy and disgraceful things, which at once ceased, when I was raised out of that light.)) ((One day, at dawn, it was granted me to see, even by means of sensual light [lumen], some spirits who were in that light in the other life. They appeared in crowds, in a market place, carrying sacks, in which were raw materials, which they weighed and carried away. This was a crowd which is in the light [lumen] of that sensual, as are many of the common people, who have thought no more deeply than on those things which they saw with their eyes and heard with their ears. Certain sirens were then present: they said that they wish to be here, because they see men with their eyes, and it was said that those [sirens] do not see except with an obscure sight, or rather that they observe spirits who are in an interior light [lumen], in such a manner that they, also, were only in the light [lumen] of the sensual, or of the lowest natural.)) (He who is in that gross light [lumen], to wit, in sensual [light], is also in the pleasures of the body and of the sensuels, which to him are the primaries of life; and he is also in such scientifics as conduce to the furtherance of these; and, when he thinks from that light [lumen] concerning the truths of faith, concerning heaven, and concerning Divine things, he accounts them as nothing and rejects them, like such things as are, indeed, asserted, but that do not exist, because he does not see nor touch them. He believes in the senses only. Such sensual men are, now, abundant in the world. Wherefore, the ancients said that if man were withdrawn from sensuels, he would see marvelous things, and would be elevated towards heaven.) ((Wherefore, while man is being regenerated, the truths of faith and the goods of charity are insinuated, by the Lord, into those things which belong to sensual light [lumen] and heat. They are, then, kept in connection with the interiors. Nor do they [the goods and truths] suffer themselves to be withdrawn; for their spiritual light [lumen] is in that [sensual] light [lumen], and leads it, like the soul does the body.)) ((That there is such a sensual light [lumen], is because all who are in the world of spirits from hell, are in such a light [lumen]; and, when anyone is in such light, he is in company with the infernal crew there.))

4628.

CONCERNING THE SOUL. ((It may be evident how much the perceptions of the learned differ from the perceptions of the unlearned, concerning the life after death. The learned, that is, they who are instructed in the sciences, have, from hypotheses concerning the soul, and from their own thought, thence, concerning it, made the soul either a something ethereal, or a something flamy, or a something fiery, or a something cogitative, and thus [they have made it] to be able to reside in some part of the body, or in a little gland, or in the corpus striatum, or in the ventricles, or in the heart. Hence they have taken up an idea concerning the soul, from which idea they can never acquire for themselves a faith that it is going to live after death, but a notion that it will be dissipated; and this they confirm with themselves, by their science. The unlearned who are in good, however, care for nothing of this sort, but say they are going to live after death; for they exercise no thought touching the soul. Into this thought [that they are going to live after death], not entangled and defiled by such ideas, is secretly insinuated [the truth] that they are going to live there with a body like the angels; for into such perception, there is such an influx. But into the perception of the learned there is the influx, that the soul, because of such a nature, can by no means live after death; and, if it should live, that it would be again in the material body. That the learned are of such a nature, is because they learn the sciences for the sake of a reputation for learning, in order that they may be promoted to honors and so to gain, but not that they may grow wise by means of the sciences: for the sciences are means of becoming wise; but, to those who thus learn them they are the means of becoming insane. And when they [i. e., such learned men] are exalted to honors, they live sensually, wholly like others; hence it is, that very many of the learned, if you except a few, attribute all things to nature, and believe that they are going to die like the beasts, and are going to have no life after the death of the body: for sensual men, imbued with sciences, can confirm themselves in such things; for they apply fallacies [to their confirmation].))

4629.

CONCERNING INFLUX. (The influx into the universal heaven is from the Divine Human of the Lord. Hence, inasmuch as the Divine Human is

there the all in all, the universal heaven represents a man; and, to all the societies there, the most minute particulars with man, correspond.) ((The universal heaven in general, and the Lord in particular, inflows into every single angel - hence his human form; and, since he is in heaven, he is in the most splendid and beautiful form, so that, if you saw, you would be amazed, and say that such beauty surpasses all belief: and he has such a human form, because the Lord inflows, in particular, into everyone, and heaven in general into everyone, and everyone reciprocally into heaven. This happens from union, through mutual love, which belongs to charity, and through conjunction, thence, with the Lord. Hence it may be clearly apparent, that the Human of the Lord is Divine; and, in respect to that by virtue of which He is the Lord, and as to His being the Lord, He is Divine even as to the Human; and that He put on the Human in order that He might make it like the Human of Jehovah was previously, to wit, such that when He passed through heaven, He should be a Divine Man - still more so is He, now. The influx thence is into every man; for his interiors are formed according to the image of heaven, his exteriors according to correspondence. Wherefore, the interiors of man are heaven in the least form. Influx from the Lord, into him, as into a very little heaven, is into every single part and into the whole man: heaven also [inflows], in a general and in a particular manner. Hence, now, it is, that evil spirits and genii, because they do not correspond, appear, in the light [lux] of heaven, as monsters, some so dreadful that they cannot be described, some manifesting the forms of brute animals, and so forth.))

4629a.

CONCERNING INFLUX. (Those who are in sensual light [lumen], can very rarely, if ever, be in good and truth, or have for their end good and truth, consequently, not their country nor justice, but only themselves, their own profit and their own honor. In sensual light [lumen], are all those adulterers who have taken pleasure in adulteries. These reject all things of faith and charity, yea also such things as are wont to introduce to any interior light [lux]. In such light [lumen], also, are the voluptuous; and in such light [lumen] the avaricious, likewise, are. I was let into that light [lumen]; and, as often as I came into it, there inflowed evil and falsity; abominable things against the Lord, against heaven, and against good and truth; and impure and foul things, especially the lascivious

things of adulteries. The reason is, because spirits of such a character, are in that light [lumen]; and then [when a man is in it] they inflow - and there are few [only] who have suffered themselves to be regenerated, even as far as the sensual, or exterior natural, degree. As soon as I was withdrawn from that light [lumen] into the light [lumen] of the interior natural, which occurred at a time when very many foul things presented themselves, then was I removed from them, and I came into thought and faith concerning good and truth; but man is, to a great extent, in sensual light [lumen]. Those, however, who are in the light [lumen] of the interior natural, alternately with the former, and who are evil, are led by interior evil spirits. Those who are deceitful, approach still more interiorly, and the whole natural is infected; for thoughts are conducted from their sensuels towards interiors, where are goods and truths, and these they cast out or profane. Amongst the vile crew, are very many who have never elevated the thoughts above sensuels, and these are they who fear neither God nor men. They regard murders, adulteries, and such things, as of no account. But, amongst those who are in good, who have elevated their thoughts by means of such things as pertain to civil and moral and also to spiritual life, some of them are less sensual than the learned. They perceive interiorly, which the learned do not do.)

4630.

INFLUX. ((The correspondence of all the organs, members, and viscera, has been treated of at the end of chapters [27-42 of Genesis] in Arcana Coelestia, to the end that it may thence be known that there is influx from the spiritual world, not only into the interior man in general, but also into his separate parts, even to the corporeals; for the influx is into the functions and uses of the corporeals, and since into them, it is also into their forms, for uses and their forms make a one, just as the principal and the instrumental; for these two must be together in order that anything may be effected; and when anything is effected, they both make one cause. Thus, when influx from the spiritual world into the use of an organ takes place, it takes place into the organ itself; for this is wholly formed for the sake of the use, as is the instrumental for the sake of its principal, as, for instance, the eye for the sake of sight. When influx into sight takes place, it also takes place into the eye, or its organ, and so forth. In order that man might be convinced that there is influx from the spiritual world into a man's separate parts, therefore these

correspondences have been there treated of; and, moreover, for the reason that the exteriors of the Word are significative of spiritual things, whereto they correspond.))

4630a.

((CONCERNING THOSE WHO PROJECT THEMSELVES INTO THE RESPIRATION. There were many of the evil spirits, who injected things subject to them [subjecta] into the respiration.))

4631.

CONCERNING THE HELLS. There is a hell in front, at a distance a little to the left, where are those who plot against conjugal love, and study, by indescribable arts, to separate minds [animus]: they also make their attempts with those who are united. When they are away from their own hell, they appear directly over the head, above the fontenelle there, and they look, when closely regarded like serpents. To help them they have genii, who are directly under the buttocks, who also inspire lascivious things, in indescribable ways. There appear, as it were, coarse points, which are raised upwards from the head, and which they extend. I have seen these spirits cast down into hell, nor could they be cast down, until those coarse points were turned downward. Those points, which are not sharp, but blunt, are representative of the greatest lasciviousness. It must be observed, that, in all the hells, are deeper and deeper regions. Those who are worse are in the lower regions, and those who are still worse, are in regions still deeper. I have seen them cast down from one depth to another, and this frequently. It was, likewise, observed, that the deeper they come, so much the denser is the cloud which surrounds them. That cloud is an exhalation from them; it is also a proof of the dense light [lumen] in which they are, because they are more remote from the light, [lux] of heaven. The former light [lumen] is darkness and foginess.

4632.

CONCERNING THE HELLS. I saw that sirens descended into the hell which is before the left foot, and wrought wicked things, in order, namely, that a communication might be established between that hell, and the new hell, which belonged to the sirens, behind the left foot. It was then seen, that an angel, from the regions above, looked into that

hell, and removed all who were there, who were very many, and reduced them into another order, and this with great force; and that he ejected some of them headlong from thence into other hells. Such power have the angels, from the Lord, and such is providence, that even the hells are kept in order.

4632a.

Afterwards were seen, as it were, horses and horsemen, interposing, from above, between those two hells, by which was signified separation, and guard, that there might not be any crossing over from one into the other.

4633.

CONCERNING THE HELLS OF REVILERS. In a dream, there were two who grievously reviled me, and this without any reason, but out of a depraved nature. They wished not only to beat, but even to injure, even so far as to inflict grievous harm, almost amounting to death; and this, also, one repeated in the company of many who had been in authority, in whose presence he had not any fear or diffidence, etc., etc. When I awoke, I observed that such a spirit was present: I spoke with him; and he was of such a quality as he was in the dream. Then was he delivered to others to be guarded; but he has become acquainted with magical arts, so as to liberate himself from their hands; but he tried in vain to escape: he was restrained. Nor did he, then, have any diffidence in presence of those who were worthier than himself, nor in presence of others. Because he was of such a wild-beast nature, he was dispatched into the hell where such are. The hell of such was in front, before the left foot, at a considerable distance, so that he seemed to be outside the other hells. Thither was he sent; and, in that part is the hell of such ones; for such characters fear neither God nor men, and desire to do evil to everyone, and regard murder as a trifling matter.

4634.

Afterwards, others came and behaved abusively without any cause; but they were not of so fierce a disposition as to wish to beat, and inflict harm on the body; but they reviled with words, thus esteeming another as vile, whom they could treat contemptuously with words. They were youthful ones, who have not yet learned the moral and civil life and,

being convicted that they were such, they were also remitted forwards, to some distance before the left foot, where also there were such characters. Thus it was not a hell, because not in the deep but above. There, they complained that they were reviled by those there, and that [those] there would hear nothing; but it was said to them that [those] there could not be restrained, until they [the complainers] had laid aside that wild-beast nature, or it should be removed by means of such revilings from others; and that they would remain there a long time, according to their longer or shorter life in those things, and according to the principles embraced, that such things were allowable and almost heroic.

4635.

CONCERNING THE SIRENS. It was observed that sirens are of manifold kinds; for, when they passed to their hell, some passed by beneath, some above, some through the province of the stomach, some through the province of the soles of the foot, some through other provinces; and some are imperceptible, who are above: but all those are thrust down into hell, through openings, which I have seen, below and above; and those of them, in their hell, who wished to extricate themselves thence, were thrust down more deeply. In a word, the sirens are the most pernicious of all. They make a league with various hells. They intermix in all evil, and think of nothing else than how they may obsess the interiors. They at once inject themselves thither, and first follow the thought of another, and next lead it; in this way, they take away all freedom of thinking well and truly; thus, they all take away spiritual life. Such are in immense number, at this day, from Europe.

4636.

CONCERNING THE HELL OF THOSE WHO ARE OPPOSED TO THE INMOST OF HEAVENLY LOVE. There are those who are opposed to those who are in the province of the womb, in heaven, in which province are those who are in the inmost of heavenly love. When those appear in the world of spirits, they are a little in front, above, quite high; and they are in such wickedness, that they induce their respiration on others so that they may possess them. Their hell is in front, a little to the left, deep down. Their operation is directed towards the womb.

4637.



CONCERNING THE INFERNALS. Those who appear to lie down, are more obdurate than others, and are with difficulty driven away. Such were with me on several occasions, and could only be ejected after a lapse of time. The Lord can, indeed, cast them forth in a moment; but, inasmuch as it is according to order that contumacy should hold out, therefore that happened. Very many such were the most grievous adulterers.

4638.

CONCERNING THE HELL OF THOSE WHO PLOT AGAINST CONJUGIAL LOVE. Their hell is under the hinder part of the knees, where these are joined to the lower part of the thighs. They plot so maliciously, and also cunningly, against conjugal love, as can scarcely be told. Their operation penetrates towards the heart. Those who are so malicious, were driven somewhat backwards, and deeply, into the hell there, where they were shut up so that they may not be able to injure anybody any more. They were those who, in the life of the body, would not tolerate married partners living together in love.

4639.

CONCERNING HEAVEN, AND THE SUN THERE. ((There was shown me, by a vision, a sun, which is the Lord as He appears in the third or inmost heaven. To those [in this heaven], there appears a very fiery redness, and a very gleaming flame, <sup>81</sup> whose redness and gleaming cannot be described. The whole [of the sun] is such, since it is everything. When it verges towards noon, then that very fiery flaming [color] forms a great zone, and in the middle is obscurity: when towards evening, the flaming [color] first begins to be less red, then less, and afterwards to become as it were white, and, at length, so that it is a cloudy white; and then it is the first evening state. When it has so appeared, then, that quasi lucidity begins to advance towards the right there, in the direction of the moon, and to add itself to the moon; from this the moon begins to gather luster, and then it becomes morning, in the spiritual heaven. There, also, the splendor of the moon diminishes by degrees; and then morning thus begins in the inmost heaven, and so forth. For, when it is morning in the inmost heaven, it is evening in the

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<sup>81</sup> Sidenote: "Brillancy."

second or spiritual heaven. The reason is, because the flaming [quality], or celestial good, in the second heaven produces that change, since they are not able to admit it. There are such general changes of state; and they are changes of state as to wisdom, and, in the second heaven, as to intelligence. To these alternations correspond the alternations of the times of day in the world. There, states appear as the times of day from the appearance of the daily gyration of the sun; but, in, themselves, they are states: in heaven they are states, because it is wisdom and intelligence which are varied, and because the sun, there, does not gyrate as in the world; but [the equivalent of] its absence becomes apparent by a diminution of the flaming redness. In the heavens are things which eye has not seen, nor ear heard; wherefore, if they were described, they would not be believed. Who would credit that there are palaces there, in which they live, of the most magnificent character, and that in them, there, there are utensils of every kind? But why relate such things? they would not be believed.))

4640.

Between the third heaven and the second there is a medium. Through the medium there is conjunction. [In] the third heaven, the internal is represented [by] Judah, the external by Joseph, the medium by Benjamin. [In] the second heaven, the internal [is representd] by Israel, the external by Jacob. In the lowest or first heaven, are spirits who are simple, to whom correspond the exteriors of man, as, for instance, the skins.

4641.

CONCERNING THE HELLS. At the left side, in front, are abominable and most filthy hells. Certain ones from thence, appeared there in the gates. They appeared as frightful monsters - some as corpses clothed in their shrouds; some bony as to the head; some in a most filthy situation, and in a frightful form. I am not able to describe these things. They are horrible. Those who appear there, in the gates, are images of those who are in the hells: from the former is known of what quality the latter are. But when these were seen, they [the hells] were immediately closed, lest they should infect the sphere. Those who are on the left, farthest to the front, are bold; they care neither for God nor men.

4642.

They who are at a distance on the left, in an oblique line, [inclining] a little backward, are those who compel people to worship them as God; and he who can subjugate another is worshipped for so long as he can retain the upper hand; and it is thus, in succession. These things were also seen in a gate. This hell is lower down. The gate of the hell of those who are in front at the right, appears quite high, and, in fact, in the plane of the armpit, under the upper aim. On the right hand, towards the front, are those who are in the knowledge of faith, but in an evil life, thus not in a life according to the precepts of faith.

4643.

CONCERNING THE HELLS. To the right, a little in front, at some distance, is a hell where are those who are in the evils of violation of charity, by reason of falses - like those who do nothing else during all their life but kill and plunder, as do many in Asia, and [in places] where there are great deserts. These are in that hell.

4644.

CONCERNING HEAVEN WITH MAN. The communication of heaven with man is wonderful; and, unless one is instructed by the Lord, it can never be known, nor, if known, believed. Influx is rarely of such a kind that it falls into manifest thought; for this [that falls into manifest thought] comes from spirits who are near man - but influx is of the following character. With man are such things as he believes, and by which he is affected from the heart. When the angels who are with him are in such things, and speak together concerning them, then inflows with the man cheerfulness, contentment, and tranquillity of mind; but, when such things are not in the faith and affection of the man, then inflows sadness and disquiet, and similar things; and this influx no otherwise falls into the thought of the man - who may be thinking of quite another matter, at the time. Concerning this, I have been at length instructed by much experience; for I did not know whence was sadness, and whence cheerfulness of mind, when I was not thinking or speaking, of such things as occasion them - but I then perceived that the cause was thence.

4645.

From this it may be evident, that the affection of truth and the will of good, is heaven with man. When this is delightful and pleasant to man, then angels inflow and communicate to them [i. e., men] the sphere of their pleasantness and delight, and so produce [it in him]. It is the communication of spheres which causes it; and one sphere has communication with another, according to similitude. Similar is the case with the evil; if evil spirits speak of things agreeable to the man, then [men] have pleasantness and tranquillity; but, if otherwise, they have disquiet and unpleasantness.

4646.

Spirits spoke together, and thence was communicated a sphere which produced that effect on me. I wondered whence it was; and, at length, it was granted me to know whence, and that it was from that cause. This has happened very often: it is in order that I may be certified that this is how the matter stands.

4647.

CONCERNING THE HELLS. I was conducted through a hell which was under the hell of adulterers, where were those who were in faith separated from charity and in a life of evil, thus, who were from the church; and when I was conducted through it, I was withheld from all thought, and, so, protected, lest falses from evils should be injected, and should infest me. When I was being conducted along, I felt, as it were, waters around me. This is the hell which is represented by the sea Suph.<sup>82</sup> When I came to another region, then I came into thoughts concerning worldly things, and heard those who were there, saying that they were in temptations; and it was granted me to comfort them. That place is what is represented by the desert, where the sons of Israel were for forty years. It was dark there; it was not given me to see anything, but [only] to hear them speaking. Afterwards, I was conducted along back from the upper region, to the left, in the plain of the scapula, or highest part of the shoulder; and it was perceived that there is a way there for those who are liberated from [their] temptations, and elevated into heaven. It is that passage which is signified by the Jordan, which the sons of Israel crossed.

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<sup>82</sup> Called, in the Authorized English version of the Bible, "the Red Sea."

4648.

CONCERNING THE HELLS. There was a certain one, who, in the world, took pleasure in exasperating others, and leading them to reply in anger, that so he might have a handle for doing them ill. He, or another one like him, appeared to me, and wished to bite me, which was also a customary practice with him, in the world. It also appeared, that, with an axe, which was not then seen, he lightly turned over something continually before himself, which was, [or, represented] his exasperating conduct, and his perpetual wish to do ill. But, with those who appear with an axe, the axe is tied to the left arm. Afterwards [something else] is many times whirled round by the right arm, and by means of the neck, which is a sign that [these are the ones who] appear with an axe, and also who [appear] with knives. This appears afterwards; and they are not able to cast off [the appearance]. So also this one. He was afterwards let down under the sole of the left foot, almost to the hell there; and it was observed, that, as often as he moved himself, a noise was heard, beneath, like the noise of punishings which comes thence, because, by many exasperating actions, and endeavors to do evil, he had opened to himself the hells which punish; and so, it happened, that when he moved himself, which representation occurs when he thinks actively concerning others, such punishings commenced there. This was often heard before, but it was not granted to know the cause. He was transferred towards the back, to the hells of the malicious genii; and, there, likewise, as often as he moved himself a similar noise was heard. At length he was conducted still farther, until he came to that place, [i. e., the hells which punish], that he himself might be punished by the means by which he wished to punish or do ill to others, thus that they [i. e., his efforts] might as often return upon him. Such is the fate of those who continually endeavor, and as far as they can and dare, do actually harass, injure, and do ill to, others.

4649.

CONCERNING THE HELLS. Sometimes there are burstings forth, as it were expulsions, by way of the back, which are efforts [on the part of the hells] to struggle forth; but they are repressed by the Lord, and those from whom such efforts come are let down into deeper places, and are also grievously punished there by their associates.

4650.

[A CONVERSATION] WITH THE JEWS CONCERNING THE INTERNAL MAN. There were Jews, who were not of the worst sort, and who also listened to reasons. At first, they were not willing to hear the internal man named. I perceived that this was because Christians so often speak concerning the internal man. They asked whether it is not enough to worship God with the external worship enjoined; but they were told that they must also be humble before God, interiorly as well as exteriorly. They did not understand this; but when it was said that they should also be humble in heart, they began to understand somewhat. Then I made use of a comparison, to wit, of a comedian on the stage, who carries himself most humbly in presence of some one who acts the king, and, yet, in his heart, utterly despises him. It was asked whether they wished to be like such comedians; they said, No, but that they ought to be entirely humble in the presence of God. In this way they better understood what the internal is, to wit, [that they have it] who thought [as well as acted] humbly, before God. It was said that externals are but gestures significant of the internal: if these were separated it would appear ridiculous. It was said, moreover, that we read, in the Word, that this people worship me with the mouth, but their heart is far from me. From this saying, they understood that the heart ought to be in unison [with the mouth], and then the state would be internal. They then declared that they now knew what the internal man is. They added that they had supposed that those who are internal men did almost nothing with the body, that they scarcely spoke, but only thought, and, so, that the thing was a phantasy. Nor did they understand what faith is. They supposed it was to think, and wondered that this should effect anything. It was said to them that faith embraces that which ought to be known, acknowledged and done: as, for instance, that Jehovah is the only God, and that He is to be acknowledged as the only God - this belongs to faith; also, that they should believe, from the Word, that Messiah is to come and save; likewise, that they ought to comport themselves humbly in the presence of Jehovah - this is of faith, namely, it ought to be known, acknowledged and done. I wished to say that this ought to be believed; but they were not willing to allow that word.

## 4651-4700

4651.

[A DISCOURSE] WITH SPIRITS TO THE EFFECT THAT THEY BRING PUNISHMENT UPON THEMSELVES, AND THAT PUNISHMENT IS CONJOINED WITH EVIL. I was in conversation with certain spirits, concerning the evil of punishment, and of misfortune that happens to the evil; [and I said] that they themselves bring it on themselves. They thought that it appears otherwise, and hence that it is not so, because punishers come and punish, and that they are other spirits who do this, and, therefore, that they do not bring the punishment on themselves. They were told, that if they had not done evil the punishers would not have come; but this they did not very well understand. The truth was exhibited by means of a similar case: if anyone strikes his hand against a wall where there are spikes, and so hurts his hand, whether it is the wall which occasions the hurt, or whether it is they who bring it upon themselves: it appears as if it were the wall; but they know it comes from them, and so, that they do it to themselves. It is still more clearly manifest from laws in the world: he who commits evil is punished, as soon as convicted of having done the evil; for, then, he draws the punishment upon himself, although others administer it. Thus also are evil, and the punishment of evil, conjoined in the world. Such is the intention of the laws. It is still more so in the other life. At length, they comprehended. It was concluded that this springs from the fact that good has in itself rewards, and, conjoined with itself, happiness. Hence is derived the law, in opposites, that evil has in itself punishment, and, conjoined with itself, damnation. In the one provision the other is provided; for opposites are similarly, but oppositely, circumstanced.

4652.

THE MANNER IN WHICH SOME GENTILES, FROM ASIATIC REGIONS MAKE INVESTIGATION AS TO WHETHER THEY ARE TENDING TOWARDS HEAVEN, OR TOWARDS HELL. I saw a certain gentile with a dusky blackish face; and it was seen that he came from a warm region, where such as he dwell. He was seated in a chariot. The

horse which drew it, turned all round, and, at length, ran whither he would. He proceeded toward the north there; and, before the horse ran, he [the man] marked, with a staff, the spot where was the beginning of the course, or the starting point, so that he might know it afterwards, when he returned, and, also, whether he was in the same place. The angels said, that certain gentiles thus explore, in the other life, whither they are tending, towards heaven, or towards hell, and with what speed; for, when they return to the first starting point, they then observe how far they are distant from thence, and in what direction, and they thence know the progression of their life, and its trend; for distance shows these things. The reason is, because change and progressions of place, in the other life, are states of life and their progressions: that to progress, to advance, to go, to walk, to journey, have reference to life, see [elsewhere].

4653.

CONCERNING THOSE WHO ARE IN FAITH ALONE. They who have impressed on themselves the notion that faith alone saves, appear according to the quality of their faith. Those who have believed this more inwardly, are at the right hand, beneath, on a level under the sole of the foot. They, also, are there, who form a society of more interior friendship, concerning which society, see No. 4439. Those of them who have not so inwardly impressed on themselves the doctrine that faith alone saves, but only know and as it were believe it when they think from doctrinals, are also at the right, further forwards, and deeper down. Thither, also, come those who have both professed and defended faith alone; but those of them who have passed an evil life, are there let down under the earth into a deep place, and more towards the front where they appear surrounded, as it were, by waters. This region is widely extended. But they who have completely believed that faith alone saves, and so have rejected good works, as contributing nothing to salvation, and those of them who have taught it and impressed it on others, from zeal, appear forwards, close at hand on the right, in the plane of the face. When anything flows out thence, it is perceived as if [it came] from Luther; and, wonderful to relate, when James, who said that they should show their faith by works, is thought about, there is an appearance as if a knife flew forth from thence to slay those who feel it to be so. But those who knew that the confession of faith is that faith alone saves: but have not



taught it, or any farther impressed it on themselves [than merely to assent to it], and have lived a life of good and justice, are in the lower earth.

4654.

What he may have believed does not injure anyone in the other life, if only he have rightly held charity towards the neighbor, according to its essentials; for those of this description have led a life of good, and have inwardly possessed truth agreeing with their good. Wherefore, when they are left to their own good, they then, freely, and with joy, acknowledge the truths: to wit, that good is in the first place, and truth in the second, and that truth without good is dead.

4655.

CONCERNING THE HEAVEN OF RUSTICS. It was granted me to speak with those who were from a simple and rustic race, who were in faith, believed in God, and practiced what is just and right in the life of the body. These appeared in front, in a considerable space above, in the plane of the chin round about. They appeared like something misty; and, because they were in the affection of knowing truth, and whether the doctrinal of their Church was true - inasmuch as they wished to know this, it was granted me to speak with them; [and I said] that in order that truth may be known, it is necessary that it should be known that charity towards the neighbor and love to God are essential, and also what faith is. They wished to hear what is the difference between charity and faith. It was then granted me to say, that charity is all that which is of life, or that has regard to life, not only to give to those in need, but to practice what is just and right with the neighbor, and in every function; all those things are of charity, in a word, which are of life; but that faith is to think rightly and justly concerning everything, as that the Lord rules all things, that all good is from the Lord, that what is good and just ought to be done for the sake of good and justice - but they said, on account of the Lord; and many such things. These are of faith, and are of thought: further, also, that the Word is Divine, and that they might know, thence; how to live and to think. It was granted me to say, moreover, that those things which are of faith, or of thought, must, in order that they may be of faith, pass into the will, to the end that they may will it - as, that the Lord rules us and not we ourselves, because He loves us, and knows all

things with us, even to eternity: thus, we ought not only to think, but also to will this; and then delight is in it, and it conveys itself into charity, when, also, it is in the whole of life, as justice and right: also, that we ought to think that a thing ought not only to be done for the sake of the Lord, but that it ought also to be willed, and doing good for the sake of ourselves as an end, ought to be held in aversion. So in all things else which are of faith: they are first of the thought, but next become of the will, and thus are within every action which is of life, therefore in charity itself, and so they make a one. There, also, often appeared above, simple upright spirits, who were often borne downwards. Their place of temptation is there.

4656.

CONCERNING THE HELL OF DIABOLICAL GENII AT THE BACK. At the back, are infernal and diabolical genii, who are from those men who have thought evil against the neighbor, and delighted themselves therein, and, also, as often as they could without being detected, have inflicted it, secretly, by means of others. In the other life, such are at the back, deep down in vaults: they are invisible there. There was a certain one there; and he said that they were, as it were, volatile, escaping his inspection. They are there in bogs, over which, from phantasy, there appears grass, which looks to those who come to it like a meadow: but when they enter, they are immersed.

4657.

CONCERNING HELL. To the left, a little towards the front, is the hell where those are who have committed enormous crimes, which are called deeds of night, and which ought not to be disclosed. There was seen, as it were, an ocean of fire rushing thither, and enfolding them, and afterwards, rolling them along, it discharged them into an abyss.

4658.

CONCERNING A DARK INFERNAL CHAMBER. That chamber is forwards, on the right side, at some distance. In that place are such persons as have plotted, in kingdoms, to become powerful above others, by right or wrong, and have accounted religion as nothing, nor believed in God, but [have believed] that all things are of nature, and attributed everything to their own prudence. In that chamber they sit at quite a

long table; and in a throne, above, sits a certain one who calls himself the great God; and they who sit, also acknowledge him for such. He places a certain scepter on that table; and all there hear and worship him. It was granted to see those things there, and to hear them speaking, and telling about what they were deliberating with each other: for they deliberate; but they wish that it should be unknown, because such was their disposition in the world. They said they had deliberated whether there was one God, or many, and have concluded that, at present, there are many, and that those who formerly were gods are no longer so, and that thus they succeed each other. They have also deliberated concerning God, [to the effect] that every god should be called the great God by his own [worshippers]; again, that one god does not act against another: further, that they who are shrewd, can aspire to become gods. They said they had also deliberated, concerning eternity, that there are many eternities, and always an eternity where there is any god. Then they said, that the deliberators there, depart and return; and that some, when they depart do not return, nor do they know whither they go; and many similar thing. They are in such an insanity, for the reason that they have plotted nothing else, in the world, than to become great. They have quite a strong persuasive faculty. Their god, by means of phantasies, is able to present anything to the sight, which [presentations] he calls miracles. Under the table was a coffin, such as dead bodies are laid in. This was taken away from them; and he then said that he could, then, no longer work miracles. From that it may be concluded, about anyone, that he was of the Catholics. They [the so-called miracles] were exposed to derision, by certain spirits, by means of phantasies, so that simple spirits might see of what quality he [the pretended god] was. In a word, they are in stupidity, but they seem to themselves the wisest of all. Afterwards, it became known whence he was, that he was from Constantinople, and that, there, he was in the post of Mufti, and that he derived that pride thence. The coffin under the table, was the likeness of Mahommed's coffin; and it was under the roof as long as he remained. He declared himself to have been able to work miracles, but afterwards [not]. He was then exposed, by many, by great derision, and thus was cast into hell. He said that, previously, in the other life, he was under Mahommed, but afterwards, when he became God, that he was above him.

CONCERNING THE STATE OF THOSE WHO ARE IN HELL, IN RESPECT TO THOSE WHO ARE IN HEAVEN. When I had observed, for a considerable time, that the evil who are from the hells were most cunning, so that they appeared cleverer than others (for they could devise arts, whereby they might seduce others and persuade to falses, together with arguments, and could defend evils and falses with such ingenuity that, at first, I supposed that they were more intelligent than the upright; yet, that I believed this, is because I considered it to be intelligence to ingeniously persuade to falses, and mislead; as, also, it appears); but, still, I observed afterwards, that their state was wholly different; for they suffer, themselves to be misled by phantasies, so that those things which come to pass by means of phantasies, they believe to be wholly real. This was shown in a thousand ways. Moreover, they are completely borne away by their nature, just like beasts. They act therefrom; thus, are not able to see whether anything is advantageous for them, or not; thus, they are without reflection, without shame, without fear, but still are more malignant than beasts, for they have abused the intellectual faculty to forming that nature. Hence, it was evident, that they are anything else than intelligent - malice is not intelligence - but that they are, as it were, insane. The reason is, because they are remitted into their evil and the false thence; and the intellectual faculty of feigning and doing anything save as their nature impels them, is taken away from them. Were it otherwise, they would then continually become worse, and would wholly lose the remaining human itself. But it is otherwise with the upright: these, because they are in truths and goods, and hence in heavenly light, are, therefore, intelligent and wise. Their wisdom cannot be described; the reason is because wisdom is to know truths and to do goods: in these, is the Divine. But insanity is to will and do evils, and thence think and speak falses. Because these are in the opposite condition, and not at all in any light of heaven from truth and good, therefore, they are insane, and hardly differ from beasts, save in the circumstance, that they are more malignant than beasts are.

4660.

Being of such a character, it cannot well be otherwise than that they mutually punish each other in the hells, and torture each other; for thus [comes] their fear of injuring [others]. They cannot be restrained save by means of fears; nor can fear be otherwise excited than by punishments.

4661.

FURTHER CONCERNING THE HELLS: ADULTERERS. In the other life, they who have been adulterers persecute marriages; they do away with them; they hardly discriminate them from adulteries. They say that the marriage state is only for the sake of training up offspring; and, moreover, that it is allowable to anyone to enjoy a wife, and this without sin. Such characters are exceedingly numerous at this day; and they are called forth from the hells into the world of spirits, and this because they are called forth by adulterers [still in the world]. They are exceedingly multiplied at the present day, especially from the region where the Church is; where, by far the greatest part who are of any condition, do not believe there is anything holy in marriages, and laugh in their heart if anyone says that they are holy. They also call [such people as say they are holy] simple. Such persons, in the other life, are insane like the rest of the infernals - both those of the male and those of the female sex. I saw how numerous they were, and what their insanity was. When it was insinuated into them that a married pair were there, and that the wife was fair and young, they rushed off, pell-mell, as if insane, yea, like madmen, and wished to dissolve marriages there. Such is their character; but they were carried away, by their blind fury, to the place where was the hell in which they were. They were backwards, at a distance, because they were genii.

4662.

CONCERNING THE HELLS. CONCERNING THE PROUD. There is a hell in front, at a distance to the right, where are those who are in the insanity that they are more than deities, and that they have subjugated heaven. When they appear, they do not appear as giants, but as giants of giants, and they see all the others below themselves, like dwarfs, or like small shrubs. When these are in hell, they are in the insane notion that heaven is under them, and that they rule all things. There were some there who did not believe such an insanity could exist, because they believed [that], since they were men, they must be receptive of something of reason: but they were not able, because in the life of the body, they have confirmed themselves against the truths of the Church, and against God; and they who had confirmed themselves against these, and despised others in comparison with themselves, and have

continually been arrogant, become such, nor can they recede from their insanity - which was demonstrated by this, that those [who had doubted their insanity] labored in vain to persuade them that they were insane. Hence, also, were they instructed that the more anyone is in heart haughty towards others, that is, in self-love, the less is he in the faculty of growing wise, so that they are removed from wisdom according to the degree of their love; and that wisdom from the Lord inflows only with those who are humble, who do not despise others in comparison with themselves, who favor what is good, and love good men from the heart.

4663.

CONCERNING THE INHABITANTS OF AN EARTH IN THE UNIVERSE. (((((I was in a waking vision, and was led as to my spirit to certain spirits who were from a certain earth in the universe; and, while I was being led, there appeared to me, on the right, first, a rather bright and thick cloud, and thereafter, as it were, smoke mingled with something fiery, which ascended quite high. There was such a smoke to a considerable distance. I was borne through it, as to my spirit, in the vision; and then appeared, beneath, very many genii, like men; but, as I did not speak with them, it was not granted me to know what is their quality, and what they did there. This was in the interstice between the world of our sun, and the universe.)))))) (At length, after two hours' time, I arrived at a place, where I tarried. Then, there appeared above me, spirits who spoke with me; and I could observe that they were from another earth, because they differed completely and manifestly from the spirits of our earth. They wondered, at first, that anyone from another earth should come to them; and they also, after exploration, ascertained that we were outside the sphere of their earth. I asked what God they worshipped: they said that they acknowledged a certain angel, who often appears to them as an angelic man and teaches them, and also gives them to perceive what they should do; and that they know that there is, in the sun there, the supreme God, who appears to His angel, and that He is too great for them to venture to adore. The angel whom they worshipped, since they dared not then worship the supreme God, was an angelic society in heaven, to whom it was granted, by the Lord, that they should preside over them. For the rest, they were modest; and they were well-disposed and somewhat simple. There was also seen a woman of fine stature and becoming carriage. Afterwards, my sight was opened

there, so that I was able to look a little into that earth; and it appeared that there were many fields, and fleecy sheep: further, also, that there were forests with leafy trees. The woman appeared of fine stature and becoming carriage. Some of the inhabitants of the lower class, there, also appeared. They were clothed in a dress like the rustics in Europe. Moreover, there also appeared there, two married people, husband and wife. She wore in front, as it were, a stomacher, which was not on the breast; but, just in front of the breast, was placed as it were a certain [article of apparel], behind which [the breast] could be concealed; but, still, it was so arranged that she could insert her arms, and so clothe herself, and go out. This also was done. Her husband also put it on, to show how they [the men] were clothed, and placed it on his back; and then the lower part was loosened, and flowed down to the feet, like a toga; and, thus clothed, he walked about.) (They said that, to them, their sun appeared flaming, just like our sun, but it was not of that size for I represented to them the character of our sun, and of what color its flame was. That sun is a star; and I have heard from angels, that it was a star of the lesser magnitude; they said, besides, that a starry heaven also appears to them.) ((Sometimes, there appears to them the angelic heaven, which was also shown me. It appears to them like a small starry heaven, but with golden stars, in a quite bright light.)) ((But the spirits said that they do not have there any light, save from a certain flame which appears to them, which was like the flame of a torch, quite fiery and yellow. This comes from the fact that they do not adore the supreme God that is, the Lord, but an angel. Hence their light is not from the sun of heaven, but from an angelic society: for an angelic society, when it is granted by the Lord, can present such a light, in a lower sphere.)) (It was said by angels, that, in the Grand Man, they [the people of the earth in question] relate to something in the spleen, which was also shown by a movement, as it were a trembling, when they inflowed.) Under them, was the hell of those who are from the same earth. A certain one was shown me, who appeared very hideous, so that he terrified me greatly. I dare not describe his form. There, also, are many sorceresses; and those of them who have been sorceresses in their earth, practice dreadful arts. A certain one of such a character was shown to me in that earth: she was dressed in a green garment; and, when she appeared, I was filled with such a disgust as [is experienced] when anything loathsome appears to the sight. (I wondered exceedingly, when I saw those two married

people, that the husband walked as if he were a grandee, with a sort of pompous step and the like bearing, and that the woman was humble. It was said that such is the custom in that earth; and that husbands who are of such a character are beloved; but, nevertheless, that they are still good, and love their partner quite tenderly, and perform tender offices for her. It was also said, that it is not permitted them to have several wives; and that they are content with one.) (Since they wondered that such things can be described in writing, I spoke with them concerning our earth: that such things are known in our earth; and that, so far as is yet known, it is not so in other earths; also, that in this earth are sciences, which are increased by being capable of inscription in writings, and so left to others and to posterity, and that hence are many arts in this earth, as for example, the art of constructing ships, and many other things. It was granted me to tell them the reason; [namely], that, from the earliest times, those in this earth wished to be wise in such things, and that this was represented by the tree of knowledge in paradise; and that, because they had eaten thereof, therefore they cannot be made healthy [spiritually] by other means than by sciences, thus by the scientifics which are of faith.) (It was then told me, by the angels, that the Lord willed to be born in this earth, where divine truths are handed down by means of writings even from the earliest times, because, in this manner, the truths of faith could here be multiplied and preserved better than with others: but, with others, these truths are only learnt from parents, and so retained in the memory, and then very many things perish in the lapse of time; but, here, it is not so. Thus, also, the angels of heaven are able not only to be perfected from the Word, but also to perceive blessedness and happiness of life: for the Word, read in this earth, passes, by correspondences, even into heaven, as was shown. Thus, also, can the truths of faith be communicated to the angels of other earths. This is the reason that the Lord willed to be born here, and to become, while he was in the world, the Divine truth, that is, the Word, and afterwards the Divine Good, that is, Jehovah.) (In this earth, more than in other earths, there are sciences and arts quite unknown elsewhere: [the following] sciences, to wit, the physical sciences in general, chemistry, medicine, optics, astronomy, geometry, and philosophy, whereof they know nothing at all elsewhere; [the following] arts, for example, the smeltings of metals, the art of sculpture, of painting, music, the art of constructing ships, carriages, magnificent



buildings and palaces out of stone and marble, and mirrors; besides very many arts, which are for use and pleasure. Not only are they [in this earth] skilful in these, but they also have communication, by means of ships, with distant regions; and the gains of different regions are distributed to others. Similarly with the arts, and also with the sciences. These, when invented and known by one person, are communicated, by means of books and writings, to all others; and the things which are known in one region are likewise communicated to those who are in another; and those things which the ancients knew, are also known to posterity; for writings remain. For which reason also, and especially, the Word and the truths of faith, could be given in this earth, because [they could be known] in many [places] at the same time, and successively through the ages; and so could be multiplied, which could not happen elsewhere.

4664.

THAT THERE ARE, FROM EVERY CHURCH, THOSE WHO BELIEVE THEIR DOCTRINALS TO BE ABOVE THOSE OF OTHERS. FAITH ALONE. There were certain spirits from one Church; and they fully believed their own doctrinals were true, and those of the rest [of mankind] erroneous. Then, in order that they might be convinced that it was not so, many were brought to them from a different religion; and, at length, Socinians, Anabaptists, Quakers, Jews. Everyone of these affirmed his doctrinal to be true, and that of the rest to be false. Hence they were convinced that they were in error; and that, in whatever Church they were born, they ought to inquire, out of the Word, whether they are in truth; but, then, they ought to have the life of charity towards the neighbor and love to God for a principle; for, unless there is this principle, there is no illustration.

4665.

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<sup>83</sup> (((I wondered who those were, who were in the middle of the boundary between this world and the universe. There was a multitude; and I was again carried down near to that place; and one there told me that they are a guard lest anyone goes from this world to them who are beyond; and that they at once discover, from perception, whether it is granted them by the Lord to cross over that intermediate space. This was also confirmed to me on a former occasion. Then, a certain spirit wished to cross over thither with me; but, when he came thither, he shouted aloud that he was perishing, and also he was

4666.

CONCERNING THOSE WHO ARE IN A GENERAL IDEA. It was granted me to know the reasons why some are in a general idea, which yet is determinate. The great part are in an evil general idea: some, also, in one that is good. They are those who have been solitaries, and have thought much, and indeed determined, concerning matters, either domestic affairs, or concerning commerce, or, on the part of the evil, concerning crafty plans, how they may acquire immoderate profits or deceive others; and, when these ideas are not determinate, then they are as it were in no idea, because only in a general idea of such things. The good, who think much concerning faith, and concerning heaven, also [think] determinately, and are in the general idea of these things between-whiles; nor are they then turned aside to other things.

4667.

It is otherwise with those who are in an abstract idea, and who did not have determinate ideas except such as were obvious to the eyes, and between-whiles were in a general but not a regular idea, or one determined to certainties, but [an idea determined] variously to those obvious things.

4668.

CONCERNING THE HELLS. There are many spirits who wish to return into the world; and they inquire, and, to a certain extent, come to know where men are; and when they come thither, they burn with a desire to enter into man, and obsess him, that is, to lead his speech and his actions. Such do those spirits become, who have loved mundane and earthly things; and they have been horrified at [the thought of] a life after death, because they would thus lose all the delight of their life. But such are remitted, of the Lord's providence, into places far away from the spirits who are with men; and there, some of them are hidden quite deeply. The place to which they are remitted, appears as if in the extremity of our solar world.

4669.

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like those who are in the agony of death. This he attempted again, and a similar thing occurred - he shouting out in the same manner.)))

CONCERNING HEAVEN. It was granted to observe that those who are above, see and perceive all things which are below, but that those who are below perceive and see nothing of those things which are above, that is, which are interior - a manifest proof that superiors inflow into inferiors, and not the other way about; and that the Lord inflows into all things and into every particular thing.

4670.

CONCERNING HEAVEN AND THE WORD. I spoke with those who are in the third heaven, whom it was granted me to understand in part, because there was an angel with me at the time. The speech which prevails there, differs entirely from the speech of the angels of the second heaven; for it is a perceptive speech from affections, thus from the changes of the heavenly heat, the light there assisting. That speech cannot be expressed. They have a perception of all things which are there, and beneath, solely from the varieties of affection. The light assisting, they have discourse; and it is visible and perceptible to them; nor can spirits, save those who are of the celestial genius, or those to whom it is granted by the Lord to observe it, know of what quality it is. It simultaneously comprehends innumerable things; so that such things as can be expressed by the speech of the angels of the second heaven in a half hour, can here [be expressed] in a moment; and, also, very many things that cannot be expressed in the speech of the second heaven: hence it is clear that the wisdom there is indescribable. In that heaven, all are acquainted with each other, as to whence they are and of what quality; so that, [in] that universal heaven, where are myriads of myriads, still are they [all] known by each individual. They know, from perception, of what quality they are, and what is the difference of their good, wisdom, and intelligence, and, if they desire it, to what province in the human body it corresponds. They appeared to me in a flaming and very great brightness, and like infants; also high in front. There was as it were a cloud, which was opened, and thus they were seen.

4671.

Then, also, a little paper was let down, written with Hebrew letters, just as they wrote them in the most ancient times. They differ little from the Hebrew letters of the present day, but, nevertheless, [they differ] slightly; and the angel who was with me, said that he comprehended

everything which was written there from the letters alone, and that every letter contained some idea, yea, the sense of the ideas; and he also taught me what [yod], what [aleph], and what [hey] signified; but, what the rest [of the letters] signified, it was not permitted him to tell: he said also that all things of the Word are inspired in this manner, and that the third heaven knows thence, when the Word is read by man in the Hebrew text, all the divine-celestial which is inspired, and that each and all the things therein treat of the Lord. Such a sense cannot be explained, because it is the celestial sense, of which not one idea can be expressed. From this it may be apparent, that the Word, according to the Lord's words, is inspired as to every jot and tittle. I spoke with them concerning the origin of that thing, why merely the form of the Hebrew letter should present these things; and the cause was derived from the form of the flow of heaven, which is of such a character; and that, because they [i. e. the letters] are in that flow, which makes the foundation of order, they [i. e. the angels] thence have perception.

4672.

CONCERNING HELL. I was led above the magical hell; and when I was above it, there appeared a great head of a serpent, hideous by reason of its black scales. The body was like a scaly fish. It was said that this magical hell appears thus in the light of heaven. The reason is, because serpents are naturals, and ratiocinations thence: the scaly fish are sensual scientifics, whereby they are led into magical things. Hence it was apparent what was signified, in the prophet, [by] the great crooked serpent and leviathan, where [he treats] concerning Egypt, where magical arts [were practiced].<sup>84</sup>

4673.

CONCERNING THE DWELLERS IN THE UNIVERSE. (I was led by the Lord, above the magical hell, to an earth in the universe, to the left in respect to the sun there - which is the Lord; and at last, after two days, I came to certain spirits who were from a certain earth there. They were seen very high above us; and thence they explored those things which are below, and also observed them attentively, and likewise observed me, and then spoke with me, thence, concerning various matters, and

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<sup>84</sup> The allusion is, plainly, to Isaiah 27:1. Egypt is mentioned in the twelfth and thirteenth verses.

wondered exceedingly that anyone should come to them from somewhere else. I told them from which earth I was, and how many earths there were in our world, especially telling them about the spirits of Mercury, who wander around everywhere, in order to acquire knowledges for themselves. They said that they had also observed them with themselves.) (It was asked what God they worshipped; they said the Lord, concerning whom they had the idea of a Divine Man, and it was acknowledged that it was the same Lord with our Lord; but they said that they acknowledge and worship, besides, an invisible God; but it was granted me to tell them, that we, also, in like manner, worship an invisible God; but that He is the same as the Lord, because what is infinite cannot be seen; but that he appears as a man; and that, therefore, we worship one God, not several, however we may err concerning the person and concerning the persons.) (Moreover, they were penetrating in sight; and, because they were on high, they saw from thence all things that were below, and also observed them. They were told that they are like eagles, which fly aloft, and see beneath far and wide around. Then were they indignant, supposing that I compared them to eagles, regarded as rapacious birds; but it was granted me to reply that [I compared them] to eagles, because they see everything below widely and sharply, not that they are rapacious; and that yet there is a correspondence, because spiritual food is knowledge and wisdom thence; but that the food of eagles is birds and poultry that are beneath them; which, therefore, they look for in a similar manner. It was said by the angels that they correspond to the external power of sight in the Grand Man.) (Afterwards, it was granted me to see and speak with spirits from the same earth, who were lower down. They were seen lower down, and more forwards, a little further removed; but these were idolaters, for they worshipped a certain idol of stone, resembling a man, but not a handsome man. They were asked why they do that, and why they worship not a living but a dead [God]: they who were the wiser replied that they worship the living God, when their look is directed to the idol; and that they know that God lives, and is not a stone; but still that their ideas can thus be fixed on the Divine, who is otherwise invisible. [Reflect] on the quality of idolaters.) (I inquired [of them] concerning their earth. They said that they there see their sun, which is a star to our eyes, of a fiery color, but not greater than the head of a large man; so that it appears less than our sun. Somewhat less than half. They then said

that they likewise have lakes and fishes there, that they have meadows, flower gardens, and woods full of fruit-trees; that they feed on these and pulse, and a certain fruit of a tree, which [fruits] are as large as our melons and of a sweet taste. They also stated that there are very beautiful birds there, of a blue color, with golden wings, and also smaller and larger animals; the smaller with backs not unlike camels in a smaller mould, dotted with golden spots. They also said that they have no houses, but dwell in wooded glades, and there, among the trees, place for themselves a shelter for the rain and for the heat of the sun; and that thus they dwell under that shelter. There appeared to me such a domicile, and that an idol was there. They stated that they do not feed on the flesh of animals; but some of them [on that] of fishes.) (Spirits were seen, who were like themselves had been when men in their earth. They had a face similar to the men of our earth, but with the difference that their eyes and nose were small. This, in my view, deformed them: but they said that small eyes and a small nose, were, with them, a beauty. There was also seen a woman of that description, who was taller in body than the women of our earth, but with a smaller face and with similar eyes and nose. She was dressed in a toga wherein were roses of various colors. She appeared to be dressed in a garment like [we have] in our earth, made of silks of a similar kind. I inquired whence they provide themselves with such garments: they said that they gather materials of such a kind from their herbs, [make them into] webs [barkan <sup>85</sup>]; and that they weave them into threads, and then arrange these threads with their hands, and, so that they may be connected with others and for the sake of a better join, they moisten them with a glutinous fluid and compress them; and then they color that [fabric] with the colors there, derived from herbs, and other things which are there known; and thus make them into a garment. It was also shown how they make these materials into a thread: their women do this: they sit reclining on a seat and twist these with the toes of the feet, and draw them to themselves with their hands, and thus they are worked into a thread; and [it was said] that they are exquisitely sensitive in the toes of the feet. They said that they have one wife, and no more; and that of her they have many children, as many as ten, thirteen, and more. It was also perceived, that there are many prostitutes there.) (((It was said by the angels, that they

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<sup>85</sup> A Swedish word meaning a sort of camel-hair cloth.

are in a world, in the circle of the equator, [and the star which is their sun is <sup>86</sup>] among the lesser ones there.))))) ((There were seen many spirits from thence - many women who were sorceresses, and who were cast into their hell.)) ((They said that there they do not live under governments; but that there is the family, and the domestics. [They] were asked whether they were thus secure from others. They said, why should they not be secure? what more is needed, when they have food and clothing? of what profit is the rest? They were indignant that such things should be asked, because they implied enmity and protection from it, when no family envies another, nor wishes to take aught from it; and that no such thing is perceived. Thus they live, fearlessly, near each other, according to the state of those of whom mention is made in the Word, <sup>87</sup> where blessedness is treated of; the Lord thus guarding them and averting such thoughts.))

4674.

CONCERNING THE CELESTIAL HEAVEN, AND CONCERNING THE DOORS THERE. I have frequently spoken with those who are of the celestial kingdom of the Lord, who inflow into the affections, and, if into the thoughts, it is by means of the affections. They appear in a superior sphere, above the spiritual; and this, because the higher they are there, the more perfect are they. I spoke with those who are in the middle region there, both often and much and was informed concerning their state there. I saw and well observed, that they indeed remained above in their places, but that they were continuously transferred, by degrees, and successively, from left to right; so that there is, in some way, an inmost gyration which draws them around, of which they are wholly ignorant. They assert that they are always in one and the same place, so long as they are in their mansions I saw also the light which they have, and also a light beneath, wherein was an infant, and which is so bright that it immensely exceeds the meridian light of the sun in the earth. This is scarcely credible; but still it is true. I saw it in the midst of darkness, and when there was darkness in the earth; and, when I saw it, there was a part opened beneath them, which happened like as when clouds pass by,

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<sup>86</sup> The portion within brackets is inserted by the Latin Editor. The present Editor, however, sees no difficulty in the rendering: "they are in a world, . . . among the lesser ones there," viz., among the lesser worlds in that solar system

<sup>87</sup> The allusion is doubtless to such passages as Jer. 30:10; Ezek 34:28; Micah 4:4; Zeph. 3:13.

and are opened in the middle, and then light appears. Then, also, I saw them in the midst of the light.

4675.

It is worthy of notice, that all there, dwell there, with their kindred, in their own habitations, which are mansions, as they are called by the Lord in the Word. <sup>88</sup> There are chambers there; there are halls there; there are also paradises outside, where they enjoy themselves; and then, when they wished to see, and hold communication with, those who are below, they open the doors of the chamber, then of the house, and also of the hall, and as they open these, so they obtain communication, and as they close these, so the communication ceases. This I saw. From these things, it is plain, why it was said by the Lord, that He is the door, and the door-keeper - that is, that mediation is by Him. But such is a representative of the communications into an inferior sphere.

4676.

Many of those who are in that middle celestial kingdom, are from the gentiles, from Asiatic regions; and very many of them have been converted to the Christian religion by missionaries. These, when they acknowledge the Lord, and so receive faith, believe in the Lord, and do not care for those intricate questions and disputes concerning faith, whether it, or whether charity, is saving, nor concerning the Pope, whether he is the head of the Church; but they live as Christians. These, for the most part, are there, and enjoy eternal blessedness; a blessedness and wisdom which can never be described, nor believed, by anyone, on account of its superiority.

4677.

CONCERNING CONSOCIATIONS AND FRIENDSHIPS, IN THE OTHER LIFE, IN HEAVEN. When I have conversed with angelic spirits, I have observed that those appeared to me like acquaintances and friends of long standing, with whom there is similitude of soul or who are in the society - indeed, who are in that province - [where I am], although I have never seen them before. This was observed on several occasions. Hence it may be manifest that man, after death, receives many

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<sup>88</sup> e. g. John 14:2.



companions, friends and brothers, as if they had been known to him from infancy.

4678.

OF WHAT CHARACTER INFESTATIONS ARE, AND THE DOORS IN HEAVEN. I saw into a city, where many dwelt, and which consisted of stone edifices. Thither evil genii betook themselves, for the purpose of infesting them; and also they entered the houses where the doors were open: but, when they felt, there, the sphere of good and truth that was there, they commenced to be tormented, and appeared then like reptiles in the streets, seeking with the greatest anxiety how they might be able to depart thence; and, moreover, a way out was shown them.

4679.

CONCERNING THE HELLS. I observed attentively how man devastates and casts himself into hell. There was a heavenly society which the Lord guarded, thus where the Divine of the Lord was. A certain evil one, who was of the worst sort, secretly infested it; and, at length, when he was detected, it was then observed how he was more and more let down into hell; for, meanwhile, because he had been successful, he invented new cunning devices for infesting, and thus associated himself more and more with the hells; and because he was more associated with them, therefore he did the more infest that society. He supposed that he could have refrained; but he was told that he could not, because chained to the hells, and led by those which he had attached to himself. Then was he more and more surrounded with falses thence, which at first appeared like a gross mist, afterwards like waters; and thus he cast himself deeply down. He had been a judge in his time; and, by his cunning, had wrought many evils in that capacity.

4680.

Certain ones were cast into their hell more speedily; but, in the meantime, they associated themselves with the hells, or, truly, they are associated [with them] when they return into their internals with those with whom they had been in the life of the body; for their internals were with those. Wherefore, when they are let into such associations, they cast themselves more and more into the abyss. This it was granted me to see on several occasions.

4681.

CONCERNING THE JESUITS, AND SO CONCERNING THE [ROMISH] SAINTS. I observed those Jesuits who are evil, in the other life, because it is believed, in the world, that they surpass others in cunning and deceit, and in love of the world and of self, and that heavenly things are to them means of profit and of striving for honors. Amongst them, are some who are good, some who are unaffectedly pious, some who are wantonly evil, some who are cunning, and some who are deceitful. Those who are good are in heaven; those who are unaffectedly pious appear at the right, to the front, in a place [which is], as it were, a great cistern. When those of them who are cunning and deceitful wish to entrap the simple good into a consultation, they call those [unaffectedly pious ones] forth from that great terrestrial cavern; and, then, they ascend, as it were, by ladders, and stand together on its borders in a row, with book in hand, and pray for those who are above. (Some of these are of the Capuchins.) Those who are wantonly evil, are those who were not initiated amongst them, but are rather youthful: these learn magic, and openly wish to govern. But these are rejected by those who are cunning and deceitful, because they are of such a character; and they are sent to various hells. The cunning, however, are seen on the right side in front, standing above that cavern. They avoid inflicting evil, unless they cannot be seen; but all the while they think evil continually: they know that if they inflict evil, they will be exposed, and cast into hell. Their number is decreasing, nor do they know whither those [who depart from them] go. The deceitful are more remote from them, at their back; and they, also, appear as if standing. These similarly take care not to be exposed, but constantly breathe in [evil] to everyone, and inspire others to the commission of evil stealthily. They are exceedingly careful lest they be exposed. When they are manifested to the eyes of the angels, they appear like serpents rolled together, and their number successively increases and decreases; for they reject from themselves the wantonly evil, and also those who are not deceitful, for instance, the simple. They cast spirits out of their company, above the head, where there appears before them, as it were a chair, together with a wall. There they are sometimes seen in a long row; and they look down below and devise plots; but they are cast down thence from time to time, and dragged away and cast into hell. Those in that place who are further removed to the left, are of the

worst sort; and they are more simple by degrees, according as they succeed each other, in order, to the right. The deceits of these cannot be described. Especially do they feign themselves good, and worm their thoughts into the societies of the good, and are there present, and move stealthily, in order that, if [the good can be misled] no otherwise, they may still be ensnared by the external affections of the evil, besides in many other ways, by means of the communications of thoughts round about.

4682.

CONCERNING THE HELLS. Very far in front, are the hells of those who are deceitful and at the same time cruel, where there appears fire, as it were from a sulphurous substance. They are sent deep down, in that place, according to the degree of their deceit and cruelty. The depth is great; for I saw such a one brought thither, and cast in there. At the middle distance of these, also, are hells for the deceitful, which are exceedingly deep.

4683.

CONCERNING THE HELLS. A certain one, who, in the world, had been in the truth of some good (Lagerberg), went in nearly a right line to the front, and noted what he saw there; and he told me that he saw separate regions, where there was a multitude of exceedingly turbulent spirits, of different degrees in the [different] quarters; and he beheld, that, in the midst, was a something obscure, which was said to be a man, around whom they are; and it is said by the angels, that there are such things thus around every man whatever, because man is the ultimate plane; and that, at the present day, there are such commotions around the man of the Church, chiefly from the hells - for they were seen in the plane of the sole of the foot, and they are under that plane. The spirits do not know that it is a man; neither does the man know that spirits are around him. He said that there were many hells beneath those in which they are, and that they who are above, in the world of spirits, act thus tumultuously into a sphere, which thus appears as a sphere bending itself around, by means of a spire, to the center where that obscure something, or that man, is.

4684.

CONCERNING THE ACCURSED DUST OF THE HELLS AND CONCERNING A GATHERING OF SPIRITS. When anyone thinks himself to be greater than others, and [desires] to become greater than others in spiritual matters, which is a sort of spiritual pride, he is treated harshly in the other life, for he becomes as if corporeal, and fills the sphere from his own, so that he appears, in these things, like himself; and then he does dreadful things, which must be kept secret. Then is he still let into his corporeal state, and is transferred far to the left, above a river, or boundary-line. There also appears there a smoking pond of fire. He is borne thither; and then spirits are collected to him of such quality as he had been; and this appears to those not present, as if he were rolled in the dust, in every direction, and then as if he were mutilated; and it also appears as if he were changed, when yet he is not changed; and thus he is let into the life which he led in the world: for such pride has such a quality in itself. There also appear, elsewhere, smoking ponds, far behind, at the back; for filthy adulterers, also, to the right; forwards, also, for the cruel.

4685.

The accursed dust also appears elsewhere; and that he appears to them [the witnesses] to be rolled in it, is because he is surrounded by such genii and spirits. Moreover, it was shown that, if such were let into any heavenly society, they would fill the whole sphere with their own consequence, so that the rest should be nothing; and whatever they might speak would turn to themselves; and they would speak concerning themselves and [not] concerning heaven and God and such things, save on account of self and of self-glory. This is their universal ruling characteristic; and, moreover, angels, who feel nothing for themselves more than for others, appear small and insignificant, and, so, comparatively of no account. Hence it is evident, that they could by no means be in heaven; and, also, that their presence would cause, or introduce, abominations.

4686.

CONCERNING THE HELLS AROUND MAN. I saw how evil spirits and genii are around man according to his life. Thus, there appeared an encircling form, which existed from the influx of heaven; and, from this, there was an operation into the spirits and genii around man. That form

was active, like a vortex, as if it revolved; and it existed from the influx of such spirits, or societies, from hell. As is the quality of a man's life, such is the quality of the spirits his life attracts. Life is general, or universally reigning, with its varieties. The man who has not yet become actually evil, appears above the earth there (this was seen towards the front), but as it were veiled, as if by an exceedingly dense, opaque membrane. He appears veiled in this manner, when he is above; below, he appears like some obscure, inanimate thing. This appears to the angels, but not to the spirits who are there, who see no such thing. When, however, man acquires to himself a life of evil, then is he more and more plunged down there below the plane of the earth, and, presently, up to the feet; afterwards, up to the loins; next, up to the breast; and: lastly, up to the head; and, then, he is in hell, and he cannot be elevated thence, because he is then in adult and old age, and no longer receives new truths, nor can those which are with him be bended, because they have grown hard. He then appears there, and at last much lower; and it was perceived, that, when man is not far from the end of his life, he droops as to the head, and, at length, becomes bent as to the body, and so forth.

4687.

After death, he comes into the society of such spirits. How it happens with him, beneath, was not seen. (There are also some who are in heaven, high above the earth.) It is not permitted to anyone, before death, to be with half of his body above the earth, and half below the earth. This [the earth spoken of <sup>89</sup>] must [after death] be either above the loins or below the loins. Love in general is there, if the loins are below; just as it is if he stands with the rest of the body above, and so forth. When about to die, he droops his head, and at last falls. The progression of his life appears by his descending more deeply by degrees.

4688.

CONCERNING THOSE WHO ARE IN HEAVEN: THAT THE MORE INTERIOR [THE GOOD] IN MAN, THE BETTER AND MORE BEAUTIFUL IT IS. There were those who did not understand that there

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<sup>89</sup> The Latin has the neuter form (*hoc*), which points to *corpus*, likewise neuter, as the antecedent; but the exigencies of the sense, and the construction of the sentence in the Latin, go to show that the Latin editor must have misread Swedenborg's manuscript, which, doubtless, had *haec* (fem.), pointing to *terra* as its antecedent.

should be such a thing as interior good, and that it was better and more beautiful than exterior good. They supposed that the exteriors were all. A wife was beheld by her husband; and there were several who assumed her form, so as to counterfeit her. These were evil; they were eight in number, and the wife was amongst them. It was asked whether he could recognize which was his wife, since they were exactly alike in external form. Then he did not know: he said one was his wife, who was not. Then the exteriors of form were taken from them, and they then appeared like diabolical images, except the wife, who was an angel of heaven. Then was he horrified at them, and went to his wife. Afterwards the external form, which the eight evil ones attracted to themselves by their magical art, was taken away from the wife; and, then, the wife appeared in a splendid form as an angel, and he was astonished; and, at length, that form also was taken away, and then he was astounded; and he acknowledged, because his sight was opened that far, that he was in another state, to wit, in real celestial love, which so affected him that he felt that which he had not before, to wit, heaven, as regards love towards all who are in good. He thus confessed, that, with the good, interiors are given, which are from the Lord, and thence are more perfect by degrees; and that the interiors with the evil are more deformed and hideous.

4689.

CONCERNING HEAVEN AND HELL. All who come into the other life, are, by degrees, remitted into the life which they led in the world, and, indeed, with the externals, and nearly with the entire condition, they had there. But, by degrees, external intellectuals are removed from them, and they are remitted into their nature, the evil into their evil and the good into their good: the former are then sent into hell, and the latter into heaven.

4690.

Some complained, when they saw the intellectual which they had in the world, as regards externals, taken away; and they argued concerning it, why it is so; but they were told that, otherwise, by their intellectual faculty they would be in heaven, and by the voluntary in hell - whence would arise confusion. If, also, the external intellectual should remain, they would use that to confirm evils, so that evil would rule, and the rational would serve. Thus, also, they would disturb the angels of light,

and deceive the simple, who are in the entrance to heaven, and not yet prepared, and thus would persuade them to evils, and quite take away all their capability of amendment: and so, also, they would take away from heaven its support; for these are those who are in ultimates, and like supports. Hence it was evident that the Divine order is, that all be remitted into their nature which they have acquired to themselves in the world; and that they come into their nature when externals are removed and they are left to their internals thus to the interior will - in like manner to their own love.

4691.

#### CONCERNING INTELLIGENCE AND PERCEPTION IN HEAVEN.

ELIEZER [SWEDBERG <sup>90</sup>]. There are in heaven those who possess perception, that in whom can be insinuated such [perception] as is from the good angels [who] are around, and in whose society they are. Hence they have a general perception, but not, in this way, of the truth of faith in particular. These are such as have not been diligent in studies, nor have troubled about the truths of faith. They are in perception, and not in intelligence, except in a very general, ordinary one, formed from those things which they believed. They believe that the all of heaven consists in perception, and are averse to such things as belong to intelligence. They were shown that they can be as easily led by the evil as by the good, and that they can have innumerable opinions about one thing, and not know which is true. They suppose that only is true which inflows, and which they thus perceive. It was shown them, by turning the thing over, whence it came about that they have taken up several, even opposite, opinions. But they who have been studious about faith, remain, in all such turning over and hence change of the state of the case, in their judgment, nor do they suffer themselves to be moved therefrom, which was also shown. In a word, the former cherish unfavorable opinions concerning all who are in intelligence and wisdom. They have, also, absurd ideas concerning those who are of the celestial kingdom.

4692.

Such spirits have a chamber near themselves, on the east; and, when they do not know how a matter stands they enter the chamber, and there

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<sup>90</sup> A younger brother of Emanuel Swedenborg's. He died 1717.

hear what they may believe; and they then believe this from that moment. Near there, also, are those who confide in their own proper power; for they believe that certain are created to be an impure vessel, and certain to be a pure vessel, and thus that they are elected, and not those who are beneath them. But they were told how the matter stands - that all are elected. But this they were not willing to believe. In a word, they are such, because they possess no scientific which contradicts and destroys their perception. They appear quite high above the head, in a slanting direction.

4693.

CONCERNING THE SIMPLE AND UNLEARNED IN THE OTHER LIFE. HEAVEN AND HELL. ELIEZER [SWEDBERG <sup>91</sup>] AND MY MATERNAL AUNT, WHO WAS MARRIED TO SCHONSTROM. Those in heaven who shine above the rest, are those who have studied the truths of faith, and at the same time have lived according to them; for the knowledges of truth and good enter into light there, and are in the light. But they who are in knowledges, and in a life of evil, are in hell; for knowledges, with them, have not entered the life, because they have not entered the will, and thus produced good. They who are in scientifics, and have confirmed themselves against the truths of faith in favor of nature, are in hell, because they have interiorly closed against themselves the way to light. To them, however, who have lived according to truths, the way to light is opened by the Lord.

4694.

The simple who have not applied themselves to scientifics or human learning, and whose mind is destitute of such things - these, if, in the life of the body, they have studied the truths of faith, either from doctrine and preaching, or from the Word, are good in the other life, and better than the learned, who, to some extent, have closed the interior mind.

4695.

But the simple who have not studied the truths of faith, except in the most general manner, and in whom scientifics make no obstruction - externals are removed from them, they can be held in some good, by the

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<sup>91</sup> A younger brother of Emanuel Swedenborg's. He died 1717.



angels; for they can be led by the angels like infants; but when they come into the natural, which is evening and night, they act from no celestial proprium, nor from any truths, but wholly according to influx - ill, because it is from the evil: the good cannot inflow, because they have no plane, none having been formed by the truths of faith.

4696.

Such spirits were seen; and it was granted to speak with them, females as well as males. I supposed, at first, that, when in good, or it was morning, heaven could be granted to those who are destitute of the knowledges of good and truth; but it was shown how vacillating they were, so that they could not be led while they were in any sensual-natural state, but they then laid hold of any opinions whatever, so that all things were indeterminate. When one turned himself then he changed his mind, like a revolving wheel, to the opposite, and believed this to be true. Hence it is patent, that a plane must be formed from truths of faith, or from knowledges of good and truth, both in doctrine and life, that is, by act, in the world; and that, otherwise, their state is vacillating and evil.

4697.

Women were also shown, who, because they have not given heed to knowledges of truth and good from preaching, were deceived by evil women, who were also sorceresses, there. Those who have lived well, were conducted to a place where they might be amended.

4698.

Afterwards, I met with someone, known to me, by sight, in the life of the body. He had given much study to such things as belonged to psychology, and also a little to what belonged to the Word; but his life did not thus correspond (Bishop Rhydelius). He penetrated all arcana, and perceived whether a thing was true, nor was he moved away from these, however he was turned, and in whatever society he might be. I spoke with him concerning the fact, that to imbue principles of truth is to appropriate them to one's self, and so, in the other life, retain those things which serve for a plane to the celestial angels. It is otherwise with those that had not confirmed themselves in truths.

4699.

CONCERNING A CITY WHERE FAITH ALONE [WAS BELIEVED IN]. There is a city, forward, to the right, in the plane of the sole of the foot. I was transferred thither, and saw the place. The environs, there, are partly mountains, with marshes between them. There are also suburbs there. I there spoke with some. In that place, were those who have believed that faith alone saves; and, amongst them, are some, also, who have lived a good life. In that place were evil ones also, many of whom were robbers; but these were separate from the former. I spoke with them, chiefly with the good, concerning various matters; and it was said, that they [the good] dwell among the evil, in order that the city may be preserved; for the Lord is then able to be present along with heaven, and thus to provide that they may not perish. It was also said that the evil there, are, to some extent, capable of amendment. There are also simple ones, who believe in simplicity. In a word, it is a society which is a form of many, in the midst of which are the good, next the true, and, round about these, are the evil. Thus it appears to the eyes of the angels. There was also a preacher there, of whom mention has been made above, who was in very excellent intellectual light (Rhydelius).

4700.

CONCERNING THOSE WHO BELIEVE THAT HEAVEN IS BESTOWED OUT OF MERCY. There was a certain one who was intelligent in the world, and also, in the other life, was in the perception of such thing as belong to intelligence (Rhydelius). He, like others, supposed that faith alone could save, even at the last, at the hour of death, no matter how the man had lived; and, consequently, that heaven is given to everyone in the other life who has such belief, thus from mercy alone, for the sake of the Son. He believed that heaven is thus granted out of mercy, and did not as yet know what heaven is, namely, that it is within, in man - in the affection of his life. Wherefore, he was conducted into heaven, where is the entrance to Paradise, to the front. There, encompassed with spirits, and thus tempered, he beheld many things, and constantly said that they were stupendous. He saw angels there of such delightfulness, that he could not wonder enough - in a word, he saw the glory of heaven in the place there. Those who were there, said that they wished that he would remain with them, and a lodging should be given him. He also accepted - but they admonished him, in case he were not of such a quality as themselves, that he should beware when the light and heat of heaven

approached. The light of heaven approached; and, then, his sight was obscured more and more, until, at length, he could not see; and this was attended with some interior pain. He was then restored, and now saw the angels there more resplendent than before. Afterwards, the heat of heaven approached; then, he began to be distressed, and anguish penetrated towards the interiors, until he felt tortured; and next, he became like a heavy weight, and at last fell down; and he asked where he could be revived; and at last he was revived. He was then asked whether he wished to be in heaven. He said [that] he did not desire it in the least.

## 4701-4750

4701.

MARVELLOUS THINGS CONCERNING THE MEMORY THAT REMAINS AFTER DEATH. (PORATH AND CEDERSTEDT.) It happened that there was a certain one who had practiced fraud with another (Porath with Swab). He appeared like a great serpent, which coiled itself around the neck of another. He there wriggled himself about. It was terrible to see, -and at length he was pulled away, and it was discovered that he had written to the latter, concerning all the things that ought to have been kept secret, about affairs and about persons. At length, he was detected and explored; and then Cederstedt approached him, and, there, wound something round his foot, next, on both sides of the breast, and at length over the head; and, then, many things which he had done were detected.

4702.

It was Porath, who had stolen various sums, from two individuals and from the public. The sums were 5000, R. 2000, 6000, 5000, 20,000, 165, 500, 5000 - a total of about 39,000; which he also confessed, besides many other things, with the circumstances.

4703.

Afterwards, were recounted the things which he (Cederstedt) had accepted - which was done quickly, in the space of an hour, even to three and four hundred various things from various persons, all of which were acknowledged, and this so quickly, when pointed out, that the very least details were laid open; even his book was read, word by word, on one page, concerning certain sums which he had received, and which he had written down. In a word, it was amazing to hear each matter recounted in order, in an hour's time, without a mistake. Then all who stood by, even himself, were amazed that such a book of life should be at all possible, wherein the least details of all things should appear opened, and should be recalled. He acknowledged to everything, because he saw all the circumstances.

4704.

CONCERNING FORESIGHT AND PROVIDENCE, IN THE MINUTEST MATTERS. Many transactions between me and Charles XII were recounted; and it was then plainly shown, that the Providence of the Lord was in the minutest details, and that all things which were going to happen to him, in life, and after death, were foreseen and provided for. Further, that, unless the state had been changed from favorable into angry, with Charles XII, one [of us] would certainly have perished. This occurred with many circumstances, which it is not allowed to relate. Hence, it was evident, that, with the Lord, all things are present, and that providence is in the minutest details of all things.

4705.

CONCERNING THOSE WHO ARE TURNED INTO ANIMALS, AND CONCERNING A CITY. In the other life, there appear animals of various kinds, for instance, sheep, horses, serpents; also camels and elephants. These were seen, and appeared like living ones in the earths; and some wondered whence this was, whether there was life in them, or whether they were so created, there. It was afterwards manifested that they were societies of spirits, to which such animals correspond - as, for instance, those who are in general knowledge, to elephants and camels - which appeared thus. A dog was, as it were, dragged down from top to bottom, and then those societies which returned thence to their own place, appeared. In order that I might know of what quality their state is, there was then seen a certain one who was an acquaintance of mine in the world, who was evil (Cederholm). At first, he was seen as an infant; after this as a venomous serpent, which twisted itself around in various ways; and the next moment he appeared in his own form; again, a second time as a serpent; and he was then asked how he at that time appeared to himself. He said that he was in thought how he might rule others, by saying such things concerning others as were to their prejudice, in order that he might thus arrive, by craftiness, at the rule whereto he aspired. Hence it was evident, that, when they are put into states of their ruling life, they then appear to themselves, indeed, as men, but in the light of heaven, as serpents: others, as other animals. I saw, also, certain ones as birds. Thus they do not appear such to themselves, but to others. Their

progressions and movements are changes of state, because these appear in this manner.

4705a.

Houses, and many other things, are affections, which, in visible form, appear thus. The varieties of affections may be estimated from styles of construction, and also from streets; from the form of the buildings, and from the surfaces around, mountainous, marshy, etc. Wherefore, those who are in a like affection dwell together, and this constantly.

4706.

A noble horse was seen; and he was running swiftly back and forth - (Rhydelius) - and then he was seen by others as a horse, and this for a considerable time and frequently. He was asked how he seemed to himself. He said that, to himself, he remained without such a form. In his own chamber, he seemed a man as before. He said that he had not noticed any such appearance; but that he was then in thought concerning the understanding and the will: that, to the latter, pertained love and good, and to the former faith and truth, and that they were like flame and light, and were associated: further, that, at the first appearance, the truth of faith was in the first place, but that, in another state, it was good.

4707.

CONCERNING THE DWELLING OF THE INTELLIGENT, AND CONCERNING THE HORSES AND CHARIOTS THERE. A certain one desired to see the dwellings of the intelligent, because he heard that horses and chariots appear there. It was (Rhydelius). He also came thither, and, at first, saw nothing else, in the whole region, but chariots with horses; and, when his eyes were opened, he saw men there, walking. He said that, previously, there appeared to him chariots with horses. They said that so also it appears to them, sometimes; and that the chariots with horses are the doctrinals of charity, concerning which they think and speak together; but that the reason they are the doctrinals of charity, was because they [i. e., the speakers] belonged to the ancient churches when those doctrinals prevailed. When he meditated on this, they saw him as a horse running swiftly and returning, although he stood quietly. The wise ones there told him that they saw that he was in faith alone; for he was a small fleet horse, and not a chariot. They also saw,

from his dress, what his function was. Afterwards, when he departed, he entered a chamber where was a tree with fruits; he plucked a branch thereof, which he carried with him. It was a small bunch of grapes. Hence, they knew that there was also something of good in him, because a sound grape is the affection of truth.

4708.

CONCERNING GOOD WITH ONE WHO ROBBED AND MISLED, AND CONCERNING ANGELS OF LIGHT WHO ARE NOT CLOTHED IN A WEDDING GARMENT. A certain one, who, in the life of the body, was an acquaintance of mine, was in heaven with those who were intelligent. From them, he was able to perceive, with exceeding accuracy, the things which were in others, their disposition and genius, and, likewise, present it to view - which, also, he did. I supposed that he was an angel; but it was afterwards proved that he was a devil. There was a certain one who lost his way; and there then appeared a certain one with a good face wherein nothing evil and false was apparent. He had a slender club under the left arm, wherewith, on seeing the wanderer, he approached and at once furiously attacked him, and wished to rob him. He also took out a sword that was in a scabbard, attached to some garment - which conduct was indefensible. It was then shown that he was the one who was in heaven; and he was afterwards examined, and it was discovered that he was not in interior good; so that he had appeared, to everyone, good, just, righteous and true, when, yet, under this, he was a robber; and it was ascertained, that, in life, he deceived under such an outward appearance: further, that he accounted adulteries a matter of no moment, and did filthy things; likewise, that he did not believe in any God, and, therefore, had not been of any religion. All these things were shown before the angels, and, afterwards, that he had association with the angels in heaven by exterior good in himself; and that thus he could be retained in heaven. He also knew the truths of faith, but from memory. He was then cast forth towards the right side, over Gehenna, and afterwards elsewhere, and thus into hell. It was said that such are the worst of all, because they can deceive almost the interior angels. This also appeared from the fact, that, when he was cast out, the angels from whom the influx into his good proceeded, began to lament that a good man should be cast out and thrown into hell.

4709.

Then also appeared others, many of the female sex, at the right, at a rather great distance, in the plane of the sole, who inflowed into the inmost members of generation, and who likewise have been such as appeared good and chaste, and yet were evil and altogether filthy.

4710.

There appeared, for a long time, on the left, at a distance above, in the plane of the crown of the head, those who have likewise been of such a nature as to inflow into man's members of generation, and, as it were, bind them with a cord let down from themselves there, and so unite themselves; whereby was signified the inmost of love with those, whom, nevertheless, they misled in such a manner that they were able not only to deceive them, but also to lead them whithersoever they would; for conjunction and the stroking of the genitals by others, represents the pretence of affection for another, and so insinuation by feigning the loves which are with anyone - by means of which arts they are seduced and led whithersoever it is pleased. The above-mentioned spirits [did this] more completely and interiorly; for they have altogether bound themselves [to the latter]. But both the women and the men were thrown into hell; for these latter were bound with their cord and thrown into hell, thus.

4711.

CONCERNING ONE GOD, AND NATURE. THAT STATES PRODUCE DISTANCE - NEGATION ABSENCE; AND, SO, CONFIRMATION PRESENCE. THAT FAITH CONJOINS. In such a state as that in which spirits are, and then wholly like them with a human body and human senses, I was in an apartment; and there were many in another apartment; and there also appeared books. I looked at one book, which was written with letters like the ancient Hebrew; but I immediately closed it and looked at another. Then I spoke with one of those at the table. The rest lay down by the walls. I said that I am in the world, and, yet, at the same time, in the other life. I touched him, and he felt it; I also said that the man that lives after death is within the man [that lives in the world.] Because he believed this, he appeared entirely present; but the rest, who lay down by the walls, banished as to their heads; so that there was no appearance, at last, except like a shadow in their place. I



afterwards heard that they did not believe what I said, and that therefore they appeared as though they had vanished, or were absent; for the idea of one man enters fully into [the mind] of another, where it is affirmatively received; and thus they appear present according to agreement and affirmation: so that the ideas of thought which are not received produce absence; that is, negation does.

4712.

From these things, it may be apparent how the case stands with faith in the Lord. To those who believe in the Lord, according to the truths of faith, the Lord is in presence, that is, is present and has His abode with them. But to those who do not believe, the Lord is absent, because He cannot be seen by the thought, nor recognized by the affection.

Concerning those, the Lord says that He does not confess them because they do not confess Him.

4713.

I also spoke, at that time, with certain ones in a city, to which they proceeded over a long, level bridge. Certain prelates came; and I spoke with them concerning the Lord, that in Him is a perfect Trine, which was also shown from the Word, and that, therefore, God is one, not several, as He is in the thought of those who divide Him into persons.

Thereupon, the elders there said that they acknowledge one God, but only the Father; and that they name the Son and Holy Spirit, but do not think of these as of Gods; but they were asked, whether they had any idea concerning the Father? It was perceived that they had no other, than, as it were, of an infinite universe, without boundary; but it was said that thought cannot then be determined and fixed, still less the affection. The simple said that they wished to have a God of whom they can think, and who receives their thoughts, and by whom they can be affected with love; and that they can by no means do so, if God, in the idea, is such as a universe without a boundary. It was further shown that this idea falls wholly into nature; and thus the acknowledgment of God perishes. Then it was shown, that, when they thought concerning nature in general, the idea fell into a similar notion with that they entertain about God whereof I have written before; so that, to them, nature is God.

4714.

IRON FIRE-TONGS - WHO APPEAR THUS. WHAT ROTATION IS, AND COAL. A certain one, of whom I have spoken above, on a former page, who carried a wooden club under the arm and robbed, was led out of hell, and spoke with another, and likewise demeaned himself like a good, just and righteous man. They walked together. Then there met them a certain one, who blamed the first one because he had deceived, and this under the guise of sincerity and good, and because he had squandered those things which he had obtained on loan. And then he seemed, as it were, to be revolved, and in the midst of the circumrotation there was, as it were, a coal almost ignited, and then not visible; but it immediately re-appeared, and he said that he was terrified by a certain one, who had loudly upbraided and threatened him; and that he was angry. The coal in the middle, almost ignited, was his internal anger; and the circumrotation like a wheel was his apparent justice and sincerity. He afterwards seemed like a pair of iron tongs, wherewith they take up coals of fire, and so was cast into hell; for it was known that he deceived, under a show of sincerity, and that he was able to deceive all there.

4715.

Then I bethought me, that, as often as I have touched the iron tongs with which coals of fire were moved, so often was I conscious, that, from some, there came, as it were [the knowledge] that they wished to strike the Lord therewith, and this frequently even to indignation; and that this proceeded from such characters, namely, those who, in external form, behave themselves sincerely, justly and uprightly, so far as [to obtain] the confidence of another, and yet still deceive: they never return, nor think of returning a loan; thus they care nothing for stealing, if they dare to do it; they account adulteries as of no moment, and do not believe God to be anything - nor such things as belong to the Church.

4716.

CONCERNING THE STATE OF SPIRITS RELATIVELY TO THE STATE OF MEN. THEIR REFLECTIONS. The state of spirits relatively to the state of men, appears similar at first glance, but yet it differs greatly. They think, indeed, similarly, and will similarly, but they are different as to reflections. Man in the world reflects from his corporeal memory, but spirits from the interior memory. When a man sees another, he reflects upon all that he had heard and has experienced concerning the person;

and acknowledges him as friend and companion with whom he has associated, and, for various reasons, entered into friendship. But not so spirits. They acknowledge as friend him who is like themselves; for an acquaintance, everyone who receives their ideas; but this with much variety, and whether they have been acquainted or not. Man reflects upon the various things wherewith he may array, and with which he does array himself; and this variously. Neither do spirits do this. Garments are given them according to their state; and they do not know whence and at what time, nor do they care. Man knows of what sort is his house, his rooms, his halls, and many things, also the furniture. Spirits, indeed, are similarly circumstanced; but when their surroundings are changed, when new things are given them, when they are provided with furniture, they rarely reflect from whence, and when, these things came. But it is different with one spirit to what it is with another. Likewise, when he comes into another place he does not know where he had been before, thus does not turn back from the former to the latter, as does man. In a word, reflections are circumstanced according to the states in which they are, who are in the other life, and they who are in the world. In respect to reflections, so many things occur that they cannot be described; but, still, they have a wakefulness and life, though, on account of the differences of reflections, it differs greatly [with spirits] from the wakefulness and life of man. With evil spirits, it is altogether obscure, for they know nothing save to act from the propensity of evil; but it is otherwise with the good, because these think and act from an intellectual ground. The angels think and act in a far more excellent manner than men, although they are not so well acquainted with the state of man as to be able to institute a comparison. The principal cause, is, that they have no memory of the past, as regards such things as are external, but as regards such things as are internal, thus which are of faith and eternal life; but, from whence, or how, these things are learned, they do not remember. In this they are like infants who learn and know not how.

4717.

THAT THE FACES OF MEN ARE ALTERED IN THE OTHER LIFE. I saw two who were good, and known to me in the world (Moraeus and Bjerchenius). They appeared with quite another face than before; and I was asked whether I recognized the latter. I said, No; and conjectured, and at last it was discovered that it was Bjerchenius. He had a bright,

comely human face. He seemed in a chariot that was half open, because he was then mediating about the doctrine of charity. The reason is, because, then, good conjoined with truth fashions the face; for every angel and good spirit is the form of his formed good.

4718.

But they that are evil, successively throw off the human form; and, as to the face, when beheld in the light of heaven, they do not appear like men, but like monsters, of various deformity. The reason is, because good conjoined with truth by the Lord, form the angelic heaven into the likeness of a man; wherefore, all who are there, are images of that likeness, according to the quality of their good. The inwardly evil in hell throw off the human form, and appear as monsters, according to the quality of their evil.

4719.

CONCERNING THE SPIRITUAL AND CELESTIAL, IN RESPECT TO CONJUGIAL LOVE. Conjugial love with the spiritual begins from externals, thus from a certain lasciviousness: they love nakedness, and it excites them. At length, indeed, externals vanish; but, then, conjugial love, in its effect, is wont to cease. It is otherwise with the celestial: with them, conjugial love begins from internals, thus from the conjunction of minds: and they do not regard nakedness - just as in the torrid zones, where the natives see each other naked, but yet love none but their own married partners. The celestial also appear naked in the other life, and the spiritual clothed. The latter are lascivious from their natural constitution in the world, but not so the former. I was informed by them that such is the case; and, moreover, the reason is, because the voluntary faculty is not destroyed to such an extent with the celestial as with the spiritual. The celestial love from this, which is the inmost of man; but the spiritual from the intellectual part, which is relatively external; thence it is, that their disposition, in the beginning, is lascivious. Hence also it is evident, that the state of the celestial is the inverse of that of the spiritual.

4720.

CONCERNING THE DARK CHAMBER, ITS QUALITY, AND THE QUALITY OF THOSE IN IT. There appeared, again, the dark chamber,

where many sit at a table and acknowledge the president for Supreme God. They adore him, and deliberate concerning various things, even in religious matters, as, for example, whether there is another God, whether there is a heaven and hell, whether there is conscience, and the like; and they conclude in the negative. They are such as have acknowledged nature for God, and committed evils, without conscience, and have, at the same time, excelled in thought. They are from ministers, and from many others. But it was discovered, when some light was let in from heaven, of what character that chamber is; that it is a sepulchre, and that there are coffins there, wherein are corpses, and that they sit on these: some upon the corpses themselves, there, and some sit upon the bones. They also appear, in that light, like ghastly corpses. The reason is, because they adore what is dead, and deny what is living; hence no communication with heaven can be given them. They are like fools, in that they do not know other than that they are endowed with great genius, and that their president is the Supreme God.

4721.

CONCERNING PROFANERS. There was opened, on one side, a certain chamber, inwardly plastered with something snowy. It was constructed of brick-work, but plastered. A bed appeared by the wall there. He who was there seemed like nothing else than some bony, black, charred thing, from which there rose, along the wall, a black vapor. He who was there was a profaner. The covering which is outside of the charred, black body appears white. The interior part was such a black vapor as this was also like; he was, moreover, cast into another place.

4722.

CONCERNING MECHANICIANS. POLHEM. That mechanician, inasmuch as, in the life of the body, he constantly mediated how to construct moving machines, and succeeded therein above others, because he was endowed with such a genius, had, in the life of the body, confirmed himself in the belief that there was no God; that everything was from nature; that the living [soul] in man and beast is something mechanical, which, being filled with air, is thus formed according to its nature and the laws of order; and that those creatures thence live. He did not wish to know what is the life after death, what the internal man, what heaven and hell, what the Divine is other than dead nature, what

Providence is other than the blind fate of nature and chance. He had confirmed himself against these. But, because the imaginative power which he possessed in the body still remains, therefore, he learns and teaches, there, how various things can be created, such as birds, mice, cats, also human infants. He does this by a working-up and formation of some mass, and then, by means of ideas of thoughts, there thence appear such things. For, in the other life, thought can represent such things with anyone; but it is a something aerial that appears thus, and nothing real. He was shown that all others, by means of imagination and phantasy, can present a similar effect, and that this is child's play: but, still, he continues, as if stupid, to fashion such things, and new ones, from his mass. He, also, was in the dark chamber, and showed his art; and he was also seen in the dark chamber sitting upon the dead bones which were in the coffin. This, also, was because he was of such a character that he had not acknowledged what was living, but what was dead.

4723.

BABYLON. CONCERNING THE INSANITY OF THE EVIL FROM THE LOVE OF SELF, THAT THEY SUPPOSE THEMSELVES GODS, YEA, GOD THE FATHER. They who have been in the highest self-love in the world, and have ruled, such as popes, cardinals, mufti, and similar ones elsewhere, believe themselves gods in the other life. They wish to be called gods, like him who is president in the dark chamber. To what a pitch this insanity grows, seemed wonderful. These are they who place their seat, as it were, on a very high mountain, which is in their midst, and believe themselves to be God the Father, and send, as the Son, someone, whom they call the Son, to execute their commands. One was seen by me, as if on the top of the mountain, with a large snowy beard; and thus he governed - but he was cast down into hell, and then succeeded another. It is Lucifer, on the mount of Assembly (Isaiah 14). <sup>92</sup> Above him, is kept, by the evil, a certain one like an angel flying, being provided with wings, whom they call the Holy Spirit.

4724.

CONCERNING FAITH AND LOVE. There appeared many spirits; and I spoke with the one just mentioned, and then he appeared clearly; but the

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<sup>92</sup> The allusion here is to Isaiah 14:13. The Latin Editor read Isaiah 12.

rest began to disappear as to their heads. This was so, because he who appeared clearly, affirmed and believed what I said; but the rest, who disappeared as to their heads, did not affirm, consequently, did not believe. Hence it was evident, how it is with faith in the Lord: that the Lord appears to those who believe and affirm, and is conjoined with them by means of love or charity; for faith is not given, consequently not the appearance of the Lord, unless there is love or charity; for this receives faith, and presence and conjunction is thence.

4725.

The Lord can, indeed, appear, even to those that are not in love, thus to those who are in persuasive faith; but it is an imaginative, not a real appearance.

4726.

THAT I WAS IN THE STATE OF SPIRITS. Twice or thrice I was let into the state in which spirits are, so that I was a spirit with spirits, thus without an earthly body: and I have then been with spirits and spoken with them, have seen them, and have examined how much their life differs from the life of man. They had a similar face, similar body, even similar clothing and similar speech. I spoke with them concerning this matter, and stated that I was a man in the world and at the same time a spirit among spirits, and that they were ignorant, when they lived in the world, that there would be such a life after death. They heard, they answered, they joined in conversation; some of them have forgotten that they have been men, but still have been led to the recollection of it - for they who are there for any great time, at length forget the life in the world. They who have died in infancy do not know about it, but they are shown. I saw their habitations there, the cities and streets; I have gone about with them, I have surveyed everything, and then I have grieved that they even spoke with me. How ignorant the man of the Church is because he does not know this; and if he hears that it is so, he does not believe, for the reason, first, because he does not in heart believe in a life after death; second, because he believes that his life is the life of the body, and that there is not an interior man, by which he lives; third, furthermore, because he cannot believe that his soul after death is like a man, still less that it is a man, as to the face and the whole body.

4727.

CONCERNING THE FAITH OF WOLF. There was a certain one very celebrated in the world of letters, who had written very much, even on theological matters. He was at first naturalistic; but when, afterwards, he was admonished, he turned round, and pretended to piety and confession of faith from the heart, to such a degree, that they knew no other than that he was a good converted Christian. But that he only did this with the mouth, and the contrary in the heart, is evident from his confession before good spirits in the other life, where he was reduced into such a state that he should speak from his thought which he had in the world, and not from simulation. He then confessed that he never believed in any God, but that nature was everything. He said his reasons were, first, that God is never seen nor heard, but that He is in secret, and this for ages; and that if there were a God, he should present himself to the sight of men, so that they might believe: second, that nothing of Divine Providence appears: third, that the soul is nothing but breath, which exists thus from the interior organisms, which being dead the soul also is dissipated, because that is only like an atmospheric affair: fourth, that brute animals also think, and will too, and some of them more dexterously and intelligently than man, as, for instance, the bear, dogs, mice, foxes; and what differs is so little that it is scarcely worthy to be mentioned. It is as to speech, which they do not have because they have not such an organism [as man]; but still parrots and the like speak, and they know what they say: fifth, that the last judgment has been expected in vain for so many ages, and that it is false that the stars will then fall from heaven upon the earth, because they are larger than the earth, and that the sun which still sits unmoved in the center will do likewise, besides other things of a similar kind. He admitted these things in the presence of good spirits, although he had spoken otherwise [in the world]. Hence it is evident of what quality are the learned of the world, and that the most learned are atheists, and that they confirm themselves more than the rest, according to the greater knowledge which they possess, greater self-confidence and greater abundance of confirmations of the false; so that learning is, to them, a means of becoming insane. It was said to him that [in the world] he did not believe that he was going to live after death, but that he now perceives that he lives, and that he formerly thought falsely in this respect.



4728.

His followers, with himself, operated into my tongue, and infused an effort to bite it, which is a proof that they spoke according to the confession of faith, but that inwardly they were devils, to wit, in love of self and the world. He was especially in love of money apart from its use, thus in a filthy evil; moreover, in self-love, for he wished to be greeted "the light of Europe." But he was told that he comes among fools and simpletons; for the doctrine of faith, which he confessed with the mouth and denied in the heart, is wholly taken away from him, and he is left to his evil. Inasmuch as he did not wish to believe this, he was told, that, by confession of the mouth, he is associated with good spirits who are in the ultimate of the order of heaven, for they believe that men are of such a sort as they say - they affirm that it cannot be thought otherwise; on the other hand, that by denial of God, and of all the things of faith, he is associated with hell; and that, thus, he is between heaven and hell, and that by good spirits he is elevated above hell, and that the infernals also employ him as an instrument for injuring the good. Lest this should be effected, the knowledge of truth from the Word and doctrine is taken from him, and he is left to his evil, and so is cast into hell.

4729.

WHAT [IS SIGNIFIED BY] A LITTLE DOG ON THE SHOULDERS.

There appeared over a woman (Maria Polhem) known to me in the life of her body - over her shoulders - a small dog which went around from one shoulder to the other, and also licked her lips. I was instructed that it signified that she placed the sum of civil life in elegance and the preparation of viands; so that, from the refinements of luxury in the preparation of viands, such a dog appeared, and it signified this.

4730.

THAT FACES ARE CHANGED. I was shown some acquaintances that I had in the life of the body. At first, for some time, they appeared with a similar face to what they enjoyed in the world, for the reason that they were then in the same state as to externals, as they were in, in the life of the body. But they were next shown, when externals were removed. Then those who have been interiorly good were seen with another face, and indeed with a more youthful, fair and delightful one, and this according

to the interior. But they who have been evil were seen with a hideous face. It was hardly a face, but rather a beard, or bundle of teeth, or otherwise monstrous; for each relates to man, according to the truths and goods of faith and love, and contrariwise.

4731.

**THAT ALL WHO ARE OF A SIMILAR CHARACTER ARE RECOGNIZED, NO MATTER WHAT FACE THEY HAVE.** In the other life, friendships and intimacies are not made by relationships or interaction, but similitudes of mind produce such things; wherefore, when anyone appears, he is at once known as a friend or as an enemy, from likeness or unlikeness. The reason is, because all the thought of one is communicated to another, and the affection of thought fashions the face; hence it [i. e., the face] is known to those who are similar, and unknown to those who are dissimilar. When they speak together, if the communication is not received [in the proper manner], but is received in a different way, by another, or is not believed, the one addressed begins to be invisible as to the face, and, afterwards, when he believes, returns. Likewise, the thoughts of another are even represented by the objects in their place, or around them. Spirits and angels do not attend to these things, because it is from order in the other life; and that which happens according to order is like a familiar thing, which is not thought about.

4732.

**A GOLDEN AND A SILVER HEART, AND SILVER SWORDS.** Good spirits [are such] as have not yet become angels, because they cannot but often come in contact with evil spirits, who constantly attempt to produce evils. The number of such [evil spirits] is very great; and the evils which they produce are innumerable, as to genera and species. Those who are good, and interiorly angels, have given to them a breast-plate, which is, as it were, a larger form of heart, made of gold. When the evil, or robbers, meet them, and they draw aside their garments and show the golden heart, the robbers dare not do anything. Those who confess the Lord, are given a breastplate of gold; but beforehand, while as yet they acknowledge Three Persons, their breast-plate is of silver.

4733.

And there is also given to them a sword with a silver hilt, together with a belt. When they carry that sword, evil spirits dare do nothing. The golden heart, and the sword with the silver hilt, are representative of interior angelic consociations.

4734.

THE DWELLINGS OF THE ROBBERS. Round about, there are cities here and there; and, in other places, appear marshes or swamps, and also numerous ruins of houses. There, the dwelling of the evil are. Evil spirits dwell in holes and darksome places, to which there is descent by steps. The places there are shrouded in darkness; and, when spirits, missing their way, come thither, they are approached by those robbers; but those that are good are liberated immediately. Those who miss their way, for the most part, come to such places, and suppose, at that time, that there is a way through them into the cities; but they mistake. The deeper the places are, the darker they are, and the worse are the robbers there. There are some who have been in considerable dignity during the life of the body, amongst that crew; for their interior delight, when they lived in the world, was to plunder and rob. But they were there restrained by laws, and by fears, on account of profit and honors, of the loss of reputation.

4735.

CONCERNING SPIDERS. There was seen, connected with the web of a spider, a thread, which extended, on high, into the interior heaven. This thread was drawn down; and there followed it a diabolical spirit, who appeared to angelic sight like a great, dreadful spider, which, when drawn down, lay upon a stone, and was beheld; and then more than half of his head was crushed with the heel (that is. . .), and the rest of the head was crushed by the end of a staff, so that [the spider] seemed altogether crushed and destroyed. This was upon the stone.

4736.

Then it was said and shown who those are - that, namely, they are those who learn arts for elevating themselves towards the interior heaven, which happens chiefly by means of the habit of entering into the minds of others and almost filling them; and this, even to the point of thinking like them. Especially do they learn the truths of faith; and they learn to

enter into the affection of truth, by holding the thoughts in those things a long time, but this with the constant purpose of deceiving, mocking and ruling: thus [their purpose] is full of craftiness, deceit and malice. By means of such things, they insinuate themselves among the angels of heaven; and these are the ones who [insinuate themselves] into the societies of the interior heaven. They are Wellingians.

4738.

But this is permitted by the Lord, in order that such spirits may be with those societies, for the sake of infusing opposite things, such as tempt, which the societies ought to shake off - hence, for the sake of strengthening the sphere of truth and good, and extending it. The angels said that they are, also, sometimes observed; and that they sit in corners, and sometimes they appear and sometimes not; and that they cannot be dislodged, before the time of their casting down arrives.

4739.

CONCERNING THE NORTH, AND THOSE WHO DWELL THERE. I was brought over to those that dwell afar towards the north; and it was seen that there was there a large continuous building, built of stone coated with lime of a grayish color, and divided into apartment. The apartments were uncovered, or without a roof. This building was extensive both in length and breadth; and there were temples, also, in another, or upper part, also uncovered, and likewise of plastered stone. There was a crowd there, outside of the temple, leaping and performing unholy dances. At a very great distance in the north, there appeared a small apartment composed of wooden rafters, with a roof. This was in the uttermost boundary. Those who are there, are those who have been in natural truth, and in that, or according to it, have lived a good life.

4740.

CONCERNING THOSE WHO ENTER INTO ALL THE AFFECTIONS OF MAN, AND DESTROY THEM (GYLLENBORG). There was a certain one, who, while I slept, about morning, drove away, in a moment, two angels and one who leaned nearer to me; and, then, he assailed me, seizing the genitals with the hand, and wishing thus to destroy me; but I held my hand above them. Then I awaked, and asked who it was. He spoke, and said that he was Frederic Gyllenborg. I also supposed it was; but it was

one of the genii that was similar to him. He was compelled to speak and divulge what art he employed. He said that he sits on the wood (of the Lord's cross) in His sepulchre, in the rock of Mount Olivet; and that he then sits immovable, so that neither angel nor devil could move him away from thence. He had produced such things for himself by phantasy. He added, that, when he descends into the sepulchre, there come several spirits; and he employs them to drive off good spirits and angels from everyone. He confessed this; and these are they who are of such a quality as F. G., although, because he had been among pietists, he still thinks about heaven, about the life after death, about God and about Providence, very sanely, and speaks more so - and, then, with persuasive faith, by which means he enters into the affections of the good - but, for the sake of deceiving. And still he has no conscience, although either his country should perish, or his neighbors be snatched away or murdered on his account, he having, for his only end, rule over all, and gain by means of rule. He now [seeks this] by powerful means.

4741.

CONCERNING A CERTAIN PEOPLE IN THE UNIVERSE, AND CONCERNING CHARLES XII. There was a certain one, who had been the most obstinate of mortals of this earth (Charles XII). He was so obstinate that he was never willing to desist from his purpose, but would remain in it, though he should suffer either the cruelest death or the most atrocious hell; and, when he concluded to do evil, he was also able to confirm his stubborn purpose by such things as appeared to spring from an end not evil in itself: as, for example, when he wished to deflower any virgin, and this by secret violence, he invented [for a pretext] that he wished to be liberated from that evil, and that if it could not happen otherwise, he would be let down into another hell: he appeared as if he wished this. Hence his apparent end, according to this, was, that he wished to become better; but, yet, he remained most persistently in that diabolical evil. So, also, when he lived in the world, and lost his country and all who were in it by obeying Gjortz, he said that he wished well to the country: he was not willing to see that such was not the case, but that he most obstinately remained in the purpose never to desist, before he was brought to such extremities that nothing remained. This was shown, and, also, that, in itself, it was diabolical: he believed,

however, that this must be the glory of his country; but it was shown that he ought to be considered as insane.

4742.

It was shown with which spirits he communicated, namely, [with spirits] from two societies; from one of which are Cerulean spirits who are from the planet Jupiter, and are good. They have for an end, that they may be continually perfected. These spirits are good, of such a quality also as Charles XII himself when in a good state; then, he altogether wished nothing else but truth. The other society was in the universe, not far from those Ceruleans, namely, on the right side, at a distance. They are such as are, of all, the most obstinate, so that they never desist from a resolution once taken, whether it is good, or bad, and yet they think according to the truth. These were those with whom he communicated for such obstinacy does not exist within the limits of this planet.

4743.

There came one to me from those in the universe. He was a short, gross man, with a round felt hat. It was said by the angels that he was thence, and that they are of the most obstinate character, but, still, such that they are alternately in hell and in a world of brightness. They were compared to marshflies that fly upwards, in troops, and afterwards are in the marsh. It was said that they have no knowledge of any God; but that they call the light, which they see when they are above, God, and the darkness, when below, the devil thus that they acknowledge truth as God, and the false as the devil - as also he (Charles XII) did. Afterwards, there came a certain one, the same I have mentioned, with a bowl of liquid in his hand, and threw the liquid towards me. It was immediately dissipated. They said, that, in a certain place, they drink such a liquid, which they could not designate; and that they throw it at spirits, when they are in their obstinacy and stubbornness: if, then, those spirits receive it, that is a sign that they should not desist from [their purpose]; but, if they do not receive, that is a sign that they should desist. Consequently, that they thus explore contumacies there.

4744.

CONCERNING THE LEARNED WHO HAVE PLACED LEARNING  
ONLY IN SUCH THINGS AS SUBSERVE INTELLIGENCE AND NOT IN

INTELLIGENCE ITSELF. CONCERNING CHRISTIAN WOLF. I was conscious of a certain one, from whom there emanated a sphere like clouds of dust; and when it entered into the nostrils, it was like that dust, involving somewhat of suffocation; and he spoke slowly, with a certain gravity. They said that he sat earnestly meditating in his seat; and it was said that it was Wolf, in that state. He was then forwards, in the plane of the sole of the left foot. That he was perceived of such a character, is, because, in the world, he had studied only such things as are instrumental causes, or means for acquiring understanding - such as mathematics, physics, philosophical studies, logic - wherein he had placed wisdom, but not in the truths themselves of nature, still less in the truths of faith, which, therefore, he had not believed. They who thus study possess such a sphere; and they also appear, to the sight, as chimney-sweeps.

4745.

CONCERNING THE INFERNAL MARRIAGE. There was a certain one, who, in the world, was the most stubborn and obstinate of all men, so that he was never willing to recede from his purpose, even if he should be deprived of life; and it was only when reduced to extremities, that he was willing to yield (Charles XII). He had for a wife, in the other life, one who was of a similar disposition, but more stubborn than he. It was shown, at first by means of a knife which he twice or thrice swallowed in her presence, that he held her in deadly hatred, and then by his inserting the knife in her back, plucking out her heart and gnawing it for a long time, frothing very much about the mouth. She saw this; and, then, she, also, being filled with devils, exercised her stubbornness, and was more stubborn than he, and regarded not life, or any torture; and, finally, she brought the matter to such a pass that he began to obey, till at length he was subdued (Coion), and kissed her unclean lower parts, out of obedience, and then praised her, because she was his ruler. They were disturbed, a long time, by the collisions they kept up in their deadly hatreds. At length, he dares not do anything against her, because she reduced him to subjection by her greater stubbornness. Hence it may be evident of what character is the infernal marriage, when they who are in such hatred are conjoined through the control [of one over the other]. Such are the marriages of all who reduce their married partner to subjection by stubbornness; and then, at the same time, they live in

externals as if in friendship, but in internals they are in deadly hatred. It was said that she was obsessed by female devils who have thus subjugated their husbands - principally by Dutch women. It was shown that it is permitted to such to hold each other in deadly hatred, until they feel such delight in that marriage, that they can almost be united as one; for each feels the delight of dominion in the other; and, since one has contributed thereto with the other, it is that delight which is felt.

4746.

THAT THE LIFE AFTER DEATH IS THE LIFE OF THE INTERNAL MAN: AND WHAT THE QUALITY OF SELF-LOVE IS. I have been instructed by much experience, that they who, as to external life, appear, from their acts, bearing and speech to be moral and Christian, and yet, as to internal life, think ill, namely, from self and the world, continually, become devils in the other life; and, on the other hand, the those who, as to external life, appeared proud and despisers of the neighbor, and yet, as to internal life, were righteous and blameless, come into heaven in the other life; for, in the other life, externals are, by degrees, put off, and internals remain; for the veriest life of man, where are his love, ends and will, is in the internal man.

4748.

A manifest example of those who have been interiorly in self-love, and externally affable and virtuous, was (Charles XII). He was interiorly the proudest of all in the universal world: nor did he aspire to the greatest name in his kingdom only, but in the universal globe, which also he wished to govern; and, in some manner, he supposed himself to be interiorly a God. He could think interiorly, better than other men; even in every accident and in danger, his interior thoughts were most sagacious. He saw every single circumstance about him at one glance; he inwardly collated them and concluded rightly; nor was he willing that anyone should know this: he pretended, exteriorly, that he could not think interiorly. He was indignant if anyone said he possessed sagacious thought inwardly. To act thus he considered kingly; and he accustomed himself to do so continually. This was his interior life; and, in it, he thought concerning his dominion over all, in all things and in every detail; also that this was divine; and he believed, not that God is interiorly within that life, but that God is in men, especially in himself;



and so he had no regard for religion. He praised the Mohammedan religion above the Christian, and said the latter religion was only for the simple; and, if he had been able, he would also have been willing to introduce natural religion, suited to the apprehension of all naturalistic persons. He also placed the kingly quality in stubbornness, even to the death; and, in that matter, he was fierce and cruel, having no regard for man's life. He could invent excuses which could not be again said; and then he was in the persuasion that the thing was in such wise, and in itself right, because it was from his internal thought. Nobody knew these things in the world, unless something of it by conjecture. He counterfeited justice and truth more perfectly than any other man; but all these things were laid open in the other life. He was there taken out of a dreadful hell and let into the state of his external man; and then he behaved himself virtuously, justly and truly; but, as soon as he came into his internal state of life, such things showed themselves as were dreadfully diabolical. He could see, in a moment, more things around him than others, no matter who they were; he could dispose these to assist him, so that he might rule; and this not only in the hells, but also in the first and second heaven, which [latter] he attracted to himself by means of the external man, and its just and true features, and likewise, at the same time, its persuasiveness. In a word, he sought hells which should obey him, and in heaven such things as might also assist him in his purpose of reducing all to subjection and of making himself the supreme God - whom he had believed not to exist, unless [He were] such men [as himself]. To relate the details would fill pages. He raved in this way for a week, that it might be shown to the angels of what quality he was, and of what quality they are who have acquired to themselves such an internal life in the world. He was present in his internal, diabolical life, more when in punishments and judgments than when out of punishments and judgment. He was told that were there myriads of myriads of such as he, they would not weigh, even as a feather, with the Lord; but he cared nothing about this. He wished to become the devil himself, and ruler of hell, and then to enter into a compact with those in heaven and with the Divine there as to power; but with the end in view that he might rule all things in hell, and that those in heaven might obey him: if otherwise, that he would reduce them to subjection. Such was his quality. Hence it was evident of what nature was the internal life, which

was his ruling life; and that he is become a devil above the rest, and is then a fool above the rest.

4749.

There was another whose exteriors were full of haughtiness, but his interiors good. It was (Ericus Benzelius). <sup>93</sup> He, in the world, placed himself before all others; he despised all others in comparison with himself, except one who excelled him in memory; he placed everything learned and wise in memory; he was in the doctrine of the Church from memory and not from himself; and, being of such a character, he was not permitted to defile his internal. He at first suffered hardships in the other life. There appeared about the cerebrum, as it were a bony skin, which was several times broken with great pain; and then he was brought into his interiors, which were good, and was then like an infant. He was instructed, by angels, in a mode accommodated to him.

4750.

It could hence be evident of what quality is self-love for Charles XII was interiorly in self-love beyond all men, and had imbued it in life and doctrine; in that, namely, first, he not only wished to subjugate hell and become the greatest devil; but also, secondly, to subjugate heaven and place his throne above the Divine; thirdly, wholly to deny the Divine, and to believe it no other than that, in man, which thinks and wills, thus man; fourthly, in that [all such] thus root out God Himself from their hearts, and deny Him, so as to sentence, as it were, to death, those that deliberately affirm a God - which, also, he himself did in a dreadful manner, when he heard a certain one do so; and fifthly, in that he denies all things of good and truth, thus all things of faith and charity. Such are those, the life of whose internal man is self-love.

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<sup>93</sup> Dr. Achatius Kahl, in his *Narratiunculoe* (page 9) and the Rev. Prof. R. L. Tafel, in his *Documents* (Vol. I., p. 608) consider this Ericus Benzelius to be younger of the two men who bore that name.

## 4751-4800

4751.

It was observed that he (Charles XII) excelled others in the faculty of taking inward note of things; for, when he was in interior thought, he could, almost with a glance of the eye, go over a hundred things, and examine of what quality they were in relation to his end, which was dominion; also, how he might be able to dispose them, which, too, he did, to suit himself. Hence it was evident what acuteness and, as it were, intellectual power the malignant enjoy, especially the deceitful; but they are vastated to such a degree as to become more foolish than others. Charles XII's end in life was to most obstinately insist on subjugating the Divine, for the sake of his own rule, and this to such a pitch, that he wished to die like Samson; wherefore he cast himself into a cloud, at the hinder part, where were the Anakim, or evil ones of the Most Ancient Church; and he wished to stir them up, and so prevail. In that place, he was then vastated, by them, as to his intellectual faculty; for to be conjoined with them is to perish as to everything intellectual. But as he came only slightly into the cloud, he proceeded, although he was stupid, to pursue the Divine still farther, - for, his resolution or will remained - and this he did over a pond on the right side, which no one can pass over without being suffocated. In that place, he utterly lost the remainder of the intellectual, or of thought, and was at length brought to a cave which is in the confines of both [the cloud and pool], and was there plunged beneath, where he is foolish above others in the degree of the cupidity of ruling, even over the Divine.

4752.

THAT THE INFERNALS ARE GIFTED WITH OBSERVATION. It was observed that devils, before being fully vastated, enjoy the gift of observation more than others. They can perceive all the particular things which are round about, just as serpents or eagles can look abroad and gather all objects into one view, and this in a moment. They can also understand the truths of faith. But there are cupidities of evil which make them dull, and bring it to pass that they do not receive [the truth];

and in that state they do not believe that truth is truth, for cupidities of evil reject the truths of faith. Several instances of this power of observation have been experienced, especially in regard to a devil, Charles XII, and in regard to those who inspired these things. They could see, in a moment, how all things and every detail coincides with their ends; they could arrange and dispose them to their own pleasure; they could reject and oppose those things that fight against falses and in favor of truths; yea, they could see single societies, where there were innumerable persons, as to what character they were, even the individuals therein, and thus dispose things by means of sight alone. Hence it might be evident what keenness of sight is possessed by the evil, even the worst, before they are fully vastated.

4753.

CONCERNING THE VASTATION AND CONDEMNATION OF THE EVIL - THAT THESE ARE FROM THEMSELVES. It is granted me to know, by continued experience of some [years], how the evil vastate themselves, and at length cast themselves into damnation. From their acquired nature, they cannot do otherwise than engage in wicked practices, and so infest those whom the Lord protects; and when they do this they thereby assail the Divine, and summon infernal societies; and the more they infest those the Lord protects, the more of these societies do they summon, and so more and more imbibe the hells, until their acquired nature becomes full. According to the degree of the infestation, the Divine is resisted; and, then, in that degree they summon the hells, that is, imbibe such things from the hells, and associate themselves with them. Hence it is evident that the Lord vastates, or condemns, no one, but that they themselves do it by dashing against the Divine more and more, until at length, when they have become full, they cast themselves into the hells, and then into damnation, or spiritual death.

4754.

A most striking example that the evil, and even devils, have the faculty of understanding truth, was (President Stjerncrona). He so excelled in that gift, that he could lay hold of and understand the truths of faith, even to the minutiae, when these were exhibited to him, to the life; and he also acknowledged them: for instance, that there was divine order, and that the laws of order are the truths of faith; that love to the Divine

and love towards the neighbor constitute heaven, and that love of the world constitutes hell; that divine order cannot be received save by the humble, and that humility cannot exist with those who are in self-love; that self-love is hard, and love to the Divine is soft; also, that self-love must be wholly crushed, and that this occurs in hell, and that, nevertheless, humility cannot exist [in those circumstances]. These and the like truths he was able to lay hold of and understand; but, still, he could not act otherwise than contrary thereto, because imbued with the desire of ruling over others. His life in the world was scandalous with the most shameful adulteries; and yet he promised repentance but still continued [in evil], utterly defiling divine things by the fact that he acknowledged his sins, prayed devoutly for forgiveness, to that end used the holy supper, and yet persevered afterwards [in sin]; and, at length, he confirmed himself in evil, and was then given up to evil entirely, so that he could no longer do aught but evil, without any conscience.

4755.

CONCERNING RESPIRATION. It was said, and was also well discerned from previously-known facts, that every society of heaven has its own peculiar respiration, distinct from the respiration of any other society, and that every infernal society is similarly characterized. The reason is, because all respiration is circumstanced according to affections and the thoughts thence arising, consequently, according to loves and faiths. This respiration is varied, from origins, progressions and several things. It is thence also known whence everyone is, and this naturally and without previous knowledge, because it is according to order.

4756.

IN WHAT MANNER CERTAIN EVIL ONES ARE REDUCED TO TERROR, ON ACCOUNT OF EVILS WHICH THEY PERPETRATED IN THE LIFE OF THE BODY. Those who have altogether confirmed themselves against the Divine, and so have regarded evil as of no moment, are dismissed to hell amongst their like, who torment each other until their evil begins to be lessened, by means of terrors. But they who have also thought about the Divine, and yet committed evils without conscience, are sent to cities, where are judges, examiners and chastisers - for instance, they who esteemed whoredom a matter of no moment, and, in the life of the body, have violated virgins indiscriminately, are

sent to such cities; and the judges and explorers there perceive immediately in what evil they are. They furnish them with lodgings and severely admonish them with threats, not to do such things. Shameless women also are admitted to them, who pretend to be virgins; if they violate these, the examiners report it to the judges, and they are chastised. They are again remitted, and proceed in a similar manner. If they do not as yet abstain, they are punished more severely: at length, they [the women] are so admitted that [the men] suppose no one sees; they [the women] also remove such a belief [the belief, that is, that they are seen]: if they sin then, they are brought before the judges, who at once see whether they are guilty, and grievously punish them; and this is continued for a long, long time, until at length, they dare not do so any more from conscience, but from fear. Those who have been still greater evil-doers, are sent from the city across the Jordan, as it is called, and there are most severely examined and chastised.

4757.

CONCERNING REVEALED THEOLOGY, OR THE WORD, AND CONCERNING NATURAL THEOLOGY. For several days, there was an important discussion between certain ones who have believed the Word, and that everything there is from the Divine, thus, that it is Divine in itself. Some of those who argued were such as, in the life of the body, believed that Natural Theology should have the precedence, and that this should illustrate that, and not the reverse. There was great bitterness; but it was on the part of those who were in favor of Natural Theology and not on the part of those who were in favor of the Lord. The former infested the latter cruelly, for several days, and breathed nothing else than their destruction, both of soul and body. They also admitted the hells into themselves, to act through them; and this so far, that the hells altogether spoke through them. These not only denied that the Word, or revelation, is anything, [but even] despised it on account of its style, so simple and incongruous, as they affirm; and thus they entirely rejected it in their heart. They were then told, that it was of such a style, because it contained in itself the most profound things, which are laid open in the three heavens in order; and that in these is the Divine Wisdom, and thence the celestial and spiritual nourishment of these heavens; for the heavens are conjoined with men, especially with those who are of the Church, and dwell in their good affections; thus they make one with the

man of the Church, by means of the Word. But still they could not receive it. They understood, indeed, that it was so, and also knew it, in the other life; but, because they have been of such a character in the life of the body, it has not remained with them, but the hells still acted through them, and they thus wished, with all earnestness, to destroy those who had faith in the Word. It was hence apparent how the case is with those who believe that it may be known from nature that the Divine is, of what quality it is, that there is a heaven and hell, that there is a life after death - namely, that they believe nothing at all. The reason is, because they are in the light [lumen] of nature, and not in the light [lux] of heaven; thus with infernals, not with celestials. Two or three of them were known to me in the world - Ericus Benzeli<sup>94</sup>us, Anders Kudberg, Christian Wolf. Two were priests.

4758.

It was further shown that Natural Theology could discover nothing at all about the Divine, about heaven and hell, about the life after death, or about faith, unless men have previously known those things from revelation; for that which man knows can be confirmed, learnedly by the learned, and ingeniously by the ingenious. Wherefore, they who have faith from revelation, can confirm these things by several things in nature, and so strengthen their faith. The reason is, because man always has a natural idea about all heavenly things, and because, without some idea, there is no comprehension, no memory, yea, no faith, in anything whatever. The qualities which have belonged to the ideas concerning matters of faith, are also evident in the other life; and they were also shown to me. They are all natural: wherefore, if such things as belong to faith are confirmed by the natural truths which are of the sciences, faith is strengthened. But they who do not believe in the Word, but suppose that it is to be believed when they have exhibited reasons, from natural truths and many similar things in nature - hence those who imagine that Natural Theology will illumine the mind and cause it to believe - any such one is much deceived. He goes in inverted order; he wishes to enter into heaven by means of nature, or by means of a grosser into a purer

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<sup>94</sup> Ericus Benzeli<sup>94</sup>us the elder. --Kahl is of opinion (Narratiunculoe, p. 9) the younger of the two men bearing this name in here meant; but Dr. Tafel (Documents, Vol. I., p. 608) applies the passage to the elder. The fact that the above description does not tally with that given of the younger man in other parts of the present work, (see No. 4749), compels the acceptance of Dr. Tafel's view. -EDITOR.

thing, by naturals into spiritual. This is wholly contrary to order; for, then, man is blinded more and more, and, at length, so much so, that he believes nothing, yea, denies [all spiritual truth]. Such had been the condition of those who wished to enter into faith from Natural Theology; for, in this way, they acknowledge nothing of the Divine, for the natural man does not comprehend those things which pertain to heaven, or spiritual things, unless he be enlightened from heaven; and, then, it is the spiritual man that sees it, although it appears to be seen in the natural. This is also taught by the Lord where he speaks of the rich man and Lazarus, that, unless they believe the prophets, that is, the Word, the rest avail nothing at all. These things are also those which are described, in the internal sense, by Egypt, in the prophets: for Egypt is science, thus, Natural Theology.

4759.

Some of such a character in the other life smell offensively, like house-lice; in a word, they who have faith from revelation, can be confirmed from nature, and from such things as pertain to Natural Theology, as also from miracles: the reason is, because they are in the affirmative state, and bring all things to that point of view, and especially, because they are in the light [lux] of heaven, and are able to see things in nature from that light. But, on the other hand, they who have not faith from revelation, cannot be confirmed from nature, and from such things as belong to Natural Theology, nor from miracles: the reason is, because they are in the negative - and, when this rules, everything is brought to that point of view, or so explained, that it might agree with it, and especially, because they are in the light [lux] of nature not illustrated by the light [lux] of heaven; for exteriors can be seen from interiors, or posteriors from prior things, and effects from causes, but not the reverse. The angels of heaven can see what things are happening in the hells, and the evils and falsities there; but the infernals cannot see what things are in the heavens, nor the goods and truths there. The reason is, because the former are in the light [lux] of heaven, but the latter in the light [lumen] of hell, which is such as is the light [lumen] of nature not illustrated by the light [lux] of heaven. This light [lumen] is what in the Word is called darkness.

4759a.



CONCERNING THOSE WHO DO NOT SEEK OUT, AND PROCURE, SURE DOCTRINALS FROM THE WORD, BUT ONLY REMAIN IN THE SENSE OF THE LETTER. It was shown me that there are some who do not procure for themselves sure doctrinals from the Word, but know the Word, and apply it to whatsoever comes into the thought, and that they remain merely in the sense of the letter; they do not, however, diligently seek truths therefrom. Those who do this, can confirm, from the Word, whatever they please, even falses; for those things which are in the sense of the letter of the Word, are general vessels, which scarcely appear, then, to be from genuine truths.)

4760.

CONCERNING THE DRAGON IN THE APOCALYPSE. It was discovered to me who are understood by the dragon in the Apocalypse. They are those who reason about divine truth from sciences, thus, from such things as are in nature, and, for confirmation, take the literal sense of the Word, which they torture into agreement; thus, those who wish to be wise concerning Divine things from Natural Theology; and, especially, those who are naturalistic, and, in their heart, deny the Divine; for they reason more than others, and bring all things to the negative. There was a certain one, who, in the world, was the first theologian in his kingdom. He did not believe in the Word, but believed that Natural Theology enlightened the mind and taught spiritual truths. He acted like such as are dragons merely in this, that he tortured the literal sense of the Word to whatsoever he wished, when yet his purpose was to destroy it, and, especially, by means of the literal sense to destroy the internal sense.

4761.

These two classes together make the dragon, as to one mode; for each wished to violate the internal sense and destroy it - one altogether and openly, the other also, by not being willing to know that any other Word is given than the sense of the letter.

4762.

He was told that the Word, even as to the letter, is holy, but from the fact that it contains in itself holy things which are perceived in heaven, and which treat of the Lord and His kingdom; and that nobody ought to remain in the literal sense of the Word blindly, but seemingly, namely,

he ought to form for himself true doctrine from the Word, and, so, apply the Word. If he does otherwise, he falls into errors, as many as he wishes to fashion for himself, and also applies the Word; in every case, to his own pleasure, thus wrongly and perversely - which is to profane it. He who forms for himself true doctrine thence, can see why the Word speaks as it does in the letter, to wit, that it may enter as a general basis into minds, and give a handle for thinking truly about these things. For instance, he who has formed for himself the doctrinal that the Lord is pure love, thus pure mercy, and from pure love and pure mercy evil can never be intended, still less produced, knows, at once, why, in the letter of the Word, it is said that there is no evil in the city, save from God, <sup>95</sup> that the wrath of God burns even to the lowest hell, and that He will be delighted in that they perish; he knows, namely, that it is man whose wrath thus burns against God, and that it appears then, as if from God; and, so, that it is according to appearance that it is thus said.

4763.

CONCERNING CHARLES XII, AND CONCERNING THE LOVE OF DOMINION. He was present with me a long while, at first such as he had been in external form, which lasted for a year's time; and then he behaved quite temperately, but, still, time after time, the abominable things which were within, burst forth. He was afterwards let into his interior state in which he had been when in the world. He thought inwardly in himself, which no one in the world could perceive, nor did he wish it to be noticed; and it was also discovered, that, for years, he spoke with spirits, which speech with them was brought forth a long time, namely, what he spoke, and how they had answered, and that he had not only been instructed concerning the Lord, and concerning such things as pertain to the Church, but was also frequently admonished, and even chastised, and also urged to depart home and make peace; but he would not. He constantly desired to become greatest of all; but when this was denied him, he determined to destroy the name of the Lord, by atheistic doctrines; and then he began to love persons of such a character, or atheists, from his heart, and to look out that he might have such at hand when he should annihilate religion; and then, also, he rushed into abominable things, that ought not to be named (dog), and similar

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<sup>95</sup> Amos 3:6. - "Shall there be evil in a city, and the LORD hath not done it?"

atrocities; but, still, in the exterior form, he had concealed such things, and this right on until he made peace.

4764.

This he also continued in the other life, and behaved himself as an enemy to the Lord, and wished to destroy whatever was His, and this quite a long time - at first for weeks, next for months. He acted the devil in effigy, and wished to stir up all hells whatever, and was frequently punished; he was let into a most filthy hell, where there are swine; but, still, he persisted. But to relate the particulars would be to write a book. Hence it was evident of what quality is the love of dominion, which was in him in such an extreme degree, that, although he speaks with spirits and angels, and is instructed daily, yet, notwithstanding, he not only does not receive, but even, at length, denies the Divine itself - which also he did, by attributing all things to nature. Such is the love of dominion.

4765.

CONCERNING THE MEMORY AFTER DEATH. It happened that spirits saw in my memory something about a certain servant, [namely] that I have not given him what was due to him and this matter had been dreamed on several occasions, and still I have given him all that I stipulated. When I told them this, then they extracted from my [interior] memory the number of times I have dreamed about it, and what I have dreamed, which was quite frequently - also, that I have given him his wages and yet I myself have wholly forgotten this [as regards the exterior memory]: moreover, they did the like with the servant. Hence it was clearly manifest to me, that each and everything, yea, the minutest details, were inscribed on the interior memory, or the memory of the spirit, even things which have been wholly obliterated in exterior memory.

4766.

They also enumerated the times, how often my friend was separated from me, whereof I myself had been wholly ignorant; and yet the details were inscribed on the memory of my spirit.

4767.

From this I concluded that all things, in general and particular, are foreseen and provided by the Lord; because they are in the memory, and make the moments of man's life, that is, form the states of his interior life. I have also heard recounted, by a certain one who slandered me ( ? . . . ), the times and words, with the circumstances, what ill he had spoken of me and to whom, that he knows [me] to be a disgrace and reproach to the country, and many similar things; and this was done for about half-an-hour, seriatim and rapidly. Wherefrom, it might also be evident to me, that all things, in general and particular, even to the minutest details, remain with man in the other life.

4768.

CONCERNING THE HEAVENLY MARRIAGE, AND CONCERNING THE INFERNAL MARRIAGE. There was a certain one who was in the infernal marriage (Charles XII). He practiced a certain kind of wickedness against others, who were in the heavenly marriage; but, then, as a punishment, the heavenly marriage love was communicated to him. Then, from the communication of the influx, he was so miserably tormented, that he was, as it were, in a flame of fire. He bawled and shouted because he was so tormented, and this as long as the communication lasted. Hence was evident the degree and quality of the hell which the influx of heaven, with those who are in hell, produces.

4769.

CONCERNING THE ATHEISTIC CREW IN EUROPE, WHERE THE CHURCH IS. It was shown [above] how great is the number of atheists within the Church. All of these that are alive [as to the body], are, as to their souls, in the other life, and in society, there, with other spirits which they themselves do not know. These spirits, namely, of men who are living, are presented to the sight, towards the right. There was a vast multitude of such as at this day are atheists, and are alive in the world - so great that it could not be numbered. It was numbered, by classes, up to three millions, besides many who appeared, as it were, to rise out of the sea, that is, from sciences.

4770.

CONCERNING THE BEGINNING OF A NEW CHURCH. Afterwards appeared the atheistic crew which is within the Church; then, when it

vanished, it was said, by many, that it has been announced, that, somewhere amongst the nations, there begins to take place a revelation from heaven; that is, that spirits and angels speak with them, and teach heavenly doctrine, and especially concerning the Lord; and that those there embrace it, and that thus a new Church from heaven is rising up. Then they spoke concerning this matter; and it was said, that, in this manner, new Churches had been formerly founded, namely, the Jewish, by miracles and living speech with Moses and out of Mount Sinai, thus, by means of spirits and angels; the Christian Church by miracles, and also speech of men with spirits; for spirits spoke with the apostles: moreover, besides the miracles, many also spoke in foreign tongues. Hence there was rejoicing in heaven.

4771.

This appeared to take place to the left, in front, as if somewhere in Asia, in the vicinity of Africa.

4772.

There then appeared many from this place - that is, their spirits - who spoke with the angels, and were instructed through heaven from the Lord, concerning such things as belong to heavenly doctrine; and they said that they would communicate these to their people. Afterwards came hypocrites, and some from hell, and bore in contrary things, to which, however, the former spirits did not attend, but yet heard, in order that they might know contrary things, and so be the better illustrated in truths; for where there is enlightenment, there also there must be an idea of the contraries. After that, the angels spoke together concerning the fact, that those who are within the Church are of a depraved disposition and nature, namely, that they wish to have an invisible God that does not fall into the thought, or concerning whom [no] idea could be formed, and thus with whom they cannot be conjoined by sensual thoughts and affections. Such are they who are within the Church; wherefore, they do not acknowledge the Lord as God, because He was a man, when yet they who were in the most ancient times, and were wise above others - as, for instance, those who were before Abraham, Abraham himself, and those who were after him - worshipped Jehovah under a human form; and when He appeared under that form, they called him Jehovah, and Creator of the universe. Similarly do the wisest of the angels: they

worship God under a human form and the Lord also appears to them under that form. They say an invisible Creator is an incomprehensible being, to whom they cannot be conjoined. This is inscribed, from heaven on the nature of the nations outside of Europe, and, also, of some within Europe; wherefore, they wish to worship God under some form. When these hear that the Lord was seen by men in the world, thus when they hear about the Lord, they then flock together, believe, and eagerly embrace the doctrine concerning Him, saying that if God, He must have appeared to men, and under no other shape than the human. This is implanted in men's nature, because it is from heaven; but this is eradicated, as it were, from the hearts of Christians, except from the hearts of some of the simple ones.

4773.

CONCERNING THE NEW CHURCH. In a wakeful vision, I was conducted through several regions, forwards, a little towards the left, for quite a remarkable distance, until [I arrived] within the tract where are the spirits from this globe. On the way, I was taken possession of according to the minds and nature of the spirits, and, everywhere, was almost compelled to reflect upon myself and my merit, and to attribute all things which were done by me to myself. The reason was, because the spirits of those regions through which I was conducted, were of such as, in the world, believed salvation to be merited by their works, and this in the particulars, when they have done well from the precepts of religion. There was a region, where, still more conspicuously and manifestly, they attributed all things to themselves or to merit. This region was nearly at the end of the rest; for all these regions were so arranged, that such a faith should go on increasing. There was also a region where they doubted, on account of so innumerable a crowd in infidelity, whether any salvation can be given, but [supposed], that, on account of the multitude of infidels which prevailed and as it were overflowed, the angelic heaven would perish.

4774.

After I passed through these regions, I was conducted to a great palace (in appearance, like the castle at Stockholm), and into a spacious court there, extending from one side to the opposite, which is by the sea; and when, at last, I came towards the sea, certain ones spoke, and said that a

revelation was promised which they have long expected, and that now they can scarcely expect it any longer. Then appeared a certain luminous appearance, as it were in gloom. Hence they conjectured that the revelation is about to come; and, then I was conducted towards that place, I heard those there say that they expect a revelation concerning Christ, whom they called by the name current amongst them, the Only Man. Then, [one] of the angels from the Lord spoke with them, and instructed them concerning the Lord, saying that there is one God, and He is the Lord, and that it is the Father Himself, the Creator, who, when He appears in human form, was, and is, called the Son of God: hence they might have known that the Son of God was from eternity, and that He was the same with the Father, but in a human form. They said that they understand and perceive this; but, that He was born a man, they do not as yet apprehend: wherefore, they were instructed by the angel how this matter was circumstanced; and they, at length, confessed that they apprehend that also, and that it happened for the sake of the salvation of the human race. The same ones who were there, afterwards related that they have long had revelations from heaven, and that thence was their religion, and that it has been promised them that many things should be revealed to them, and, finally, touching God. They knew many things about heaven and hell which Christians are ignorant of. It was perceived that those in the earth, with whom there is thence communication and influx, were about the region of Africa, partly also in Asia, rather near the Indian Sea, but not in the immediate neighborhood of the sea.

4775.

I was next led from thence towards the right where I also heard people speaking and expecting revelations. With these, angels spoke, and instructed them concerning the Lord, and that they were about to receive the unblemished doctrine of the Church out of heaven, and also that they would receive a Bible, but a new Bible, from the Lord. I heard them saying that it could never be otherwise than that God, the Creator of the universe, has appeared in the world before men, because He created them and loves them, and because there is a life after death, and He wishes thus to save them to eternity; and that that appearance must have taken place, even to the sight of the eye, in human form. Then the spirits spoke together concerning the fact that those who are in the Christian world, at this day, especially the learned, are of quite another opinion,

namely, that, inasmuch as the Lord was born a man, and appeared a man, He cannot be, as to the human, the God of the universe, still less the Creator of all things; and that this is a sign that their nature is perverted; for, in those with whom there is anything uncorrupted in the intellectual part, and still more in the voluntary, it is innate that the God of the universe must needs appear altogether as a man. Hence, the ancients called God, when He appeared in the earth, Jehovah, Creator of the universe - for instance, Abraham and the rest; and, likewise, the Gentiles of that time, who were wise above the rest, in Greece, and afterwards in Italy, made all their gods men, as Saturn, Jupiter, Neptune, Juno, Minerva, and many others; likewise the nations wherever they worship idols; because it is innate in them that they see their god, and thus acknowledge him. This arises from the reason that the Divine Truth proceeding from the Lord; puts on the human form, not only in the universal heaven, but also in every angel there; for Divine Truth is, in its form, a man. Hence the correspondences of all things in the heavens, with man, concerning which see nos. [3624-3649, Arcana Caelestia]. They spoke such things to each other; and they marveled that, in the tract where the Church is, few of the learned are willing to acknowledge the Lord as God, merely for the reason that He was a man; and that, what it is to make the human Divine, they do not at all apprehend. But I also heard some saying, that it is from permission that certain ones in the Church worship the saints as gods, to the end that the idea of a visible God may not perish; and that they [thus] retain some notion, from nature, that the Divine is in a human form, that is, that the Divine proceeding from the Lord is human in every form.

4776.

The ones with whom took place the conversation concerning doctrine from heaven, and concerning a Bible, were a little to the right of the former, as was said; and it was perceived that they were in the entrance to Africa.

4777.

It was next shown, in an obscure vision, in what way that heavenly doctrine would advance in Africa, namely, from this place towards the interiors of Africa, but, still, not to the middle of it; and, then, should bend itself to the inhabitants who are in interior Africa, nearer to the



Mediterranean Sea, and thus go on for a long distance, but not as far as to the coasts; and, then, after a time, should bend its way back through an interior tract as far as towards Egypt; and, also, should then proceed from there, to some in Asia under the government of the Turks, also in Asia round about. Hence, the angels rejoiced that the coming of the Lord was now at hand, and that the Church, which is now perishing in Europe, should be renewed in Africa; and that this is done by the Lord alone, by means of revelations, and not by missionaries from the Christians. The people in those countries were also cautioned not to receive any doctrine from Christian missionaries, but that they should indeed hear them, but not believe them. For which reason also, that heavenly doctrine is not divulged to those who are near the coasts, for Christians come thither and introduce scandals; for these surpass all in believing nothing, and living impiously.

4778.

I was brought back from thence by another way; and, while on the way, I felt contraction and pain in the thoracic for the reason that there were those who acknowledged faith and not charity, as the only medium of salvation; for the thoracic region corresponds to charity.

4779.

At length, when I parted from those about whom I spoke just above, I heard them praising God, very earnestly, in great assembly, singing, Hallelujah. I was afterwards brought back, but higher up, where were spirits from the regions of the north part of Asia; and it was perceived that they were of such a disposition, from their life in the world, as to be able to receive the heavenly doctrine of which I have spoken above. I was afterwards brought back to the region where are those who are in sciences, namely, such things as those from which human learning is at this day imbibed; and it was there observed, that all there were totally unable to apprehend that the Lord can be the only God, merely for the reason that He was a man - and not even that He can be God; and, thus, that these were able to receive the heavenly doctrine in the very smallest degree; for they have no perception that it can be this, because they have by means of sciences extinguished every gift of perception. But, in a region farther to the right there, downwards, were those who were more

in the capacity of receiving that doctrine, who had not extinguished, by sciences, the gift of perceiving that a thing is as it is.

4780.

Hence it was evident that the heavenly doctrine should at least be propagated from those nations, to spirits who are from various regions of this earth, and then to spirits of other earths. The subject is continued [below].

4781.

CONCERNING OUR EARTH - WHY THE LORD WAS BORN THERE. Continuation. There was a talk concerning the Lord, why He was born in this earth and not in some other; and [it was seen] that the reason was, because, in this earth, doctrine communicated from heaven, could be propagated throughout the whole world, and remain for thousands of years; for, in this earth, from ancient times, such things have been committed to writings, and, afterward, to types, and these can be spread throughout the whole world, and also remain; for such communications and travellings exist in this earth, and not elsewhere; for, elsewhere, the inhabitants are distinguished into nations, families and houses, and do not know how to commit to writings the thing which they know, nor how to communicate with all. Besides, also, when the heavenly doctrine concerning the Lord is known in one earth, the rest are thus able to know it, when they become spirits and angels.

4782.

They called the spirits from this earth, sciences; for they correspond to sciences, not abstracted from material things but conjoined with them. Thus, in this earth, it is known, from science, that God is a man: elsewhere, not from science. The difference is like that between angels who know from perception and communication, and [those who know] from themselves.

4783.

CONTINUATION CONCERNING THE CHURCH. From these things it was evident, what that signifies which the Lord said where He speaks of the last judgment - that it is called His Coming, the consummation of the

age, when also the temple should be destroyed (Matt. 24:1-3). The angels said concerning the Coming of the Lord, that, as often as a new Church was to be raised up, the Lord Himself should come, and teach, like as when the Most Ancient and Ancient [Churches were established], concerning which see n. . . . especially when the Jewish [Church was established]: the Lord then appeared in a bush to Moses, again on Mount Sinai, and also through the prophets by whom the Word, which is from Himself was given so also, now, with those among whom a new Church is to be raised up, whom the Lord Himself teaches by the angels. Moreover, the Africans are more receptive than others in this earth, of the heavenly doctrine - which it was given to know from the spirits who are thence. These willingly receive, from the angels, the doctrine concerning the Lord. They, more than others, have it implanted in themselves that the Lord must appear altogether as a man, and that it can by no means happen otherwise. They are in the capacity of receiving not only the truths of faith, but especially its goods. They are of the celestial genius.

4784.

CONCERNING DEVILS WHO LABOR IN EVERY WAY TO INTRODUCE ADULTERIES. I was led along in a wakeful vision, and, on the way, passed through the hell of those who, in every way, and diligently, labor to pervert, invert and extinguish those things which belong to conjugal love, and to induce such things as are of adultery. They acted almost like genii; but they were subtle spirits placed in concealment; and they gave heed to all the changes of thought and affection, and continually endeavored to pervert these into lascivious adultery, by seductively persuading, and thus injecting the idea that that surpasses the conjugal state. I wondered how they were able to give heed to all the changes of thought, and lead these away from truths and goods, to pervert, then invert and extinguish them, according to the end of their design, and this continually. They afterwards entered into the spiritual life itself, which is not perceived by man - but, in vain, because this is protected by the Lord. The modes of perversion and inversion cannot be described, because they are in the spiritual sphere. They took place by means of the idea of speech, or such ideas as are not attended to by man, since many of these make one idea of speech, or one word; still less [does man attend to] the affections therein, which are the life of these, or of ideas. From this it can be evident to me, that a man who had

once perceived the delight of adultery - for to introduce this was their end - can hardly ever be removed and turned away from it; further, that never can anyone resist them unless protected by the Lord, for they act into the life proximately, and yet rather interiorly, within human thought, so that man can by no means observe it. Nor should I have been able, unless, being enlightened by the Lord, I knew how to speak and think with spirits, and so to perceive the quality of the ideas from their affections.

4785.

CONCERNING THE MORAVIAN CONGREGATION I heard spirits speaking with those who are of the Moravian Church; and they then opened, in part, the arcana of their religion. First, concerning the Lord, that they acknowledge Him as a man sent by God, in order that, by means of the passion of the cross, He might save the human race. Second, by this means also, that He should fulfill the law, and so abstain from sins. Third, hence He was acknowledged as son by the Father, and called the Son of God. Fourth, faith with them is confidence [fortroende]<sup>96</sup> in Him, not as in God, but as towards a man; hence they have something like love towards Him, though they do not love Him as God, but as man [loves] a very good man. Fifth, in the other life, they retain the same faith, and some that confidence in Him as a man; and it is then granted to some to speak with a certain angel who is sent by the Lord. With him they speak concerning salvation, but only with the object that He [the Lord] may pray the Father to receive them into Heaven; but the angel answers them, that, as man, He cannot, but as God; wherefore their request is not granted. At length, they know that the reason is because they have, about the Lord, the idea of a man, and not of God. Sixth, they also say, that, on account of obedience in the world, He has power in heaven and earth, but not over heaven and earth. Seventh, inasmuch as they do not acknowledge the Lord as God, but as man, in general conversation they call him the Lamb, and thereby understand the innocent one. Eighth, they make nothing of charity, and little of piety, but place all things in that confidence, or fortroende, which they call faith. Ninth, when told that the Lord, in the Word, says that He is one with the Father, they reply that it is understood as a friend, that [is]

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<sup>96</sup> A Swedish word, meaning trust or confidence.

through friendship, others say through love. Tenth, when it is said to them that the Lord says that He was born of the Father from eternity, and that He should return to the Father and be where He was before, to this they are unable to reply. They were then told that to be born of God from eternity, is to be God; and that, otherwise, he could not have been born of God from eternity. They were not willing to reply to this, because they thought this to be the arcanum of their arcana, which [arcanum] is to this purpose, that to be born signifies to be reborn, and from eternity [that it was] foreseen. Eleventh, their inmost dogma concerning the Lord they are not willing to publish, because thus they would be reckoned amongst Socinians, who are not to be tolerated in Christendom.

4786.

CONCERNING CERTAIN APPEARANCES, AMONG SPIRITS, RELATING TO THE SOCIETIES WITH THEM - SUCH AS HATS AND OTHER ARTICLES OF CLOTHING, AND THINGS ON THE OUTSIDE OF MAN. It is worthy of relation, that the angelic societies with a spirit, not only inflow into those things which belong to his mind and body, but also into those things which are external to the body - as, for example, those which they [the societies] specially affect, hat, wig, cap, scarf [or kerchief]; so, also, into garments everywhere. Hence it is, that, by the garments a spirit has, it can be known with which societies he is conjoined. A certain female spirit had a chest, wherein were some garments belonging to an infant, and other things pertaining to infantile innocence. This chest she concealed. When, however, it was taken away, infantile innocence perished. Hence it was evident, that infantile societies favored that. It is similar with those who have a sword, or even a staff with a transverse piece of wood, or of silver, or of gold. This also happens by means of influx from societies which are in the power of truth. That sword [appears through influx from a society] which is in the function of defense, by means of truth. If a hat, or cap, or wig, is taken away from anyone, the communication with such things as inflow from above, perishes; so that these articles of clothing are from thence. When there is a connection with anyone, this is represented by means of a band which he holds in the hand: the communication and influx of thoughts [is represented] by ropes descending, and so forth.

4787.

KERCHIEFS. LADY'S CAP. FORK. A kerchief signifies the gift of perception in external things, and a cap signifies the gift of external understanding. Women have these faculties; and if these faculties are taken from them, they lose the outward gifts [i. e., the articles of apparel mentioned], which was proved by someone taking these faculties from them, when the women lost those portions of apparel.<sup>97</sup> A fork signifies the science of sensuels, because it serves, in externals, for eating. A certain one (Ericus Benzelius), who had been in sensuels and their science, had such a fork; and, in whatever direction he stretched it out, he himself followed in an instant, and was there. This was also shown by him, experimentally. The reason that this happens, is, because he then has communication with societies which are in sensuels, and these are what attract the minds of all to themselves; for his general speech, for more than a month, is from sensuels and their science. In like manner the signification of stockings, of shoes, of trousers, of under-vests, of garments, of a man's cap and of a hat, is taken from the part of the body which they clothe.<sup>98</sup>

4788.

WHAT A MARSHY PLACE, OR SWAMP, IS. During my sleep, a certain one appeared to set something on fire, but water flowed over it. It was upon a rock, which was lower than another. Seeing this, I said that he could not burn it there because the water flowed over it, so that if he wishes to set it on fire water is emitted from somewhere at the side: it was so arranged also, in order that it could be emitted: but if he wishes to do so on the upper rock, where it was dry, [he could]. I said this, but he did not do so; he wished to set fire to the material which was under the waters. This is what it signified: to kindle a fire is to act piety, to love, and the like; the waters which overflowed are falses; the lower rock where the water was, was charity, and the upper rock, where it was not, was faith in the Lord. The person was Boneauschold. There was a marsh near by, or an altogether marshy water - a pond. He went thither once

<sup>97</sup> In the original (Swedish) the passage runs thus: "Armklede betyder perceptions gafwan in (och?) vtwartes, och hufwau bstyder vtwertes forstandz gafwan, fruntimber hafwa den, och da den tages ifran dem, mista de de vtwertas gafworna, som och bewistes med det at de som taga sadant och fruentimbren mjsta den. --See Swedenborg's "Drommar," p. 65, Appendix.

<sup>98</sup> In the original (Swedish) the passage runs thus: "Likaledes strumpor, skor, boxor, lifestycke, klutar (? klader) mossa, hsatt, signification tages af det som det beklader" -See, as before, Swedenborg's "Drommar," p. 65, Appendix.

and returned; but afterwards he went thither and was immersed, and could not be raised up. Nevertheless, I and another sought to discover in what way he might be raised out, but none was discovered: there appeared a sort of bubbling as if he might emerge, but he did not. He afterwards appeared to be immersed deeper and deeper.

4789.

When I awaked, it was then granted me to know that it was Boneauschold, and that the marshy pond was his nature, which he acquired to himself in the world. It was also shown, by a spiritual idea, of what quality that nature was. It was such that he thought about men only in reference to his advantage, and not in reference to their merit, or superiority of life above others; but, in his mind, he frequently preferred and praised him from whom he received, or might be able to receive, gain, and slandered him from whom he did not, or could not, get gain. Such was his mind and nature. Hence he was quite silly, believing that the world was everything. This is the marshy place in the other life.

4790.

He was afterwards explored, and very many things he had done which were nefarious, detected; but he heard and was not ashamed. He was examined, and he had not any notion of eternal or spiritual life. Thus this was suffocated by means of the world.

4791.

CONCERNING THOSE WHO ARE FROM THE MORAVIAN CHURCH. These, as was said above, appeared as before, a very little to the right in the plane of the sole of the foot. They live together, but were tempted by a devil; and, at first, they resisted. But, afterwards, they succumbed, and joined with him in persecuting me: when engaged in the reading and study of the Word; and then, being of such a character, they were divided. Some of them were brought under the sole of the foot, and then were introduced into a long chamber at the right. They were explored as to what faith they were in; and it was discovered that they do not acknowledge the Lord as God, but as a man, and so worship Him, and that they love Him because He saves them in preference to others; for they believe that no others can be saved except those who have faith and love Him: thus, that all the rest in the universe, whom they call dead, are

condemned. They carry this notion with them in the other life. They also believe that good work, and a life of good in general, effect nothing, but only faith in the truth, and love to the Lord as a man. Therefore, they also separate good from truth: further, too, they believe that the Word of the Old Testament is abrogated, and also explain away all those places in the New Testament where good works are treated of; for they believe that no one can do a good work, unless he believes he merits thereby. Moreover, they believe that when they love the Lord as a man, they can do whatever they please, even deceive others outside their congregation, commit whoredom although they are married, and similar things; for they believe that this does not damn, because they are in the Lord.

4792.

But they were told that they are in the falsity that the Lord is a mere man, when yet He is God; and that to love the Lord, if they are not in the good of life according to the precept of faith, is most perilous, because the Lord is the Holy Itself; and that it is not possible for those who are of filthy and profane life, to receive the holy; for that which receives the Lord, is the Divine Itself, or the holy of the Lord in man, thus good from the Lord; and that the Lord cannot be conjoined with man, nor be received by man, otherwise, than in that of His own, which is received by the man. But they were not at all of this opinion, saying that all things in them are holy from the Lord, even evils of life; consequently, that these are not heeded. And they were also told that the Lord does not inflow into the truths of faith, except by means of good, thus, not into the intellectual faculty, except through the will. Inasmuch as they assert themselves to have the sensation [of the Lord's influx], they were told that that sensation is not the perception of truth, but the sensation of the confirmation of their doctrine, and that it comes from the influx of those who have been in that doctrine in the world. For they possess, above others, the characteristic that they wish to make proselytes, for the reason that they believe themselves alone to be happy; hence those spirits have such a desire and influx - whence is the sensation. As, also, with Quakers are Quaker spirits, and with enthusiasts, enthusiastic spirits. Like are adjoined to like.

4793.



Moreover, they are in a certain kind of hatred against those who think differently, especially against those who make out the Lord to be God, and this because these do something from the good of charity or of works, in general. They do good to each other, in turn; but this is from friendship, which counterfeits charity; and they are also opposed to the Word of the Old Testament: in general, are opposed to the internal sense [of the Word]. Thus, also, they no longer love the Lord, but begin now to persecute Him; for, in secret, they make one with the devil; but in what sort and to what extent, I do not as yet know. Hence, from them, infamous things begin to appear.

4794.

There was also an infamous thing from them which was detected: to wit, there was a certain spirit with me, who was in good; and he was adjoined to me. He was twice called forth by them, in secret; and they did the most infamous things to him, one after another, in the way of corrupting him. They supposed it was that spirit [they had worked on], but it was others who were with him in externals - who were, also, afterwards pointed out. From the fact of their perpetrating abominations, it is given to know how they believe in the truths and goods of the Word, to wit, that they pervert these things more than others do; for this is exhibited, in the other life, by things like adulterations. Moreover, they also seek opportunities of injuring stealthily, in heinous ways.

4795.

From custom and life in the world, they have the characteristic, that they conceal the arcana of their faith from others, and speak about them to each other; for they fear lest they should be styled Socinians, and so be excluded from those others who acknowledge the Divinity of the Lord, and for other reasons. Hence, also, they converse with, and impress on, each other; that they alone are the saved, and that all others are condemned. They do not speak about their arcana to others. Hence it is, that those of them who are evil are interiorly evil, and think in an interiorly evil manner respecting others, and, also, do evil to them in secret.

4796.

That there is interior friendship amongst them, is because they think much concerning their salvation, and that they are saved, and not others; hence they have such friendship. When they speak together, with closed doors, they then talk about such things; and they said, when they were heard speaking together in a closed apartment that they are certainly in the truth, because they have the sensation [of it], which others have not, and that angels speak with many [of their number]: so they imagine; but they who speak with them are spirits of the same faith with themselves, who are in a similar persuasion.

4797.

CONTINUATION CONCERNING THE MORAVIAN CHURCH, AND CONCERNING MERCY. The same believed that they are saved from mercy, but only they; and that to be saved from mercy is to be received into heaven, no matter what their quality as to life, be they only in such a faith and sensation as they had. But they were told that the mercy of the Lord is over man from infancy; also, that the Lord constantly operates and regenerates from mercy; and that they who have not received mercy in the world cannot receive it in the other life. It is received by means of charity; and they were also told that faith in this truth can indeed be given in the other life, but that this occurs in an extraordinary manner, therefore, not according to order. In order that this - and, at the same time, that no one could be saved from mercy unless they had received it by means of a life of good in the world - might be manifest, the same ones, who at first denied this, were sent, in an extraordinary way, towards those who felt aright concerning mercy and reception into heaven; and they were then held, directed towards the right, afar, and certain spirits were brought above the head, that thus they might be kept in that state of faith, or light; and they then said, in a clear and living voice, that they perceive and see most manifestly that the matter is so; and this they did, frequently, and for a long time. Also, a certain great devil was brought thither, and he also saw it clearly. But when let back into their former state, which was the state of their life, they then perceived it no longer. The contrary, however, was thence apparent, namely, that they cannot be raised up into heaven, out of mercy, and without regard to how they have lived; for no one can be kept to eternity in an extraordinary state; but he is led from good, by the Lord, and is then led in the ordinary and general way.

4798.

It is among their arcana, that even crimes committed by them are forgiven, and this more completely than [with those] who do not sin, and wish to merit thereby. Wherefore, they do not restrain themselves from crimes, but [practice] them against those who are outside their congregation, on whom they do not fear to inflict harm by violence, or by cunning, because they consider them as dead and infernal. They also believe that none enter heaven but themselves, and that they and no others are endowed therewith by His Father. They infested me a whole night, placing [before me] women, and the foulest parts of women, as if to eat, which signified, that, by exceedingly atrocious things, they thought they worshipped the Lord as God, or His Human as Divine.

4799.

It was all of them in unison who acted thus. Wherefore, they were also removed to the right, in the plane of the sole of the foot, very far off. They were told that the Lord cannot dwell, by love, with those who are in a life of evil, because He is most holy. He cannot be with those who are profane as to the ends of their life; wherefore, they are kept in the state of loving the Lord, as a man, like one of themselves, who was infirm in similar manner; so that they have no faith in the Lord, and, consequently, no love.

4800.

Their way is to act in secret, and not to divulge their dogmas to others; for they know that they could not then remain with them, because they would be rejected as Socinians; and [they know] that according to these [dogmas]; it would be allowable to commit evils and crimes, and that thus [i.e. by keeping their dogmas secret] evils would be forgiven them, provided they do not separate themselves from the congregation.

## 4801-4850

4801.

Their friendship is interior, because they think, concerning eternal salvation or heaven, that they shall have them, but not others.

4802.

When they hear about the life of good, they say [it is to] place virtue before faith; but they are informed that it [i.e. the life of good] is not civil and moral good, but spiritual good, which is charity, with which faith is conjoined. Civil and moral good is an effect, and it also follows, because it belongs to the external man.

4803.

They were reduced into a certain state of their life, when many of them together killed a man who disclosed their arcana, and said that they believe the Lord to have been a man like themselves, and a sinner like them, and that He did not speak as sanely as they do, but that He was accepted by the Father, as a Redeemer, out of mercy, because He went to the Cross of His own accord. They afterwards sent to their preacher, and disclosed that deed to him, and he did not disapprove, but yet they feared the civil laws. They also committed this deed deliberately; for he was amongst them, and was, at first, accused by them. Then they went away together and deliberated. At length, they determined that they would kill him, which also they did. That same one whom they then also endeavored to kill, at first lay as if killed; but he arose and spoke with them about that matter. They all still think, so I perceive, that it was allowable for them. [They think this] not from themselves, but from a perception which was as if it were from the Lord. They confirmed themselves, by the example of the apostles, that he who deceived them should die. But he was not killed by them; they fractured his head, and afterwards cast him down on the earth unseen. They also confirmed themselves in the belief that they acted rightly. A certain one said that he belonged to the kings, who carry on war.

4804.

That, in like manner, they believe that they cannot do good, and that the good of life contributes nothing towards eternal life, and that all good is meritorious, is because they are not able to do good from the Lord, but from themselves; inasmuch as they believe concerning the Lord in the way shown above; and, also, because they believe that they alone are saved, and all the rest condemned, and so make faith meritorious: further, because God the Father has granted [salvation] to those only who have faith in Him; therefore, that salvation does not take place by the good of life, but by faith. When such do good, it is not good.

4805.

The quality of their state as to truth appeared by means of a spiritual idea. It was obscure, as if there were a covering wherewith it was covered over. But, because one induced, by art, the appearance of some light above, therefore, the covering was opened, and then the state was diabolical, for the worst hell inflowed: he, also [who employed the art], was in a deplorable state.

4806.

There were disclosed still more misdeeds, which they perpetrated out of an execrable zeal for their religion. There was a certain one, who said that he had heard, above his roof, a voice from an angel, that they should worship God the Father, and God the Son, and the Holy Spirit. He related this to certain of his brethren, who were six in number; but these said that that voice did not come from the Lord, because they believe that the Lord ought to be called the Son of God, and Lamb of God, but not God the Son; thus, not God. They asked him what was his belief; he said that he believes in God the Son. When he said this, they consulted together and determined that they would kill him; but he was frightened, and got himself out, by force, through the door. But still he afterwards died by poison, [administered] by them. He fled forth through the door, because a trembling seized all their bodies, which terrified them.

4807.

After some time, when they spoke concerning that matter, a certain one said a trembling had seized them, and that this was from the Lord, to

prevent them killing the man. This excited them to anger anew; and they deliberated, concerning him, whether they should kill him on that account, and they also determined on that. The reason was, because he also said that [the former one] ought not to be slain; but when he, at length, professed that he himself was also willing to slay him, he was then let go; and so, he broke away, and afterwards cried out to them, that they are of such a character that he no longer wished to be with them. They plotted against his life, also.

4808.

They, likewise, determined, afterwards, to kill another. When he discovered this, he got up on a bench, and cried out, demanding whether they wished to kill him, like the other two. There was, at that time, a gathering of many, up to a hundred, and they also determined to kill him. First, one struck his head with a staff; and they afterwards treated him miserably. He then, the next moment, fled from them. They are of such a character, that, if all do not unanimously agree, they are disposed to kill him who thinks differently from them; and this from execrable zeal for their own religious sentiments. Those six have twice committed that crime. They were called forth from hell and shown to the rest, and cast thither again.

4809.

They were told that the truth of faith, and evil of life, do not accord; but they wholly denied this, saying that they are still alive, and since alive, evil is not evil in their case. It was replied that, in this, they are insane; and that they cannot have the truth of faith - as, for example, for the reason that they approve evil of life. They also did evil to others - for which, also, they were punished. It was also told them, that those who are in evils of life, worship wicked spirits who feign themselves to be Christ, in which case many are, in the other [life]. Some dwell deep under the soles, and also appear afar off, to the right, in the plane of the hair.

4810.

When they speak with others concerning the Lord, they do not say that the Lord is the only God, but that the Father is God, and the Lord His Son; thus they avoid calling the Lord God, and also conceal what they

believe: otherwise, they would be counted amongst the Socinians; therefore, also, they so often say the Lamb of God.

4811.

CONCERNING DR. NORDBERG There appeared, at the left side, a great serpent, of nearly a green color; and it seemed to take hold of a certain spirit there, by the garment, and brought him around to the right. I wonder what it wanted. Extricated from him, it took hold of another by the garment and wound itself around, in this way, and wandered about, and behaved similarly to others. It was then perceived [that] this appearance was from his nature; because, by means of sensuels and their fallacies, he thus treated others, and this out of craftiness. Such ones appear thus to others, not to themselves. The outside garments, which he took hold of, are sensuels and their fallacies. Afterwards, he was heard to speak with them, but briefly. He inquired in whom they believe; they said in God the Father, Son and Holy Spirit. For this, he bit certain of them. Certain he artfully left, passing over them. Afterwards, he was detected, and appeared [in his proper person]; and it was shouted out that it was Dr. Nordberg. He appeared, as it were bony as to the head, and snowy as to the body and hands; and, thus, he was led around, and seen before the eyes of the spirits; and they constantly shouted out that it was he. He folded his palms, and said that he has sinned; but it was said by those standing near, that they saw what he then designed, and that what they saw and felt was an imposition; and he was then borne up towards heaven and carried round, and it was shown to the angels of what character he was and who he was; and he confessed, in a clear voice, that he did not believe either in the Father, Son, or Holy Spirit, although he has preached, and that he has treated the Holy Scripture altogether contumeliously; and he was not content with that, but he also wished to persuade others, tempting, amongst many, some priests - so little was he afraid for the thing to be divulged. He was then cast thence into a deep hell. He possessed strong persuasive power, so that he could almost blind spirits when he questioned them, so that some could hardly reply. It was said that, on that account, in his last years, he did not wish to preach. At length, he was cast down. He spoke scandalously to some, about the Holy Scripture, and about faith, and about God, and this with persuasion.

4812.

It was afterwards said to those resent, that they may see of what quality are the men of the church, and the priests themselves at this day, even those whom none believe to be of such a character; for nearly all do not believe otherwise than that he [i. e. Dr. Nordberg] was a true priest, because he was also learned.

4813.

CONTINUATION CONCERNING THE MORAVIANS. There appeared to me, in a dream, two, who were, as it were, acquaintances, because I was in the idea of two who were not honest whom I knew in the world. They invited me into a chamber, where they spoke amicably; and they afterward declared themselves robbers, and demanded that I should give them one hundred ducats. Another seized me, and wished to use violence; but he did not prevail, and I got out of doors. He followed me, shouting robber, so that I might be apprehended, and he thus be left at liberty. He then threw dust into my bosom, and I awoke. There appeared very many gleaming flames above the table, as if from the spittle of those there. This signified their cupidity of truth - which they have, and which they infuse into others.

4814.

Again, in a dream, I seemed to be in their sacred assembly; but they wished to tear me in pieces, and urged me, in various ways, to depart. When I went away, then two accompanied me, and spoke kindly; and, at length, they led me down to a place, where I was brought in; and then came two hundred of them, and declared me guilty of death, because I frequented their sacred assembly, and because their arcana were thus discovered: and I awoke. They continued with me, inquiring where I was, and killing another, and this by all unanimously striking him. Then it was said, that they did thus to anyone; and they also ill-treated, afterwards, one of their number who said he had done evil.

4815.

By such crimes, the rest in that congregation are terrified, and do not open their mouth to speak a word against their persuasive heresy. It was noticed that they are interiorly cruel, and that they listen with great



attention to the opinion of another; if it differs from theirs, they harbor the intention of killing him. They say, amongst themselves, that this is lawful and good, because against the dead, who are infernal, - just as it was allowed the Jews to treat the nations. Nor does anyone do a benefit to another: if so, then at once he is made an enemy; but they as it were beg that he would give. Such deadly vengeance do they cherish against all who do good; nor do they speak ill against evil-doers. They believe all who admit their persuasive heresy to be living and saved, and thus received into heaven, and no others.

4816.

Where the Lord spoke concerning love, and doing good, as that he who hears and does not is foolish, and he who hears and does is prudent, and the like in other places, they said that then the Lord spoke insanely, being in evil like themselves, but that he was accepted by the Father, for them, out of mercy. In a word, in [that] Church they are wholly insane. They pretended they are Lutherans, in virtue of the fact that they do not publish their arcana but only say that they believe in the Lord, that they believe themselves to be saved by faith alone, that they reject all merit, and that they are saved from mercy, even the evil, if only they have faith. From these things, the Lutherans are persuaded that they are [in] similar truths with themselves, but behind the ears is hidden a serpent. They do not call the goods of charity, or good works, the fruit of faith; but they say the fruit of faith is salvation, no matter how man lives.

4817.

THAT THE LORD CAN BE HONORED AND ACKNOWLEDGED BY THE WORST DEVILS, IF POWER IS PROMISED THEM. ALSO A CONTINUATION CONCERNING THE MORAVIANS. There was a conversation concerning their love to the Lord, as only a man, and that they are therefore associated in a more intimate friendship. It was said that they loved the Lord because they believed themselves alone to be saved, and to reign in heaven over all, and thus that self-love conjoins them, so deeply inrooted is it from their religious persuasion, because they speak with each other, and ponder within themselves, concerning it. It was said that the worst devil may be able to acknowledge and honor the Lord, if his thought is kept in the idea that he would be made, by the Lord, greatest of all. Therefore, a very bad devil was taken by the angels,

and inflated with such arrogance. Then he, speaking from arrogance and self-love, said that he would lead them to the Lord to honor Him; and [he said] this confidently, when yet he was the most inveterate enemy of the Lord, as he had shown, in act, by many things. Hence, it was evident that the love and honor of the Lord with the Moravians was from self-love, and, so, from arrogance and super-eminence over all others.

4818.

THAT TO HIMSELF A SPIRIT MAY APPEAR PRESENT WHERE ANOTHER IS. It was shown how thoughts conjoin, and that the thought of one inflowing into another, produces [the former's] presence where the latter is; yea, that it is [the former spirit] himself. This was shown by many examples: one, who was very remote in place, seemed to himself by influx of thought into others, present where they were, thus at a considerable distance [from where he was]; when, yet, he was really very remote from them.

4819.

THE CELESTIALS: AND CONCERNING THE INSPIRATION OF THE WORD. It was granted to chat in a certain manner with celestials; and it was observed that each thing which I did, and this when I was not thinking - as, for instance, when I moved a hand, or a finger, moved them towards the breast, face, or eyes - conveyed speech to them; because each of these things was from the will, and hence from affection. They said that they perceive whether anyone is about to come to me on that day, but this by an inexpressible idea; which I was able also to conclude from the fact that some have a knowledge of such things within themselves. This inexpressible idea is called an arcanum. Some perceive as regards fortunate and unfortunate matters, as if it were foretold. From these things it is clearly apparent, that the Lord rules each and every event, and that He sees and foresees each and every event, with man, even to the minutest details.

4820.

While I wrote, and was in a certain intermediate celestial perception, it was then perceived, and said, that each and every word and syllable, with their little twirls, were perceived by the celestials, and, as it were, spoke to them. This comes to pass from the affection, in which man then is,

being communicated to the hand, or in the hand; for the hand, being power, is the man himself thence it was evident in what manner the Word was inspired - that it is as to the minutest jot and point. Hence it is, that, in writing, the hand was circumstanced according to the affection of the mind and the obscurity in me.

4821.

THAT THE SUPPLICATIONS OF THE GOOD ARE HEARD IN HEAVEN AS LOUD CRIES, AND THOSE OF THE EVIL IN HELL. It happened, once on a time, when I spoke with a certain spirit and wished to signify it merely by the affection of love, that he said he hears me speaking many things; but I said that I have not thought or uttered a word, or had any idea. He said that I spoke many things concerning that matter, and that he heard this expressed sonorously with words. Afterwards, when I put my hand to the temples for the purpose of chafing them, it was said from heaven, that that also was heard in heaven as speech, according to every affection that was at that time in me; and this was, after that, repeated in another manner, and confirmed. The reason was, because, in the third heaven, they think and speak by means of ideas, or ideas made words, or by the forms of ideas flowing down into words; because, also, in the third heaven, they speak by means of affections, in an expressible manner, and this sonorously. I was thence instructed that all the affections of a good man are heard in heaven, and, if they are ardent, as loud cries. This was also attested by the fact, which was told me, that tacit thought, when from good and truth, is better heard in heaven as sonorous speech, than thought speaking aloud.

4822.

It is the reverse as regards the affections of the evil and the false: these are not heard in heaven but in hell, and, as loud cries when they are ardent; and they are not heard in heaven, save as they penetrate to the good, and afflict or oppress them; then are they heard by those in heaven, who immediately render assistance, and thus evil is thence repressed. That the matter is so, comes from the circumstance that good thought and affection is received by all in heaven, and so diffuses itself round about; for there is a perpetual communication of such things in heaven. Hence it is that they are heard as loud cried. The reverse holds in hell. There, thoughts and affections of evil and the false are received, like

water by sponges, and diffused around. Hence the loud cries there, when the hells are in order, and opposed to heaven; and hence the diffusion of such things there.

4823.

CONCERNING MEMORY. I have heard very many things which were disclosed in the other life, and, on one occasion, with Charles XII, what he had done on each day, and his business for about thirty-five days, and this in order, and then also for several weeks - and there was not any mistake. In like manner with others, their deeds and crimes were recounted, and they also confessed them; and it was proved that they bring with them, into the other life, whatever they have thought, willed, spoken, done, heard and seen, in the whole course of their life.

4824.

CONCERNING THE EPISTLES OF PAUL. That the Epistles of Paul have not an internal sense is known in the other life; but it is permitted that they may be in the Church, lest those who are of the Church should work evil to the Word of the Lord, in which is the internal sense. For if man lives ill, and yet believes in the holy Word, then he works evil to heaven; therefore the Epistles of Paul are permitted, and therefore Paul was not permitted to take one parable, not even a doctrine, from the Lord, and to expound and unfold it; but he took all things from himself. The Church, indeed, explains the Word of the Lord, but by means of the Epistles of Paul; for which reason also it everywhere departs from the good of charity, and accepts the truth of faith; which, however, the Lord has taught, but in such wise that the good of charity should be the all.

4825.

CONCERNING EXTERNAL SENSUAL LIGHT [lumen]; AND CONCERNING THE CHIN. There were two, who were, at the time, established in a post of dignity (De la Garde <sup>99</sup> and Cedercreutz). These spoke together. They were in the region of the sole; and there was communicated to me the light [lumen] of their understanding, which vibrated before the eyes like. . . , and took away all light [lumen], or all

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<sup>99</sup> Dr. Kahl suggests (Narratiunculoe, P. 17), that this may be intended for De la Gardie, and that a certain Magnus de la Gardie may be meant.

understanding of things in an interior manner, so that I could apprehend nothing, that is, not any connection of things, not even in moral life, scarcely anything in civil life, and nothing at all in spiritual. This was also confirmed by various things. This lasted for the space of two hours, and took away, as was said, the faculty of thinking, there being left only a mode of thinking, that [the faculty] might not perish as it does with beasts. It was external sensual light [lumen]. Such was their light [lumen], because they cared for nothing else but corporeals and the corporeal things of life, only for eating, drinking, amusing themselves, speaking of such things, and especially because they loved themselves more than others; and it was said, by angels, that the men of this day are for the most part of such a character: wherefore, they dwell in gloom, where there is hardly anything of light [lumen], and become corporeal. These two inflowed, in my case, into the chin, and this, manifestly. Hence it was evident, that the thoughts of such inflow into that part of the face, which is hardly the face but below the face, where the beard is.

4826.

CONCERNING HEAVEN. There was a certain one (Cederstedt) who was said to be dead, and this was mentioned; and then spirits came thither to see whether such a thing could have been; but he also appeared as dead, his face livid like that of a corpse; but he came to himself after an hour, and related that he has been in the inmost heaven and what things he had then seen - that they had been indescribable. He was in a stupor while he was relating; for he was scarcely able to express anything, as to the magnificence and sublimity of each and every thing he was mentioning. He said that there was there the art itself of all things. He was afterwards suffered to fall into another state as to externals; and then he was raised into the second heaven, whence he spoke with me, saying that there, also, there were magnificent things, and also paradises, but yet not such things [as he had seen in the third heaven].

4827.

CONCERNING THOSE WHO ARE MAGICIANS IN THE OTHER LIFE, BY REASON OF EVIL PRACTICES IN THE WORLD. (MAUL.) A certain Englishman (Maul) had, in the world, cheated his associates, and fraudulently taken away their property. These frauds were turned into magic. First, he was able to take away the cap [from some spirits] and to

put it on others, yea, many and various kinds; and, according to the various sorts put on, were produced the perceptions and credulities of those on whom they were put; for a cap signifies such things. Second, he was also able to give drink from various vessels, and to thus bring it to pass that they understood a thing just as he declared it; for to [give to] drink, is to instruct and persuade. Third, he is not allowed to touch others with a hand, or the fingers; for in this way he almost destroyed them - which he derived from the fact that it corresponded to his life in the world. He had, there, fraudulently taken away from his associates their property, and impoverished them, by inserting in his account false and large amounts.

4828.

DRAGON-FLIES. Those who make use of such things in the other life, draw a thread out of magical circles, and so direct threads towards the head of another; and then they fascinate them, and bring them whither they will. They are women, many of whom were observed; and I was instructed that they are such as, in the world, ran about to friends and acquaintances everywhere, and spoke of others, and produced a marked impression, and so bent the minds of their interlocutors whithersoever they wished. Such a nature appears, in the world of spirits, under that aspect.

4829.

HOW THE CASE WOULD BE IF THE LORD HAD NOT COME INTO THE WORLD. There was a certain one who thought that all things flow according to Divine Order; and, from that thought he came to the conclusion that all things would still have flowed according to order, if the Lord had not put on the human; thus, that they who are now saved would still have been saved; and, because he did not think interiorly concerning that matter, therefore the angels, under whose auspices they were who are led by the Lord, removed themselves a little, and, so there was no influx from the Lord to him; but he was then in the like order in which he would have been if not guarded by the Lord and led by means of the angels. He then began to rave altogether like a madman, with a sword in his hand, thrusting, and thus raging wildly. Likewise did some others who were in his company. After these furious outbursts, they fell down as dead; and, when revived, they again raved in a similar way.

Thereby was shown of what sort would have been the state of affairs, if the Lord did not guard them all by His Divine Human. In other respects, that man was among those who were able to reflect on matters exceedingly well, but only exteriorly, inasmuch as he possesses somewhat of self-love, which intercepts the influx of interior thought. It was Peter Schonstrom.

4830.

THAT GARMENTS ARE PUBLIC TRUTHS, DOMESTIC ECONOMY AND THE LIKE: THEY ALSO RELATE TO CIVIL LAWS. There was a certain one, known to me in the world (Harald Wallerius <sup>100</sup>), who then studied to amass riches, by perversions or applications of the laws to what was [not] just; and this he had done for a long time. Retaining the same wickedness in the other life, he sat with many in a corner; and they unwittingly projected subjects to me, and plotted many things in secret, and also labored to captivate the mind through lascivious loves. He was detected; and when he was dragged away thence to the punishment of his wickedness, he continually changed his garments, and put on now women's, now girls', now men's and many others', and also made himself a subtle spirit, and so cheated them before their eyes. This lasted for an hour, and they could not take him away; but, still, he was taken away afterwards. Thereby it was manifested that garments were public truths, and women's, appearances of justice, etc.

4831.

CONCERNING MOHAMMEDANS AND SCRIVERIUS. I was conducted to the region where the Mohammedans are, which is towards the right, in the plane of the right sole; and when brought there, and kept in the idea concerning the Lord that the Father is in Him, and the Holy Spirit from Him, thus that He is the only God - then all those who were there, were in the same idea, and fully acknowledged it: this occurred throughout the whole tract. There was then with me, from the Christian world, Scriverius, into whom inflowed the faith of the Christians present. But still it was perceived that he could not be brought to acknowledge it. From him, also, the Mohammedans were aware of what quality

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<sup>100</sup> Or Valerius (see Dr. Tafel's Documents, p. 676).

Christians are, and, indeed, those amongst them who are better than others.

4832.

CONCERNING AN EARTH OUTSIDE OF THE SOLAR WORLD  
AMONG THE LESSER EARTHS, AND CONCERNING THE LORD  
THERE. (See five or six pages below: CONTINUATION CONCERNING  
THE DIVINE HUMAN OF THE LORD [4844-4847.]) (I was elevated  
from a place where I was, for many hours, about ten, continuously; and it  
was granted me to observe the elevation and removal from the former  
place, by steps, and until at length they did not appear. I was in a wakeful  
state, and, throughout that time, spoke about that matter with the spirits  
who were near me. A certain one from this earth was adjoined to me,  
who, when alive, had been a celebrated preacher, and also a very pathetic  
writer. The spirits, from an idea of him derived from such things as I  
have heard and clearly perceived about him, supposed him to be a  
Christian in heart even beyond others; for, in the world, one is judged  
from his preachings and writings and not from his life, and if from the  
life, they excuse blemishes when they are in such an idea; for the idea, or  
notion, about anyone, draws all things to its side.) (When, at last, after  
ten hours, I was elevated, and perceived that I was outside the world of  
our sun, I also perceived, from the region of the elevation, that I was in a  
starry world towards the meridional region:) (then there spoke with me  
certain [spirits] from some earth there. They said that at times there  
come certain ones to them from other parts. The way was also pointed  
out by which they came; it was to the left; and I observed that they were  
from our earth. They said about those, that certain of the visitors disturb  
them by saying that they believe in three persons and one God, and, also,  
that they have the idea of three Gods although they say one with the  
mouth; for, when they represent persons by means of the ideas of  
thought, as happens in the other life, there appear three persons, like  
men, and then they make these, by agreement, to be like one, by means  
of something appearing, as it were, continuous, and say that the three  
are thus one. And the three, thus united, they call one God, but not one  
Divine; from which things [those spirits] perceive what sort of idea,  
concerning the one God, those have who are from our earth. The  
preacher who was with me (Scriverius), when he also was in the idea of  
such a thought, represented three Gods as one in a similar manner; but



when he was not in the idea of thought, but only in speech, such as he had been in, in the world, he then said that God is invisible; and, when he said this, he thought of the Father alone, and not of the Lord, and then no other idea resulted from thence, than, as it were, an invisible universe, and thus the quality of nature in her first principles. He was also then examined as to whether he has believed in this way; and it was found that such has been his interior faith, thus, that, inwardly, God has been to him the inmost of nature, but outwardly only names, to wit, God the Father, Son and Holy Spirit. It was then also found, that, inwardly in himself, he has made nature God, and that still he has had concerning the Holy Spirit the idea of an angel, and concerning it the idea of a visible God, for the reason, as was discovered, that, in the world, he has so often thought, concerning himself, that he spoke from the Holy Spirit; and when [these notions] were examined as to interiors from the idea, it was seen that he understood himself rather than any angel, because he had inwardly believed that he spoke from himself and had life in himself, not [life] inflowing from the Lord.) The spirits of that earth said that spirits of such a sort come to them, and disturb them as regards their thought and faith (concerning God, whom they know and perceive to be a man, and this not only from interior perception but also from the fact that He always appears to them as a man; and that they now acknowledge Him as Creator of the universe, which also they clearly know; and that they cannot at all perceive God otherwise than in a human form; and, if they should think according to the opinion of their guests, namely, of an invisible God, that they could think altogether nothing about God. They complained of those who thus disturb them, and prayed to the Lord for succor, which they also know they shall receive. It was granted me to tell them that the men of our earth are such, because their thought is material; and that, yet, they know that the ancients in this earth worshipped God in like manner under a human form, and called Him Jehovah, the Creator of the universe, for instance, Abraham, Gideon, Joshua, and several others; further, that the Lord Himself taught them that there is but one God, and that Himself was that God; that He was one with the Father; that the Father was in Him and He in the Father; and that the Holy Spirit, which is called the Spirit of Truth, because it is the Divine Truth proceeding from the Lord, does not speak from itself, but from the Lord Himself; and that the Father, Son, and Holy Spirit are only names whereby, in the Word, is expressed the Divine Itself, the

Divine Human and the Divine Proceeding; and that this was so said, for the reason that they might acknowledge the Lord as the only God; in a word, the ideas of the spirits of our earth are material, and disturb the ideas of spirits from that earth.) <sup>101</sup> (It was afterwards granted me to speak with spirits from that earth. They related, that, when leave is given them, they appear to men of their own earth, and walk amongst them, and speak with them as men, which happens by their being let into the thought that they are still men in the earth, and the interior sight of the inhabitants being opened; and they said that the inhabitants do not know other than that they are men, and that they then first know them [not] to be men, when they are suddenly removed from their eyes, and disappear. It was similar in this earth, in ancient times, for instance, that angels appeared to Abraham, and also to Lot, also to all the inhabitants of Sodom at that time, and likewise to others in a similar manner, who, at the beginning, knew no other than that they were men; as, also, he who appeared to Manoah and his wife, and also to Joshua. (Let these things be cited from the Word.) The Preacher who was with me was wholly in the negative as to other earths than our earth existing, because he had contended against others, that this could not be, because the Lord was born here. Because he was in such a negative opinion, he was brought into a state similar to that in which the spirits of that earth are when they appear to the inhabitants, and so was let go into that very earth, that he might not only see the earth but also speak with the inhabitants there. When this was done, a communication of him with me was granted thence, so that I might then, in like manner, see the inhabitants, and also, in part, some of the things on that earth.) Thus it was granted me to see, that, in that earth, were four races of men (who were successively seen, and distinguished. He first spoke [with] those who were clothed; afterwards, with those there who were naked; then, with those who appear naked, but still as if with an inflamed body; and, again, with those who had a black body.) (((When he was with those who were clothed, there appeared a woman with quite a beautiful face, with becoming dress, and a tunic hanging tastefully on her back - the arms, also, were covered by the same garment. Her head was crowned with a chaplet, entwined in the form of a garland which was also adorned with

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<sup>101</sup> At this place there occurs, in the original MS., the marginal note, "See what is said concerning the Lord, below, where the paper is folded" directing attention, no doubt, to the numbers mentioned in the heading to the present article, viz., 4844-4847.

beautiful flowers. He was exceedingly delighted at the sight of that virgin, and spoke with her, and also took hold of her hand; but, inasmuch as she was then aware that he was a spirit not from her earth because dressed differently, she snatched herself away from him. Then, at the right, appeared to him many others of the female sex, who fed sheep and lambs, which they then conducted to their drinking-place, which they had made by leading a little channel from some lake. These were similarly dressed, having in their hands shepherds' crooks, by means of which they led the sheep and lambs to their drink. They said that they [the sheep] go to that place which they indicate with their crooks. The sheep seen were large, with broad and long fleecy tails. The people's faces, also, were seen by me at closer quarters: they were full and fair. But the men are, as to the face, of a flesh-color, as in our earth; but the lower part of the face, instead of having a beard, was black, and the nose more inclining to snow-white than [to flesh-color]. Then, also, their habitations were seen: they were poor houses))), (rather huts than houses. . . They were rounded above, and extended lengthwise, having a door on both sides, and within, on both sides, they were divided into chambers, 5, 6, 7, according to the number of their family. They said that these are constructed from the soil there, and also from thick grassy sods, and the windows of grassy fibers interwoven, formed so that the light may be able to pass through, thus interwoven in various ways; also, that they could be opened and closed.) [There are] huts. <sup>102</sup> (((Afterwards the same preacher was brought farther; which, however, happened against his will, because he was delighted with that virgin, as appeared from the fact that somewhat of a shadow from him still remained in that place. He then came to those who were naked. They were there seen two and two, or in pairs, walking about. The pairs were husband and wife. None were seen who were not associated in twos.))) (They were girt about the loins with a covering; also with some covering [around the head]. There appeared there houses, or huts, of similar structure; and their fields also appeared, which were a plain of snowy-white: they said that there are grains there, which they eat and prepare in various ways. It was perceived that [they are prepared] similarly to the grain amongst the Chinese; and that such seeds are to them for bread: this they showed, and it was small, like square bits of bread. It was shown, besides, that

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<sup>102</sup> After no. 5248 there is a diagram of these huts.

they had herbs and flowers of various kind. Then also trees and shrubs, whereon were berries from which they prepared wine. Also, large fruits were seen, which were like pomegranates.) ((That they were thus distinct, namely, the clothed from the naked, was because they are of wholly different genius; for they who are clothed were of such a genius as the spiritual [angels] in heaven, and those who were naked, such as the celestial [angels] in heaven, concerning whom see places cited, no. [?]. When the preacher was with the naked, he was then brought into the state in which he was in the world; and, then, he wished to teach them. It was asked what)) (he wished to say. He said that he wished to preach the Lord crucified. But they said that they know of no such thing, and that neither did they wish to hear of such a thing, because they only knew a living Lord. They said that he also wished to teach about the living Lord. They also said, that, when he spoke, his speech was of such a nature that they discerned that he speaks for the sake of reputation and profit, inasmuch as there was nothing heavenly in the speech, but only earthly, which was harsh; and thus, that he could not teach them; for they do not attend to words in so far as they are from the mouth, but in so far as they are from the heart, in which aspect there was nothing angelic [in what he said]. Wherefore, he was silent; for, whilst alive in the world, he had been exceedingly pathetic, so that he was able to excite his hearers to piety; but that pathetic power was acquired by art, and from love of the world, as the inhabitants there discerned. Spirits from that earth, by whose means they perceived such things, were then with them; for spirits do not regard externals, but only internals in externals. They called his speech materialistic. See below.) (Afterwards he came to those who had an inflamed body, who so appeared from lobes of the world and luxury in living. These were naked also; but he at once proceeded to the last ones, who were black, some of them being clothed and some naked.) (I was instructed by the inhabitants of that earth, that their sun appears to them of the size of a fourth part of our sun, and that, in appearance, it goes around their earth; also, is of a flame-color, like our sun - which sun, nevertheless, to our eyes is a star. It was also observed that their earth was about 500 miles [German] in circumference, and that their year was of 200 days, and their day of fifteen hours compared with the hours of our time, which their spirits could know by a sort of spiritual sight respecting the duration of times and extension of spaces. This happens in a spiritual manner, not capable of being expressed by words

which belong to the material form; for the words of the speech of our earth are forms of material things, wherefrom spiritual ideas are indeed arrived at, but which are, all the while, founded on material things; from which things if material conceptions be abstracted, the idea perishes. This is the case, because the inhabitants of our earth relate to the external senses.) (I spoke with them concerning the inhabitants of our earth, that, being of such a character [i. e. relating to the external senses], they are unable to conceive that man can live after death, and then appear as a man, as to the face, body, arms, feet and the rest; still less that they can then appear clothed with garments, and, still less again, that they have mansions and habitations; and this solely for the reason that they think exteriorly, and only from sensuous, which are of the body; consequently they cannot be withdrawn from material things; for which reason they cannot form to themselves, concerning the soul, any idea of a man, but either an idea of wind, or another of no form; and, inasmuch as they thus have almost no idea concerning the soul, and yet, from the doctrine of the Church, they know that they are to live after death, therefore they believe they shall not rise again until a certain last judgment, and then with the body. Some believe that the soul is then conjoined to that body; some that in the interval [between death and then] man has no life, and that the soul, which belongs to life, shall then be again infused. They are permitted to believe this, because they believe that nothing lives save the body itself; wherefore, unless that is said to rise, they would wholly reject the doctrine of the resurrection. Still, this idea of the resurrection has this accompanying utility, that they believe in a life after death when they lie sick in bed and mundane and corporeal things have less weight with them. At that moment, those who have lived well uniformly think no otherwise than that they shall live immediately after death. Uninfluenced by the doctrinal concerning the last judgment, they then also speak about heaven with the hope of a life there [immediately after death]. ((Those who were naked and walked about two and two, said that they perceive, at once, whether there is conjugal union between two married partners, as was also shown by means of a spiritual idea, which was of such a nature that there appears a likeness as to interiors of every sort. This [likeness] is formed by the conjunction of truth and good, and thence there is an appearance as one; for, from that conjunction, the conjugal union exists between two; and it was also perceived that similar faith and similar charity, or similar truth and

good, conjoined, effect this. It was said, also, that there is no conjugal union at all if there is one husband and two or more wives and that they perceived this by that spiritual idea.)) (Infants are also seen there; and it was said that neighbors come together from their habitations especially on account of the infants; so that they may be in company with the infants of neighbors, under the eyes and authority of the parents.) I spoke with the spirits of that earth concerning the Lord, why He put on the human - just as has been written on a separate page; and they said, with affirmation, that [I had written] correctly.<sup>103</sup>

4833.

CONCERNING THE STATE OF EVIL PREACHERS WHILE THEY ARE PREACHING. There was a very wicked preacher who did not believe that there is any God, or that there is any sin, but that man can do whatever he wishes, and things being accounted sins and crimes is on account of civil life, and not on account of anything interior. He (Hasenmuller) was exposed, also, as to what crimes he had committed. He said that when he preached, he at that time thought what he then said about sins and reward in another life. It was said by the angels, that, at that time, his interiors were turned from the world towards heaven, and that then he does not know otherwise [than as he speaks], because influx from heaven can then also be granted. It is otherwise when his interiors were turned towards the world and himself.

4834.

CONCERNING THE HELL OF THOSE WHO TAKE AWAY ALL SENSE OF CIVIL, MORAL AND CHRISTIAN TRUTH AND GOOD. There were certain ones with me while I slept; and, in my sleep, it appeared that I wished to kill those that entered into the chamber, for the single reason that they did enter, consequently, without any reason, and without other desire than that they should be killed because they entered. This lasted some time; but, afterwards, I was led into the thought that this ought not to be done, because it is evil; wherefore I began to come to myself, and then awaked. Those who induced that evil upon me, spoke with me: they were above, at the right. But it was disclosed whence this was, namely,

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<sup>103</sup> The Latin Edition, here, incorporates in the text the following parenthesis: "(Let those things be added which are written, from heaven, below - a few pages on - concerning the Divine Human of the Lord [No. 4844].)" These things, therefore, now follow.

that it was from them; for, when they inflowed, all power of thinking and willing right, truth and good, was so impaired, that no sense thereof existed, to wit, whether [a thing was] evil or not evil, true or not true, right or not right. And as the spirits and angels round me did not believe that such was the sphere of their influx, therefore it was spread abroad from right to left, from left to right, and to the sides and upwards, where the spirits and angels were; and they to whom [those spirits] came, all said that they took away all sense of truth and good, and that they [i. e. the speakers] have become so stupefied as not to be able to think that good was good, and evil was evil; and it was then said that those spirits are such as in the world have believed that sincerity, virtue, uprightness and good are nothing at all except for appearance sake, in order that they may appear of such character, on account of reputation and in order to acquire wealth and honors - and who have confirmed themselves therein, not only in thought but also in act. Such are at length separated from all others; for they can remove all influx of good and uprightness which are from the Lord, consequently, the life of the will and understanding, which consists in a distinct and exquisite thought and affection of such things.

4835.

HOW BABEL COMMENCES IN THE CHURCH. SWAB. He (Swab) was presented to sight and apprehension for several days. Under the soles, in the earth there, he assembled those whom he ruled in Fahlun, and also subjected them to his control, so that he might command them and they should obey; but he feared lest the Lord would deprive him of that dominion; wherefore, as a means of governing, he adopted the doctrine of charity and acknowledged the Lord as the only God, believing that thus, because he would make one with those who were around me, he would be permitted to rule. But because such things are perceived in my body, therefore, such conduct somewhat hardened the right side of the tongue, as far as to the ear; and [this happens] from other things besides. He (namely, Swab) continually thrust such things between himself and me, as might impede my sight, lest it should enter thither; because, from his interior mind, he perceived doctrine as a means and dominion as the end, and thus [the order] was inverted and in itself evil. Hence arose a conversation concerning the beginnings of a Church, when there are such things as terminate in Babel; that is, that they [i. e. men] wish to be

worshipped themselves instead of God, by first saying that they are ruled by God, and that, therefore, those things which are from them are from God: when these things are hearkened to, all doctrinals are afterwards explained and drawn to that conclusion; and new ones are superadded which are said to flow from these, and which wear the look of truth; and so Babel grows, and it [i. e. the Church] becomes Babel.

4836.

CONCERNING A CERTAIN ONE WHO, FOR THE SAKE OF APPROBATION, ASSENTED TO THE DOCTRINE OF CHARITY.

RUDBERG. (It was Rudberg.) He was once called upon to promulgate those things which were written by me; hence he believed himself exalted and learned above others, and came into the fire of self-love; and as he was acquainted with me, he therefore assented to, and approved all things with pleasure, although, within himself, he had acknowledged, and had been well versed in, a totally different doctrine - which was the doctrine of faith alone. He then applied himself to the back, and constantly committed adultery in intent. Hence it is manifest that from such persons proceed adulterations.

4837.

CONCERNING REGENERATION, OR THE NEW CREATION.

HEAVEN. In the Word, it is often said that the Lord is the Creator, that He created the heavens and earth, also that He creates new ones; and man is said to be a new creature. Since this is the case, man, so far as his hereditary constitution and actual life from himself are concerned, does not appear like a man in the other life, but like a horrible monster. But just as he receives from the Lord a new life, so he receives the human form and, at length, a very beautiful angelic form, which is the likeness of the Lord. Thus it is as if He had created man anew, in similar fashion and in like manner. Hence it is that to create is to regenerate, and that a regenerated man is a new creature.

4838.

CONTINUATION CONCERNING BABEL. They continued in the decision that they would employ heavenly doctrine for a form which might avail them for governing; and they also deliberated, afterwards, in what way they might achieve all things which they attempted, by means



of entering into my thoughts and closely following them to such an extent that by thinking the same things they might at length quench me. And afterwards, they wished to go farther, even until they should will the same thing and do the same thing [as myself], until nothing of life remained to me and so they alone should govern: only just previously, they reduced many to subservience. This was similar to their conduct in the world, that, first, they wholly forced the words of Scripture and said that themselves teach the same as the Lord, and afterwards destroyed His doctrine and prohibited anyone to read; declaring that they alone might teach, and that [others] must believe as they teach - thus thinking, willing and doing exactly as they wish, and saying that themselves and none others know the Word.

4839.

In a word, it was experienced, from various things, that Babel exists when the doctrine of the Church is accepted in order that it may serve for ruling, and so that those [who so accept it] may at length become deities, and have power over heaven and earth. Another one (Abbe Bignon) also approached; and he, perceiving what Swab did, and moved by a similar desire, wished to join with him, namely, to acknowledge the doctrine of the Church, and so get the favor of the Lord to themselves, for the end of ruling. At the same time, they deliberated how to put these things into practice; and it was determined that they should rule over them [i. e. the doctrines of the Church]; and, since it was said that the last should be first, they decided that they would sit in the last place when they governed, etc. But it was granted this one to perceive that such was the beginning of Babel. It was also granted him to desist.

4840.

In a word, Babel is ruling by means of the doctrine of the Church and explaining those things [of doctrine] in favor of ruling over others, so that at length they may govern in place of God, and be gods upon earth. That end is for the sake of domination, thus for sake of [self], with doctrine and the Lord Himself, for a means - who [i. e. the Lord] is also forsaken, together with doctrine, if those who so act are not allowed to have dominion. In their heart, they make God of no account, and do not acknowledge Him in heart, but only worship themselves; thus they make the Word of no account, and doctrine of no account, nor the Church, nor

heaven; although, with the mouth they defend them more strongly than others. Devils themselves are able so to receive doctrine, and acknowledge the Lord.

4841.

CONCERNING THE INTERNAL SENSE OF THE WORD, THAT IT IS APPREHENDED BY FEW. In a dream, I seemed to myself to be in the company of many priests, and then spoke of the internal sense of the Word with one who said that he knows nothing about it; but, because he was desirous of knowing many things, although he might not understand the same, he seemed to wish to know something about it. When it was shown, he was told that he might communicate it to the priests there, who were many. But it was perceived that, of all these - and there were many - not even one could apprehend these things, inasmuch as their rational mind was closed, for the reason that they wished to apprehend the Word only sensually. I perceived in myself repugnance and aversion. Afterwards came others, who were of different disposition, as they wished to know many things, beyond others, from the faculty of apprehending and the gratification of knowing different things; but all to no purpose. Repugnance was felt, for the reason that [the internal sense] was from the light of heaven; and as it receded from the light and heat of the world towards the light and heat of heaven it resisted - and this in various ways. But, yet, the simple, who are in good, apprehended; and they were also raised up into heaven, because they were able to be together with heavenly societies - the rest not with heavenly, but with worldly societies, being ignorant what heavenly thought and affection are.

4842.

CONCERNING BABEL AND CHALDAEA, THAT THEY ARE THE ADULTERERS [AND THE WHORE] OF WHOM MENTION IS MADE IN THE APOCALYPSE. It was shown, by living experiences, what Babel and Chaldaea are, or the adulterers and the whore in the Apocalypse. What Babel is [was shown] by Swab; what Chaldaea is by Rudberg and Kalsenius. They who are Babel wish to receive doctrine for the sake of domination, and, under the Lord to govern others, saying, that if they remain in true doctrine the Lord then aids [them], and that it pleases Him, because the doctrine is concerning Himself and His kingdom; but

still they believe nothing, and, if not aided [by the Lord], they recede. Therefore, to them, doctrine is only for the sake of domination, and not for the sake of the felicity of eternal life. The same worship themselves and not the Lord; and, so far as the Lord does not favor and approve them, and cause that they, instead of Himself, may rule in the world, so far do they recede.

4843.

Those are Chaldaea, which is the great whore, who have imbued sound principles of religion not on account of the salvation of the soul, but solely for the object that they may be promoted to riches and wealth, and are not affected by truths for any other end. Such was Rudberg, who appropriated the doctrine which he drew from the Word, supposing that thus he should be promoted to honors, and by means of honors to opulence, while yet he had imbued in the world principles totally different [from those doctrines]. He and the former one (Swab) desired with all ardency to commit adultery, and also did commit adultery, and employed all craftiness in order to entice. They also are Chaldaeans who have no religion, and speak into another's ear whatever pleases, in order to win the favor of princes and magnates. Such was Kalsenius. He indeed had known the doctrinals of his Church, but merely in a scientific manner, nor had he imbued and infixed them in himself, and he was given up to pleasures and also to strifes. All these believe, in themselves, nothing at all; neither that there is a God, nor a life after death, nor that a man's soul is different from that of the brutes, not that the Word is anything. They who have imbued principles in youth, and have taught them, suppose themselves to believe; but yet they do not believe, as also it was granted me to perceive from their sphere - certain ones, also, confessed it. Such is the Christian world at this day, nearly everywhere.

4844.

<sup>104</sup> CONCERNING THE DIVINE HUMAN OF THE LORD, THAT IN HEAVEN IT IS EVERYWHERE ACKNOWLEDGED. Every man whatever, who has not destroyed his rational mind and no longer receives therein the heavenly influx, and, so, [every man] who does not

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<sup>104</sup> We have inserted this article in this place, in compliance with an instruction given in a parenthesis, which, in the Latin Edition, is included in the heading hereof. The instruction is: "(Let this be inserted where [I have spoken] of the inhabitants of another earth, in the last place.)"

acknowledge nature as God, has the idea of a human concerning the Divine. This was attested, through much experience, by those in the other life. This Divine Human is nowhere else than in the Lord. Let who pleases think where else the Divine Human could be. The Lord also plainly teaches that He who sees Him sees the Father, and that He is in the Father and the Father in Him and that the Father and He are one. The learned do not know what the soul is; whether it is anything, or whether only a vital [spark], or whether it is the cogitative [function] in a sort of trial [condition]; whether it is there in the body, or elsewhere; when, yet, the soul is the man himself, and wholly in a human form, and the body is adjoined thereto (everywhere according to its functions in a gross world. Hence are the vagaries of the learned. The simple, on the other hand, know that their soul is in the body; consequently, they have no doubts about a life after death).

4845.

Another thing is, that the thoughts and wisdom of the angels are according to the form of heaven, and their affections according to the changes of state there; for, were not the form of heaven perfect, no one could think, still less be wise, because every thought has extension into the societies of another heaven, [these societies] being arranged according to the form of heaven. The form of heaven, in general, relates to man; for it corresponds to each thing with man, as has been shown; [to wit], ((that, first, all things of the whole body, from the highest to the lowest and from the inmost to the outmost, are organic forms, completely [adapted] for the reception of the life of faith from love; and so much as there is of Divine love in man from God, so far are his organs receptions of life, consequently, so far are they living. This is most perfectly the case in the Lord, inasmuch as the Divine Love Itself which was the Esse of His life, formed the body after its likeness, thus to its reception, even to such a degree as that all the [organs] should be forms of Divine Love; and, since the body was made Divine they are the Divine Love. Nothing there is closed, as infinities; but all things are formed according to the idea of an infinite heaven. [It was also shown] that, in the generating of men, there is a likeness of the father, from the conception from the father, thus from the soul, which is the esse of life; this [esse] imparts its own to the body, and makes it a likeness of itself; for the body is the existere of life from the esse of life. Second, that men

are not aware that the whole body is the form of its love - which is known in the heavens. Nor do they know how the Lord, although a man and not a spirit, entered through closed doors. Third, that there is not one God when there are three persons. Fourth, that men say that He is omnipresent, even as to the human, as in the Holy Supper. Fifth, they believe that they shall rise as to the body; for they know nothing as to what quality those in the other life are, to wit, in a body and in all things of the body. They do not know what the soul is, and what the body!)) That the Divine is Human in heaven, is a fundamental of wisdom, because of thought; for [that] idea is the primitive one of the universal heaven. Wherefore he who is not in it cannot be in angelic wisdom. Hence, also, it is evident, that the Lord as to the Divine Human is the all of heaven and the all of the wisdom of the angels there.

4846.

It shall be added, in the third place, that the Divine in heaven must have been the Divine Human, before the Coming of the Lord - as is clear from correspondences; wherefore, everything proceeding from the Divine was then in the Human form, so that that form must have been the existence of Infinite Love from the esse of love; and, because it was of love, and the Divine is the Infinite of power, or omnipotence, therefore it also follows, necessarily, that, at length, it so came to pass that it [the Divine] put on the human, actually. These things are written by influx out of heaven, from the wisdom of the angels there.

4847.

By means of the Divine Human of the Lord order was restored even to the ultimate of life, which is the sensual; for successive Divine order perished in ultimates, thus the Divine in the ultimate: this has been restored by the Lord, so that thus the Divine could reach even to that. When I spoke with the angels, I perceived, from their inflowing idea, that there never could have been a Divine creating all things, unless it were a one - not divided into three equal essences, but into three successive essences, which are the Father, Son, and Holy Spirit, and these in one Person. It was also perceived that the Divine Itself, which is the first essence, must have been Man in endeavor, or in course of becoming - fieri - whence it was as it were man, thus man reflexively; and that the second essence is Man born, and essentially from the first; and the third

essence in successive order, is Man proceeding, which is the whole heaven; and, if it is named, it may be called the Holy Spirit, since it is from the Lord there, and in the Church thence. It may also be confirmed from the fact that the body is the existence of life from the soul, which is the *esse* of life - as is done among spirits. It may be confirmed from the creed of Athanasius. Those from the Christian world who, from principles taken up and confirmed in the world, deny the Lord, have scarcely any life; they are completely silly. There were two, who were afterwards conjoined, that had been of such a character; they were completely silly. They were Poll. . . 's <sup>105</sup> daughter and a male friend, whose condition was wretched. It is otherwise with those who do not confirm [such principles].

4832a.

<sup>106</sup> I afterwards heard from thence, that some are sent to them by the Lord, who teach concerning Him; also, that they do not now admit strangers from this earth - who disturb them, particularly with [the notion of] three persons in the Divinity, whereas they know that God is one, therefore the Divine is also one, and not a concord of three - unless they are willing to think of Him as of an angel in whom is the inmost of life, which is called the soul, and his visible presentation which is in the human form, and the proceeding life which is around him from his love; for every angel is perceived, at a distance, such as he is in respect to love; but the Divine which proceeds from the Lord, inasmuch as it is from the very *Esse* of all life, fills the universal heaven and constitutes it.

4848.

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<sup>105</sup> The Latin editor could make nothing of the MS., in this place, and has inserted a lithographed facsimile of the undecipherable words, in Part VII., Supplement No. 6. In this state of affairs, I asked the kind assistance of Rev. Dr. R. L. Tafel, compiler and editor of the Documents, and here append his remarks. "As far as I can make it out, the facsimile reads: Poll. Dotter och en amicum - 'Poll. . . 's daughter, and a male friend.'" There are, however, Dr. Tafel points out, two objections to the most natural conclusion as to the name of which "Poll" is an abbreviation - Polhem. In the first place, "Polhem's daughter (Emerentia) did not die until 1760; while No. 4572 of the Experiences was written 6th Aug. 1752, and No. 5336, 6th Jan. 1757." The inference is, therefore that the present No. was written somewhere between those dates, and consequently, while Polhem's daughter was yet alive. "Again, ordinarily, Swedenborg does not abbreviate Polhem 'Poll' but 'Pol.' Still," Dr. Tafel continues, "I am not acquainted with any other name amongst Swedenborg's friends and acquaintances, which might be abbreviated 'Poll.'" The identity of the person alluded to in the text must, therefore, remain doubtful. Hence, I have incorporated in the text the translation of the facsimile with which Dr. Tafel has furnished me, leaving, however, Swedenborg's abbreviation of the name. J. F. Buss.

<sup>106</sup> This passage was inserted at this point by direction of Swedenborg. See footnote to 4832.

<sup>107</sup> CONCERNING MAGICAL [WRITTEN] CHARACTERS. It was told, and almost exhibited to me, how it was with magical written-characters, to wit, that they [i. e. the magicians] wrote lines with varying direction, curvature and bend, and that, according to the direction, they, by means of those characters, cheated the eyes, and at the same time the thought, concerning the thing to be accomplished; and that they then disposed themselves according to some form of an interior heaven, or of the world of spirits, and so induced various persuasions, by influxes according to those forms: for all thought of man, spirit and angel takes place according to the form of heaven, which is incomprehensible, being known to the Lord alone. Magicians have learned something concerning that form, by much experience, especially the Ancients, the Babylonians and some in Egypt; and they, similarly, induced upon the minds of others whatsoever they wished.

4849.

The ancient auguries and auspices also were thence; likewise divinations from the heavens, and many other things. But they are not able to penetrate farther than to the lowest form, which belongs to the world of spirits, and this scarcely to a ten-thousandth part. As respects the form of heaven, they cannot at all comprehend it. Such magicians are, as yet, kept in caves on the right.

4850.

CONCERNING TURNING TO THE LORD, AND CONCERNING TURNING FROM THE LORD. HEAVEN. They who are in heaven, or who are led by the Lord, are, in the other life, continually turned to Him as the Sun, which is directly before the right eye; and then all things are led to good. To be turned to Him in this manner is a sign of being led by Him and of being continually in His presence; and then they are removed from evils, lest these adhere. But all those who turn themselves from Him, so that they turn the face backward, rush into hell to the devils, and commit wickednesses; neither can they be turned away from them of themselves, but they then persist continually in enormities; for to be turned from the Lord is a sign of turning away from good and turning to evil.

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<sup>107</sup> Numbers 4844-4847 are placed after number 4832, as directed by Swedenborg.

## 4851-4900

4851.

ITCHING AND RUBBING OF THE ANUS. In the night, the anus commenced to itch, and I rubbed it even till it became painful; and, when I did this frequently, certain [spirits] were observed below, under it; and I perceived that [the itching came] from their proximity, and that it was on account of the fact, that, in the world, they believed themselves to have been rational, and yet they were not rational - that, forsooth, they not only believed it, but were proud of it, and [supposed] they were wiser than others; and yet nothing could be less true. Such pride produces itching of the anus, and [occasions] the rubbing. They were Wolf, Ericus Benzeliuſ, and Lars Benzelstierna and Gustav Benzelstierna. When they observed that there was this thought concerning them, they then began to devise something by which they might show that they are rational; but it was a profanation of the Lord, which was done with cunning and malice; but they were told, and shown, that malice is by no means intelligence, but that it is insanity, thus altogether contrary to intelligence, therefore, that by that they show themselves irrational.

4852.

CONCERNING THE SENSUAL AND ITS THOUGHT. I was held in such a thought as they are in who are in the sensual; and it was a thought so gross and also deformed that it cannot be described. It had nothing at all determinate or consecutive. It was then shown that many at this day are of such a character, and that they are not able to think above the sensual, thus to be withdrawn from the sensual, but that they think in the sensual when they speak and write, and also when they hear and see: also some persons besides these, when they speak with themselves, as solitaires do; and that, when sensuels are quiescent, they do not think at all, but are in a gross and deformed idea, as if bereft of the whole matter, when, yet, they might then be able to be, and to think, in the light of heaven.

4853.



CONCERNING GOOD DOGS. In my sleep, there was with me a dog, which I seemed to lead by a cord; he was lively and energetic, and sometimes drank largely. Having waked, I was instructed that such dogs are appetites of speaking and teaching such things as pertain to doctrine. In a word, that when the appetites are good, the dogs are good, and when evil, the dogs are evil.

4853a.

[CONCERNING BOLL <sup>108</sup>] ((((((In sleep, I came to a temple where he was preaching, and approached the pulpit. He became sensible of the fact that I was present; wherefore he could not preach, as also he said. He said the reason was, that))))))

4854.

CONCERNING THE HELL OF THE PROFANE. The hell of the profane is diametrically under man, under his conjugal [parts], deep down there according to the degree and quality of the profanation. There are very many there, at this day; for into that hell come those who have believed the things of heaven and of the Church, and afterwards in themselves denied them; also, those who attend on sacred things in compliance with fashion, and believe, and yet live ill; but not those who have lived ill and have not believed. There, as they said, are squalid sights, marshes, sterile grounds here and there, rocky places with caverns, and, besides these, regions overrun with forests. There are also places where are serpents of various kinds, besides other haunts of wild beasts. They cannot force their way out; for if they make the effort, as they desire, they fall into pains and tortures; wherefore they remove themselves afar off according to the sense of unpleasantness, and there they remain.

4855.

Those who have attended on holy things, and also acknowledged them in an external manner, that is, have not doubted concerning them, and yet have not lived a Christian life, but have lived in hatred and the like - when they come to man, they produce pain in the head, even in the very bones, and pain of the shoulder, or arm. Certain ones, who were of such a nature, and who also acknowledged the Lord, were with me. They

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<sup>108</sup> Or, perhaps, more correctly, Ball - See Kahl's Narratiunculoe, p. 13.

penetrated even to the bones of the head and caused pain there, besides which the arm became so feeble in the elbow that it could scarcely be bent. Of such a character are they who are in a life of piety, and not at the same time in a life of charity. In such a life are very many who are considered Christians.

4855a.

**ABOMINABLE ADULTERIES.** First. They who hold in hatred every neighbor, without distinction, nor have any friend, save themselves and their own children and grandchildren, thus save their own people - these commit adultery with a mother and with a father. Such have been (Johns Hesselius and my last stepmother).

4856.

Second. They who hold in hatred, and persecute from innate hatred, all except friends, and who do injustice for the sake of a friend, and do not respect justice and equity except for friendship's sake - these commit adultery with a sister (Lars Benzelstierna).

4857.

Third. They who wish to kill all, and are bloodthirsty, nor are ever touched with any compassion, and are proud in the highest degree - these copulate with swine; others with other brutes (Charles XII).

4858.

**CONCERNING THOSE WHO PERVERT JUSTICE FOR THE SAKE OF FRIENDSHIP AND PROFIT.** There were some who have not regarded justice, but have perverted it for the sake of profit and friendship, and this knowingly. These, in the other life, suffer grievous things, because justice and right are from heaven, and to do these injustice is to bend them to hell. Reason is taken away from those [who have so acted], and they are put among the insane. There are three [of this character] who were known to me in the world (Vollerus, <sup>109</sup> Lars Benzelstierna,

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<sup>109</sup> There is probability in Dr. Kahl's suggestion that this is a slip of the pen for Wallerius (or Valerius) - see Narratiunculoe, p. 35 - which name occurs in No. 4830. Admitting this conjecture, however, this cannot very well be the person (Harald Wallerius) there mentioned, as he was a professor of mathematics. It is, in all probability, Goran Valerins (a son of the former one), who, as assessor in the Royal College of Mines from the year 1730, must have exercised judicial options, and thus comes

Lilliestie <sup>110</sup>). The last mentioned was sitting like one destitute of reason; he was scarcely able to think.

4859.

CONCERNING PRIAPI AND SATYRS. Those who, in the world, have thought continually about adulteries, and insinuated themselves under the guise of friendship and sincerity, and still, in intent, have meditated adultery, and at the same time have been, as to their character, genii, do similar things in the other life; they speak in an ingenuous manner, yet continually meditate adultery, and hence are in a perpetual effort to commit it; and, as often as opportunity offers - the husband, for example, being absent and the wife agreeable - they do commit it. When such persons are beheld by the angels, they appear as Satyrs, of whom the ancients say that they wander in darksome woods and look out for women. Such persons also appeared at the back, under the occiput, and spoke in an ingenuous manner; but it was said, that still they pollute all ingenuous utterance, because their intention, or end, is unclean and abominable. The end is the general of the thought; and whatever is then thought and said, is polluted thereby - as was also said and shown.

4860.

CONCERNING GENII AND THEIR HELL. I was let down, with certain spirits, into a certain hell of genii which is at the back; but it was then granted me to see but little; for it was dangerous for the sight to be opened, because, in this way, their operations - which are most hurtful because they are not into the very matter of the thought, but into the affections thereof - would at once inflow. This it was granted me to see. There were walls, as of a great building, but without roof and without windows. In place of windows are great openings. It was said, there, that they cannot dwell in houses that have roofs and windows, and that, in case they do, they experience tightness, as if they are being suffocated. The reason is, because windows signify those things which are of thought, and roofs its upward limit.

4861.

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within the scope of the present article. For the particulars mentioned in this note, see Dr. Tafel's Documents, pp. 711, 676.

<sup>110</sup> Dr. Kahl suggests that Anders Lilljestierna may be the person intended. - See Narratiunculoe, p. 24.

It was also said, that they dwell in marshes and in most filthy places; and that they do indeed see each other, but do not speak together. Those who become genii are such as in the world, spoke but little, but loved to think, and always ill of the neighbor, and exulted when injury was suggested to them - especially if they were able to carry it out clandestinely, and all the while lie concealed. In that life, they love the like conduct; but, then, the faculty of thinking is taken from them by degrees - the will, from which they are in the continual attempt to do evil, remaining similar to what it was in the world. They also do evil, if in no other way, from a certain kind of interior phantasy. This also, which is abominable to see, appears when the sight is opened that far.

4862.

Thought is taken away from them, for the reason that if it were left to them they would communicate with spirits, and thus confusion would arise; for if thought remained to them, then there could exist communication with those spirits who think more than they are affected with the desire of doing; and so they [the genii] would destroy the whole of their reason and completely annihilate it, and they would also have communication with men, and would excite their hereditary evils and quite destroy the whole process of regeneration. They would forthwith pervert the reason, thus all truths and the idea of every truth whatever, and inspire an affection of the false instead of one of truth.

4863.

Those in that hell are naked, since they have no spiritual light, which is intellectual light. A certain one appeared to me in obscure light, like a cloud in which was something naked. Another, however, appeared as if girded with a certain very slight under-garment. He was amongst those who have somewhat of an idea of thought. They correspond, by virtue of opposition, to the celestials. The light [lux] there, is very obscure. I saw the light [lumen] of a candle brought in thither, and the light [lux] from it was quite bright.

4864.

CONCERNING SPIRITUAL GENERATION, AS IT WERE, OF RACES AND FAMILIES: THUS CONCERNING HEAVEN WITH MAN. It was shown by the angels with me, how the generations, as it were, of

[spiritual] races and families occurred, that one house was derived from another, and that they were distinct. This [was shown] with much fullness, and in a long succession, thus that the derivations were almost like those of [natural] children, grandchildren and relatives, following in unbroken series, and that all souls were distinct from each other. That exploration and examination of the derivation, as it were, of [spiritual] families, lasted for a quarter of an hour.

4865.

HEAVEN. CONCERNING THE SPEECH AND WRITINGS OF SPIRITS AND ANGELS. I was still further instructed, by experience, as to the nature of the speech of spirits and angels. It is articulate, and of words; but still it is, so to say, a perfectly natural language, for all affections of the mind, whatever they are, and all ideas of a thing, whatever they are, have their corresponding affections in the body, which cannot be described; for they affect the body and its various parts as all affections are wont to do. These affections with man, raise the breast, contract and dilate the lungs, cause freedom or difficulty of breathing, or also contract or dilate the belly, or affect the lower part, as also the face and eyes. Such corresponding affections are felt manifestly in the bodies of spirits and angels; and when they speak, they enunciate the words articulately, according to their sensation of those affections. Thus their speech and affections make one.

4866.

Spirits themselves are acquainted with this speech spontaneously; for, as was said, it is a perfectly natural one. The articulate words are composed, like those of human language, of those characters which are in the alphabet. Especially do they employ vowels of every kind, with much variety. An example was afforded me. Lasciviousness was excited in me; and this was felt, in a general way, in the part below the abdomen, which was perceived by the bystanders, who said rua raha, which signified the excitation of that part to lasciviousness. I afterwards looked at others with fixed gaze, and they were then affected by my look, which was felt by me in the part around the eyes: according to the agreement of that sensation, they pronounced ura raha, which is excitation of look. So in other cases. Hence it is clear of what nature, and from whence, is the speech of spirits with each other.

4867.

But the angels, who are in intelligence, and discern in one affection and one idea of a thing many and innumerable things in themselves and in others - these pronounce, also, according to the likeness of the affection, or of the concordant affection, so that in what they pronounce is included simultaneously all that they feel and think. This angelic speech is not perceived by spirits, save by a certain general characteristic noticeable in the sound. Hence it may be manifest, how elegant, beautiful, delightful and pleasant is the speech of angels; for the affections in them, which they express by speech, are heavenly, because from the Lord.

4868.

On the other hand, in hell speech is loathsome, unseemly and filthy, because the affections they feel in themselves are so.

4869.

Spirits can commit their speech to writings, wherein appear compositions in the ordinary style, and, also, just as are usual in printed publications. I have often seen such writings, and could read but not understand them, although a spirit with me said that he could understand all things there, because they are according to their speech.

4870.

In some languages in the world, are some such natural [i. e. spontaneously-formed] words also given; and the most ancient language was no other than such speech of spirits - a speech perfectly natural. Man's interior ideas themselves are also in that language, although man is ignorant thereof - which is apparent from the fact that man, after death, when amongst spirits, speaks that language without instruction.

4871.

Infernal speech is unintelligible to angels, because the affections there, from which is their speech, are opposite and most filthy. Not even one of their words can be uttered by angels; for the speech, as was said, perfectly accords with the interiors and with their movements, with affections and thoughts, or with ideas.

4872.

CONCERNING THE DRAGON AND HIS CREW. I was let down - but in sleep - to the lower regions, where are the worst of the devils; and I then seemed to lose my way, and at length arrived at the ruins of houses, where, at last, there was no exit. I wished to go to a city, but was led about, in this way, in a dream, by devils; and then three devils accosted me, and I spoke with them. I inquired the way to the city, and promised one of them money to show me the way to the city. But I then suddenly awoke, and was in a place where are the most malicious hells. Forth from their midst one came towards me, and then, in his sphere, I straight way commenced to doubt concerning the Divine; but, as yet, I was not more than half-awake.

4873.

When, at length, I was fully roused, it was related to me that the one in the midst was that very bad devil (Charles XII), and that he thus entices to himself, by malicious art, spirits who wander in sleep, <sup>111</sup> and then brings them wholly into doubt and negation concerning the Divine and His guardianship, and that he coerces some so far that they abjure the Divine - but, in sleep.

4874.

It was related that he knows, from the circumjacent hells, that spirits are approaching, and what they are thinking of; and it was inquired how the hells could know that. They then answered that they look upwards to the stars and have a revelation thence; and likewise their sight is thence opened round about, and they also have encouragement, from thence, to destroy those [who approach] in whatever way they can.

4875.

It was further inquired what persons were above, who could reveal such things to those devils; and it was found that it was a number of persons, who, in the world, were in a persuasive faith concerning the Word and concerning the doctrine of their church, but still lived ill, and that many of them were learned [from] scientifics, and that they especially had the

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<sup>111</sup> The phenomenon of Somnambulism is plainly, therefore, not confined to this life.

faith that GOD the Father governs all things, and that He only has mercy on them for the sake of the Son - they believe, namely, according to the doctrine of the church; consequently, as respects the divinity of the Son, although they do not deny it with the mouth, yet they do in the heart.

4876.

For they make out the Lord to be only a man, who can save nobody. It is allowed that they are saved by the Father through Him, wherefore, in prayers and preachings, they supplicate the Father that He will have mercy for the sake of the Son; and so they pass by the Lord, and speak with the Father, when yet they know that no one can come to the Father but by the Lord; that the Lord is the Way and the Mediator; and that the Father hears no one save mediately through the Lord, as also He Himself says; also, that without the Lord there is no salvation. They know that the Lord has all power in the heavens and in earth, and that the Father is in Him and one with Him; but they explain these things in a different way.

4877.

Of such a character are those who believe in this manner, and are in a persuasive faith, and yet live ill, and also teach and believe that the deeds, consequently the life, effect nothing, but that they are in Christian liberty, and there is no damnation of the law, because the Lord had fulfilled the law and taken away that damnation. These are the ones who are dragons.

4878.

For they who are understood by dragons in the Apocalypse are not devils who are in hell - for these cannot go forth from their hells - but they are those who are from the church, and in such a faith, and all the while in an evil life. Of such a character are those [dragons].

4879.

They [i. e. these evil spirits] also appear above the head as it were in heaven; for they are elevated by their faith and the truths of the Word; for they who are in these are in company with good spirits and are thus elevated to heaven but to the ultimate heaven; and they stay there.



4880.

They are above the left side of the head, at a considerable distance; and they extend from a certain mountain there, where, on the summit, sits an aged man with a long beard, whom certain ones believe to be God the Father. They [i. e. the dragon-spirits] are around this mountain, and appear to themselves to dwell among rocky places, and to be secure there. When they do not wish to appear, they then repair to the back of the mountain. They spread themselves out thence towards the right, forwards, but [by] a descending way.

4881.

There are those who plot against all who do not believe as they do, also against those who are there, as for example, upright spirits; and they persecute them with all imaginable guile and malice, believing that it is lawful to persecute these with impunity, and to do evil to all who do not believe just as they do. Probity of life they make of no account. These also are they who make one with the hells, and inflow into the hells, and reveal to them what they see below, and open their sight, as was said above [Nos. 4874, 4875], and who thus destroy.

4882.

They who are about the lowest parts of the mountain, appeared like a great dragon which stretched himself thence right on towards the lower regions. His tail is there, and he stretches himself to the right, by the descending way. The form of a great dragon was perceived.

4883.

(((((That mountain seems to be the one which is called the "mount of assembly, in the sides of the north" (Isaiah 14:13). Lucifer is self-love, which makes itself God the Father, on the mountain; wherefore it is said, that he says in his heart, I shall become like the Most High (ibid. verse 14). Lucifer is Babel.)))))

4884.

CONTINUATION. There was a certain one who wished that he might be the devil himself and that all in hell might be his crew, and who therefore declared war against the Lord. All who were in the hells around flocked

together to them and worshipped him, and spurred him on to the commission of all kinds of evils, so that after several years he would become a concentrated hell. It was also shown plainly that he had nothing of the human quality remaining, and that, in the world, he had been inwardly the haughtiest of all men (Charles XII) and had thence derived his wish to have dominion over the universe: hence was manifested the cause of his hatred against the Lord, and against all who were in his favor, and, in general, who worshipped God. He vowed this hatred in his heart, as soon as he heard of such a thing. He also put on a hypocritical and profane hell, constantly studying thereby to draw to himself spirits who were in truths from some good; for these are in the ultimates of heaven, and are affected with external good, and also, with hypocritical and profane good. This happens through their being ignorant of its quality, because they are in externals. So long as this could occur, so long could he be in their vicinity without being driven away. That he was not expelled for so long a time was for many reasons.

4885.

From this it appeared what ones were in falses from the evils of the love of self and of the world, and also in truths from them - for these defended him. Some such societies constituted his head, some his arms, and some his other members. Wherefore, so far as they were removed, so far were the parts of his body changed. Hence they were identified, and also from influx and agreement; also, from the affection of love for such things as he perpetrated.

4886.

It was then also shown that there were, in the first entrance to heaven, some who were so thoroughly worldly that they sought after nothing else but offices, for the sake of honor. Several thousands of them were together, and wished to institute a similar government as on earth - everyone with the aim of being super-eminent over others and not from an end of doing good. Hence were begun, as in the world, enmities, craftiness, hypocrisies and the like; and, at length, the enmities were so great that they wished to fight each other. These, when they perceived that devil there, believed that he was able to grant them such offices and to distribute honors; wherefore, they attached and betook themselves to him, from that threshold of heaven, in crowds. This then appeared like

what is said in the Apocalypse about the dragon, that his tail should draw down from heaven a third part of the stars.

4887.

The reason that they were raised up into that threshold of heaven, was because they have attended on the holy things of the church, out of custom, from infancy, and have also acknowledged them in thought and with the mouth; but still have accounted the life as of no moment, and have loved honors and profit for the sake of honors and profit, or on account of evil ends. They judged out of respect to gains, enmities, favor, grudges, and not from justice: so it was in their whole life: therefore they were elevated to the threshold of that heaven through the truths of faith which they professed in that manner, although not in the life; but when, being endowed with liberty, they were let into those things which pertained to their life, it was then discovered of what quality they were in heart. Hence it is that they separated themselves from God and adjoined themselves to that devil, whom they made their king, being willing also to acknowledge him as their God; and it was said that this would happen after some time, and further, that it could happen, because in times past men were acknowledged as gods. Those who favored him were especially those who were learned, and had, more than others, defended the truths of faith, both with the mouth and by preaching and writings, and condemned to hell all who thought contrary thereto; and, nevertheless, they had lived a life altogether worldly, - in enmity, in envy, in hatred, in revenge, in cunning and deceit, in hypocrisy - still, however, taking care that this should not come out before the world; and if it did come out, they made it appear lawful, by various arguments, as, for example, that such things do not condemn, but only the falses of faith. This according to the doctrine of such in general, to wit, that works do not condemn, consequently, not the life; when yet the fact really is, that the life remains, and so much and such a sort of faith as is conformable to the life; for the life of the body forms around it, after death, truths or falses, according to its good or evil, just as the soul forms a body about itself.

4888.

There were also very many who are to be styled fornicators and adulterers, who have said that they acknowledge true doctrine, and yet only acknowledged it with the mouth, not with the heart. There were

others, who, in the world, have been zealous about holy things, reading the Word, and teaching it, and yet not on account of life's sake, but solely on account of doctrine, saying that doctrinal faith saves, not life. These appeared to commit whoredom and adultery, at the back. But there exist whoredoms and adulteries of various kinds. Adulteries also happen through those - and they commit it - who confirming the falses of evil, thus from unfairly applying the Word: filthy adulteries by those who apply the Word to execrable purposes, thus profaning or defiling it.

4889.

CONCERNING SPIDERS There was seen a spider, descending out of heaven by means of a spider's thread. It was of the form of a spider, and descended quite like one, so that it could not be distinguished. It first seemed a small one, which could let itself down, and also raise itself up, by means of the thread. It was borne to the right, and also, when there, wished to wind itself back toward heaven, but could not, because it was thus discovered who and what it was. Some said that it seemed to them like a man. It was said by the angels that it was from the third heaven, and that they [who presented this appearance] were such as have been, for a long period, poisoners or assassins, and practiced such things with cunning and deceit, but have afterwards seemed to repent, by thinking of heaven, and also by believing, and practicing piety in externals. When they are in this latter state they are raised up into heaven, but yet they are there discovered as to their inward quality - from the interiors are more and more opened up; and so they cast themselves down from thence, and appear like spiders.

4890.

After this were also seen spiders of a larger and uglier form, which had come down out of the middle heaven; and there were very many of them. These, at that time, were not so diabolical as that first one; for the most wicked make themselves out angels of light beyond others, thus more beautiful than the rest. The venom which they have in themselves, they know how to conceal by means of the external respiration, holding back the internal lest it should be perceived; for as soon as that interior [respiration] is perceived they are detected, inasmuch as the respiration of all in one society is similar.

4891.

CONTINUATION CONCERNING THE FIRST AND SECOND  
RESURRECTION ABOUT WHICH WE READ IN THE APOCALYPSE.

Very many seemed to descend out of heaven, and to repair to that devil, as was just above said. These are they who are of the second resurrection [?death <sup>112</sup>], who cannot stay in heaven for the reason which was assigned in that place, because they desire offices, not from the love of doing good to others, but on account of the honor - partly that they may seem more eminent than others, partly that they may acquire wealth. They were elevated into heaven by the way by which others are elevated. That elevation has been often observed, both on the left and right side, and before the face, and also at the back, both visibly and invisibly, but always perceptibly. They are elevated for the reason that they may constitute an equilibrium against those in the hells who wish to destroy those who come into the other life; for when they are there [i. e. in heaven] they can then be held in some good. But still they cannot be retained in it; wherefore, they are let down in order that they may wander about, and divest themselves of those loves as far as possible.

4892.

For several days I saw and heard how the heavens were purified. Those were cast down from thence who were in corporeal and worldly loves, and so were not willing, and thus not able, to receive heavenly loves. This was carried on all around me. Some of them were cast down; some were driven away; some descended of their own accord. They were separated from others by that devil, who was then Charles XII, who was in the greatest self-love, pouring around his diabolic sphere; and according as this was received, so were they recognized and separated. Very many received him, but still they were separated. There was a prodigious multitude, and from many heavens, amounting to even tens of thousands. But some of them were relegated to the hells; some were put into such a state that they might be able to become better; some that they might be elsewhere, and not disturb angelic minds. The devil was conducted around, and thus drew to himself his own crew.

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<sup>112</sup> A consideration of AR 851, 853, strongly suggests that Swedenborg here intended the "first resurrection and second death." Possibly, also, a sight of his, MS. of the present passage might confirm this idea. -ED.

4893.

The greatest part of them were such, as, when they were in the heavens, had said, What is the truth that we ought to think? What is faith? Is it not enough to speak and think without these? In a word, they considered such things as of no value, and, consequently, they could not be improved and reformed; at last, also, they entice others to similar thinking and speaking. They are such as correspond to the worms which consume the leaves of trees in the time of spring and summer, by which means the rudiment of the fruit perishes. They also seemed to be let down as by threads, according as those worms are wont [to hang down] from trees. There was a vast crowd of such. They add that they know what it is to speak and do as they please, because they feel it; but what it is to believe and thence to think good, they do not know, nor do they hold that it could be of any consequence. They derive this from their life in the world, in that, on account of the world, they wished not to think anything about heaven, because, as they said, they do not know what it is, thus what is interior in thought and will. Wherefore, when they converse together, they speak with all boldness against the neighbor, and against God, supposing it does not matter. With certain ones who were let down thence, there spoke others; and I heard them saying that they are not aware of having been in the heavens; and that, where they had been, they saw some verdant and grassy spots and shrubs, but not gardens and paradises, nor highly ornate palaces; still less did they see the angels there have or do any otherwise than elsewhere: but the reason was told them, [namely,] that, since they are in worldly and corporeal things, they are by no means able to see such things as are with the angels these are altogether hidden from their eyes. The reason is because their interiors do not correspond. Thus it is in the spiritual world, or heaven: they see with their eyes those things which conform to, and agree with, the internal sight, and the affection of truth and good. On this account, also, such things were hidden from the ones here mentioned, and, inasmuch as they do not receive the Divine influx of good and truth, therefore neither are they able to know the pleasantness, happiness and felicity of interiors enjoyed by those angels. They do not comprehend that this is so; neither, therefore, that there is aught heavenly in the objects, as is the case with those things which are seen by

the angels; still less, do they place any happiness in wisdom. This is the reason that they spoke thus.

4894.

CONCERNING THE HEAVENS AND A DESCRIPTION THEREOF. My sight was opened, and I was brought to see the heavens; and this occurred through elevation from the state in which I was. When I was elevated, it was granted me to see the sun at the right hand, where, in a great and wide tract of land, appeared mountains, one close beside another; and it was said, that in those mountains are paradises, gardens and cultivated places of various kinds. In other places are great cities, thus a multitude of men. There also appeared, here and there in that place, higher and higher mountains, which were still better cultivated, and where were magnificent palaces. So it was throughout that whole tract, to the right; for such mountains signify the goods of love. Those there are in a purer and more luminous Divine sphere.

4895.

On the right side, there appeared a dense and dark forest, concerning which it was said that those are sent thither who are in falses. I was brought thither also - which they who saw marveled at. I was conveyed somewhat through that forest; and then came in view quite lofty rocks, which extended (not in height, but in length) to such a distance that they passed away from the sight. Those were said to dwell there who are in truths, but not yet, by this means, in good. On the left side, there appeared precipices, and beneath were shady places, as it were woody, where wandered an infernal crew, a part of whom desired by various efforts to struggle up the precipices. Those who struggle forth are driven back, because they are evil. It was said that those rocks do not increase, but diminish, and become lower, until at last they become a level surface - and when it becomes level, then it is well.

4896.

I was afterwards brought back, through a great descent and, in fact, into a valley where I had been previously. From these are visible, here and there, some who are on the mountains, as if they were in a height to which there is no slope - when yet there are slopes on every side, by which it may be ascended.

4897.

As respects the hells, these are beneath, and here there are forests, there marshes, there ruins, there pits, as of wells, into which they descend: below are various filthy places, like dens of wild beasts of various kinds, along with privies: there, likewise, are such places as robbers frequent; also filthy ponds and fetid waters, and the lower you go the more fetid and bad [things become].

4898.

Wherever there are slopes to the mountains, there are those who keep guard, lest anyone ascend without leave; and this in many places: they ascertain of what quality people are.

4899.

Beside the entrances into the heavens, there appears an ascent by those slopes to hills, or into the mountains. Those who ascend in any other manner - as also occurs, by means of phantasies - are cast down thence; for the haughty elevate themselves by phantasies, but this occurs without progression wherefore, when from phantasy they are in lofty places, yet are they then in the lowest places they are cast down from thence in a moment. Those who come up, by deceits, as they do who make themselves angels of light, are also cast down when recognized; and, in fact, the more precipitately the farther [they have ascended]. A certain one (Foller <sup>113</sup>) ascended in such a way to lofty places, and was recognized. He was deprived of connection with his companions, and lay like one dead. Those who are in those higher places can see the lower regions, no matter from whence [they look]; and only through them are lower things ruled by the Lord.

4900.

CONCERNING TOTAL DEVASTATION (CHARLES XII). He who has to be vastated, that is, deprived of goods and truths and so sent into hell, is vastated successively from the head to the feet, which, for the reason that all things belonging to him are obsessed by evils, takes many years. This befell Charles XII, who was at length vastated even to the soles of the

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<sup>113</sup> Dr. Kahl thinks this should probably be "Folcher." Johann Folcher was a Professor of Theology, born 1665 and died 1729. -See *Narratiunculoe*, p. 19.



feet, and to his fingers. At last all things of the muscular envelope of the body were wasted, as it were, by callosities. Meanwhile, he was led round about and kept in the delights of his evil, which was that of governing; and, at length, he was conducted to the left, where there is a forest and therein a darksome cave like a pit; and then he was somewhat underneath there, and was let down a little. He was thus deprived of intellect, and so left. He was then destitute of all power of doing such things as before. Thus, also, were his powers successively taken away - as, too, was shown by the stretching out of the right hand, which then disappeared. Thus, through a much longer time, does regeneration also take place successively, to wit, from head to foot.

## 4901-4950

4901.

CONCERNING THOSE WHO ARE IN SELF-INTELLIGENCE. There are some who investigate the laws of order in the heavens, and apply them to the commission of evils of many kinds. They know how to institute communication with the heavens; they know, also, how to vary ideas in many ways, and to infest ideas. They know very many other things; but the application of them to evils takes place from self-intelligence; therefore, they are grievously punished. Some of them sit in a lower place, wearing a cap which is drawn down as far as over the eyes - which signifies that they think inwardly, and with considerable clearness, concerning evils that are to come; and their speech issues from between the teeth. These persons are plucked away with great difficulty, for they adjust and abuse all things to the purpose of defending themselves; but yet they are at length vastated, and then they also are put into that darksome pit where Charles XII is.

4902.

CONTINUATION CONCERNING THE DRAGON AND HIS CREW, AND CONCERNING THE FALLING OF SPIRITS FROM THE HEAVENS. For several days, spirits, who are the crew of the dragon, fell down from the heavens and were cast down into hell. Amongst them, were also very many who had believed themselves to be saved by a faith of doctrinals, and in fact by the knowledge of them alone, and have cared nothing at all about the life. They have lived in the evils of the loves of self and of the world, in malice, craftiness, deceits and also adulteries.

4903.

Moreover, there were very many who had no doctrine, but merely acknowledged the Word, saying that it is sufficient to read the Word; nor did they care to be enlightened concerning the genuine sense of the Word. Wherefore they were able to apply the Word, so far as regards the external sense, to any heresy whatever that they wished, and thus to defend evils and reject goods. The case would have been otherwise if they

had acknowledged doctrine, which, also, is drawn thence, but by the enlightened. Inasmuch as these lived an evil life, their number was immense.

4904.

There were also some who have rejected the priestly office, saying that the priesthood is universal, thus with all. Certain of these have read the Word quite diligently, but, inasmuch as they have lived ill, they have taken up thence abominable dogmas. Of this class there are many. These likewise are cast down from heaven, but at the back, because they have preached clandestinely, and have wished to thus subvert the doctrine of the Church by stealth.

4905.

CONCERNING ELEVATION TO HEAVEN BY MEANS OF PHANTASIES. Evil spirits have learned to raise themselves upwards by means of phantasies - the mode cannot be described; and when they are there, they see all things that are beneath. Those who are proud elevate themselves to a high position; so also, by execrable arts, do others. The rest go to heaven; but these present themselves there in a moment.

4906.

There are also some impious spirits, who are able to project themselves from one heaven into another, and thus cause that no one may know where they are; and then they infest the people who are lower down with their ideas, and bring injury upon them. As soon as these are discovered, they appear elsewhere in heaven, in a moment. This crew is an impious one. In such practices are they trained who knew how to act and write, in various ways, such things as are fictitious and lying, for the purpose of deceiving. Those who have delighted in such an exercise, become of such a character in the other life, and thus also, unseen, they injure others in various ways.

4907.

CONTINUATION CONCERNING THE HEAVENS AND THE HELLS. I was conducted, in spirit, to the right, where are the mountains and rocks of which I have spoken above, and, at length, on to the rocks, and, to a

small extent, beneath them. In the rocks dwell those who are in the good of faith; in the mountains around, those who are in the good of charity - who are understood by the "mountains of Israel." Higher up, there, are the celestials, who are the "mountain of Zion," and of Jerusalem. In the depths, there, are various hells: under and amongst the rocks are also the hells of those who are in revenge. Some of these hells are of such a character that they cannot be crossed over; and when I approached, a torpor, and as it were deadness, laid hold of my arms and hands; in fact, they failed me, for there exhales from thence a deadly sphere. The hells there are extended lengthwise, and they differ, in quality and quantity, according to distance and also according to depth.

4908.

Some of the inhabitants of these were revengeful even to the utter destruction of the soul, but yet have practiced piety. These were cast down from a certain height of the mountain; and, when they were beneath, their effort to ascend to the height appeared like a crocodile of a hideous color, with a long and broad tail, ascending on high close to a certain thing erected perpendicularly; and this continued as long as they still had good spirits around themselves, and communicated with the angels; but, in proportion as that communication was taken away and diminished, in the same proportion the crocodile descended; and when, afterwards, the communication was altogether taken away, they were cast down into a deep hell; for such was their vindictiveness that they wished, for a trivial cause, to kill not the body but the soul; as was also proved by various attempts made by them.

4909.

CONTINUATION CONCERNING THOSE WHO ARE IN SELF-INTELLIGENCE; ALSO, WHENCE MAGIC IS DERIVED. There are at this day, very many, especially of the more reputable sort in the world, who altogether disbelieve that anything inflows from heaven or from God, and that they have blessings in this way, -thinking that such things are from self-intelligence, and saying and believing that everyone is the architect of his own fortune. The reason is, because they do not believe that heaven exists, nor God, but that all things flow from blind instinct, and from that alone; and [they believe] thus because they are intelligent, and also successful; for it is according to the order in the world, that

everyone employs his reason, and that such things follow according to reason; but, since they do not believe that God inspires reason with such as are good, they therefore reject the Divine guidance, and follow the guidance of self-intelligence. They would have acted differently if they had believed in God and the life after death. Another reason is, that they place all blessing in wealth and dignity they do not know, nor are they willing to know, there, what heavenly wealth and dignity are; hence, also, they suppose that nothing else is given by God, as blessing, [save wealth and dignity]. These things, also, do come to those who act from self-intelligence; but to them they are not a blessing but a curse, for they do not place blessing in heavenly life and eternal felicity, to which, nevertheless, those are brought who suffer themselves to be led by the Lord. To these, also, it is matter of indifference even if they are not wealthy and placed in honor; they are content with their lot, because they know that all things are led to those issues which pertain to true blessing.

4910.

Those who have fully believed themselves to owe everything to self-intelligence, appear to sit at a table and there to write. Their speech issues at the teeth and becomes sibilant. They have a cap, or *mossa*, right down to the eyes, under which, as it were, they think. They are most malicious, and are sent away to that infernal den where Charles XII is. It is not so with the rest, who are not of such a character: they are in hells under the mountains to which, in opposites, they correspond. They are innumerable, and they think of nothing else but that they may enter into the affections of others whose wealth they wish to possess. They plot in many ways; wherefore they also inflow with man, from the head as far as to the mouth, and to the breast - others [inflow] from the feet as far as to the genitals. The latter plot by means of the loves of others, into which they insinuate themselves; the former [insinuate themselves] into those things which are of the thought. I was infested by them in various ways. They wish, in every effort, to possess and lead man, by imitating his nature and those things which are of his life, to such a degree as to penetrate considerably, according to practice in the world. They contrive various deceptions.

4911.

Inasmuch as to seek after honors and riches, and to obtain them from self-intelligence, is an abuse of the laws of order in the natural world, consequently, an abuse of the rationals of the mind also - for they proceed in inverted order, and from self - therefore, those of them who, by arts, craftiness and deceptions, bring themselves to that, become magicians in the other life, and there - also, they learn and drink in such things as relate to the law of order there - which, likewise, they abuse to the doing of evil. They cannot accept the principle of following the laws of order from the Divine influx, because they have taken all things, from themselves. In a word, there is with them an inversion of order in both worlds. In the world they meet with joy, but in the other life with mourning.

4912.

Hence is the reason why it is believed by very many that the Providence of the Lord is not universal in every single event, but that a particular ordering is given to the man [as a whole], when yet it is not so; and, inasmuch as they consider as blessings merely fortunate and pleasant worldly and corporeal things, therefore they confirm themselves [in their belief] by all things that happen in the world; especially by the fact that the evil become honored and rich and the good not so.

4913.

CONCERNING THOSE OF THE CATHOLIC RELIGION WHO HAVE PERSUADED THEMSELVES THAT THEY HAVE POWER FROM THE LORD OVER THE SOULS OF MEN. There are very many such of that religion, who have exercised ecclesiastical functions under the pope, namely, cardinals, bishops, prelates, abbots, priors, and the rest who live in monasteries; for they have persuaded themselves that they have the keys of the Universe, and with them are able to open heaven, and let in whomsoever they please, thus, to rule over souls.

4914.

But there are many kinds of these. They appear on an eminence on the right and left side of the sun where the Lord is, and diffuse from themselves a sphere as if it were from the Lord - for they believed that they were His vicars. They thus scrutinize from on high those who are below, and rule them; neither will they endure that they utter a sound

against them, nor say to them anything that is not pleasing, nor even that they look at them - out of reverence to their being in the stead of the Lord.

4915.

There are some on the right hand and some on the left; some are higher and higher there, even to the highest positions; there are also some on high, on both sides, at the back; but they all differ. They who are on the left in front, are those who have been learned and have confirmed themselves in those principles; but they who are in front, there, on the right, are different. Those below are such as are not learned, and yet have believed that the case is as just stated.

4916.

They do not ascend thither by the legitimate way; and they go up in gangs, believing that heaven is there; but when they come thither, they do not see any angel nor dwellings, but, some, sandy places, others, something grassy; and they proceed forwards, so that they may see from above those who are beneath. The reason that they do not see the angels there, is, because their eyes are closed by pride and such things as belong to pride, since there are, nevertheless, very many dwellings there. The angels there see them, and suffer them to pass by, knowing that they descend shortly.

4917.

When any from the lower regions dare to speak with them, or look at them, and still more when they refuse to obey, they are angry; and then they withdraw and consult, and, according to their interiors, they decide either to destroy, or injure, or punish the offenders. They are, for the most part, sunk in hatred and revenge against them; and then, if they cannot do it from above, they descend, for the purpose of taking vengeance; and when they reach the lower regions, they are scattered, and everyone of them is borne to the places suitable to his disposition acquired in the world. Thus those who are in hatreds and vindictiveness [are borne] to the hells where those of such a character are.

4918.

In the descent, they are deprived of the holy sphere - which is the Lord's - that they possess on the mountain. They were told that they have that sphere of the Lord around them, and that they are inside that sphere, with their pride, hatreds, revenges and the like, but that angels have the sphere of the Lord in themselves, or within them; so that the latter are angels of the Lord, but they, from pride, hatred, revenges and the like, are devils. There are very many such; and they raise themselves up there, and they descend.

4920.

<sup>114</sup> CONCERNING THE HELLS. I was brought into a hell which is under the feet, where there appeared a great city, and many houses therein. I was conducted through the streets, and there appeared there robbers in great abundance, who sought to do one another mischief in various ways. And when anyone comes thither from elsewhere - which happens when good spirits do not know what and of what quality hell is, and what are the torments and fire of hell, in order that they may know - then, [for example] when I was there, they came to me, and intended to do me evil; and there was, as it were, a dog about me; but, before they were able to do it, I was snatched away from their ferocity.

4921.

A certain one of the spirits around me took from the world the notion that there are no such hells. He began to doubt concerning such great evils there, saying that in the houses there they are good; but he was brought to that place, and let in to one house, and introduced there into the chambers, in which he saw a multitude of the infernals. In one chamber they were in such evil that they were attempting to kill one another; in another they were mutilating each other, and were one after another overcome. In other chambers they ate vile things, such as filthy intestines; in another other things. Those who are in similar evil are in a similar chamber, and are there detained in prison; for sentinels stand without, to prevent them going away, and to prevent any from entering but those who are permitted.

4922.

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<sup>114</sup> Number 4819 is wanting from the Latin text.



Of such hells there are very many, even, as you may say, several hundred thousands. Those who are at length taken out of them are so far deprived of intellectual faculty as to be stupid; some are as it were fools. There are extensive places filled with such.

4923.

CONCERNING THE HEAVENS. It was further shown that where heaven is, there appear as it were mountains and hills; and that, from those mountains, are seen mountains still higher, whose tops are, as it were, in clouds of a dark blue color, and that there the celestials are. It was also shown, that, when a state of sunset comes to them, then those mountains appear to subside, or to sink to the level of the lower mountains, or even lower, according to the state of sunset at that time; and that they are afterwards elevated as before. From the mountains, there appears, from above, as it were a sky, with intermingled, or variegated, little white clouds, as it were.

4924.

CONCERNING HEAVEN AND CONCERNING THOSE WHO ARE IN FAITH SEPARATE. There were certain priests from those who dwell upon a certain rock in front, a little to the right. One of them was known to me, by name, in the world, and was extolled for his preaching. This one came to me, and then, while I spoke with him, his intellectual faculty was opened so that he could apprehend quite intelligently all the things that were said; and, inasmuch as he supposed, as was observed by another priest, that he was in truths more than others, therefore he was brought with many spirits who were intermediates [i. e. subject spirits] to a mountain on the right; and, when they came thither, they were introduced into a cloud, from whence certain ones spoke with me, saying that they saw magnificent things there, and angels in the angelic form, at which they wondered; and, at first, by means of the tempering mediums, they sustained the light there. They were led to loftier places where they had light; but afterwards, the light began to be obscured, so that they saw those who were below there in considerable obscurity, when yet they were in light. Afterwards, they were led where there was heat there; and then they began to suffer pain in the knees, presently, in the region of the stomach, and at last, about the breast; but, lest that pain should become more grievous, it was moderated by the tempering mediums - as, also,

they were told. From that place they then turned their faces to the rock from whence they came, which appeared to them like a dark cloud. They wondered that their dwellings are in that darkness, while yet, when they themselves are in that place, they are in light there; but they were told, that still they have no other light, because it is as it were the light of winter, which is seen from the light of spring which is in the heavens, to be of such a character. That they might be confirmed in this, it was granted them to speak with certain known priests there, from the habitations of the latter, where was a similar and even greater darkness. Thus they were instructed in what light of truth they were. Then [as they advanced] towards higher places, the pain became grievous and began to torment them; and they hastened to descend from thence as quickly as possible, saying that it is not heaven to them, there, but rather hell, and that they had no further desire to ascend thither.

4925.

CONCERNING HEAVEN AND THE LAST JUDGMENT. There also appeared many on the mountains and rocks who were evil; for they mount up by means of good affections to which they have accustomed themselves in the world, and thus insinuate themselves into societies. But it was often seen that the evil there were separated from the good in various modes, and cast down from the mountains and rocks.

4926.

There was one rock, upon which was quite a large city, where were those who are in faith alone, separated from charity. They believed, as in the world, that faith alone saves, and, at the same time, that it is from mercy, whatever might be the quality of the life. These reveled in the lust of governing; wherefore, they stood at the sides of the rock, and infested, in various ways, those that were beneath. They were often told that they should not do so; and the worst ones were also separated from thence; but yet the rest did not wish that they should be separated, nor to drive them away from themselves: thus, they consented to their evils and misdeeds. Wherefore, as all exhortation was in vain, that rock began to sink, and at length even into the depth, with that city and its inhabitants. It was also said that the same thing occurs in other places where they do not live the life of faith: the better ones there, however, departed previously. It was said that such are they who are understood by the

goats at the left hand of the Lord, of whom mention is made in Matthew. When the rock sinks down, there is then only a city there, in which is an assemblage of evil spirits, who, while they were men, were in faith separate from charity; but, before this happens, the good are removed thence - that is, they who have lived in faith and at the same time in charity; thus, who are in the good of faith and in the good of charity. Then, consequently, a chasm appears there. There remain houses of wood, in which, in such a city, those live who are in the environs; for these [i. e. dwellers in the environs] are in the good of charity and faith.

4927.

They - along with two cities upon the rocks - sank down to a great depth according to the quantity and quality of their evil. This I saw happen. When the whole of the rocks settle down and become valleys, then all is well; and it signifies that those who were there are suffering themselves to be regenerated.

4928.

From those rocks, since they are lofty, they look afar off to a great distance; and all of those who are within the circuit of the rocks, in the valleys, which are well cultivated, and where are the spirits who are instructed and led to good - these, those on the rocks assail in many ways, so that they cannot be safe from them in any manner; and, whithersoever they flee, they pursue them with their eyes, and harass them. That they do this at a considerable distance, was shown by experience in myself, who was so far off that they could scarcely be seen. Therefore, their cities there, to a considerable number, sank down; but those who were in the good of faith and charity were saved. This is understood by those things in Matthew, chap. 25, about the sheep on the right hand, and the goats on the left.

4929.

CONCERNING THEIR TEMPLES AND HOW [THE WORSHIPPERS] ARE SEATED. I was also several times in the temples, to which great numbers resort. It was said that they appear to sit, there, according to delights. Those who love to be merely in sanctity and do not desire to be instructed, sit apart on one side; but those who desire to be instructed, sit on the other side. They are also distinguished by the priest who is

preaching; for the thoughts of the minds of those present are communicated. But they who come with the purpose of hearing whether the things that he preaches are true, thus not for the purpose of being instructed but for the purpose of picking out those things which do not seem to them to be true - when these enter the temple, they embarrass the preacher so that he cannot preach. He, therefore, admonishes them to go away. Hence it is that other preachers can rarely be in the same place, because they observe such things; wherefore, those of them who are there, hide themselves in a particular manner, lest they should take away from the preacher the spirit of holiness.

4930.

#### CONTINUATION CONCERNING HEAVEN AND THE LAST

JUDGMENT. There are cities there, large and numerous; and men repair to them in the other life, for the reason that they take with them, from the world, the ability to live there - by virtue of fear of their life, of the law, of honor and of gain - in the appearance of some good. As long as such fears are in them, they live morally; but, when they are taken away, they then live according to their interiors, which are then also manifested. Such cities appear upon rocks and upon mountains. Upon the rocks are those who are in principles derived from the doctrine of the Church. Upon the mountains are those who are in loves. Hence it is that rock, in the Word, signifies faith, and mountain, love. They also differ in many respects. To such cities there repair, at first, such as are in faith and have led a moral life in the world; but yet, by degrees, the wicked also, by means of simulated affections of truth and good and by various arts, repair thither; and when this happens, then the inhabitants of that city begin to be infested - for thoughts and affections are communicated in the other life - and, when this occurs, visitation takes place. Angels are sent thither, that they may know what is the nature of the state there; and, when they discover that the state of faith, or the state of love, is perverted by those wicked ones, then the good are separated from the evil like the sheep from the goats, and the good go forth and the evil remain; and then that city sinks down even into the depths, and thus the evil are let down into hell. I saw this take place with some of them.

4931.

How great is the wickedness of those who come thither can scarcely be described, as it is inexpressible. It especially takes place by the abuse of correspondences and representatives - arts that are unknown in the world. In some cases, they present themselves naked, and so appear above as innocents, and, under the guise of innocence, perpetrate ill deeds. Some learn, in addition, the spiritual language, whereby they conjoin themselves with certain angels, and thus perpetrate ill deeds; but they do not have such a spiritual language as they have who are in heaven, but an artificial one; and they speak by it, not in spiritual but in natural ideas - which is altogether forbidden. Some devise for themselves another language, and so associate themselves that what they speak amongst themselves is not perceived by others; but others act differently, in thousands and thousands of ways. In a word, the wickedness there is indescribable.

4932.

Four of the good spirits were sent into the cities for the purpose of there selecting for themselves a mansion; but where they came they found evil and villainous spirits. In two [of the cities], when they entered a house and an apartment, certain ones of the city entered and asked whether they wished to go out and commit whoredom: they also wished to urge them to this, and almost to offer violence; wherefore, they departed from them. Thus, the affair was almost like what occurred in Sodom. The reason that there is so much whoredom and adultery in those cities, is, because, in the world, such things are everywhere regarded as of no moment and believed to be lawful; further, because they place the whole of the Church in doctrine and not in the life; as, also, because they do not care whether doctrinals are false or true: and falsifications of doctrine are whoredoms, and adulterations of good are adulteries.

4933.

CONCERNING THE WORST HELL. The worst hell, which was from the men of the Most Ancient Church, is towards the left, in front, where those are who were called Nephilim, of whom we read in the Word, and who are called, by David, Rephaim. It is the worst, because they were exceedingly in self-persuasion, and the persuasion that there is no Divine except it be in themselves. They lie there in an exceedingly dense cloud. I have already treated of them.

4934.

Those from among Christians who are in the persuasion that there is no Divine, have their hell a little back, to the left, in a corner there, where those are deepest who have been in the greatest persuasiveness; for there are degrees of persuasion. He who was in the greatest was Charles XII. He was let down to a very great depth, because he was in so deadly a persuasive faculty that he was able to destroy men by his persuasive art. This was also shown to many.

4935.

CONCERNING THE FAITH OF DOCTRINALS AND OF THE WORD, WITHOUT DOING. A faith which believes those things that are in the Word, may exist apart from a belief in God. Believing in God is hearing and doing. Believing those things which are from God, however, is called faith, but it is not faith. It was granted me to perceive this in a spiritual idea. There were with me two from the celestial kingdom who were naked, and one who was in such a faith; and it was then clearly ascertained that a faith which consists in believing those things which are from God, and also those which are in the Word, is by no means the faith which saves, but that, without the former kind, it is a faith in which there is nothing saving. It is a species of persuasive faith.

4936.

CONCERNING CHURCHES IN THE OTHER LIFE, AND CONCERNING EXTERNAL AND INTERNAL SANCTITY. They have churches in the other life; and in some places they preach continually, so that persons can enter and go away at all times. They recline therein according to the state of their life; so that they can be discriminated by the preacher as to their quality, merely from the situation of the place in which they are. On the right are those who are in the good of love; on the left, those who are in the truths of faith - both the former and the latter according to the good and according to the truth with them; and in the middle, those who conjoin; from which it is manifest that even a society there represents a man; and those in it correspond, as far as possible.

4937.

But when one of another doctrine comes thither, and from that other doctrine thinks about those things which are being preached, the preacher is disturbed and is not able to preach; wherefore they either sit with averted face, or go away from the place. That this is so, the intelligent, and especially the wise, preachers, also know; for the affection is altogether changed according to the looking, or turning of the face to them.

4938.

In the churches there exist various kinds of sanctity amongst those who are there: in general, there is external sanctity and internal sanctity. Those who are in external sanctity sit at the door of the temple; those who are in internal sanctity are diametrically opposite, a long way within. I was in such a temple and heard one preaching - but with averted face, because I have the habit of thinking about the things that are preached; nor was I then led by the Lord to inspire affection into any doctrinal if only it is from good, as, however, happened afterwards. I spoke with those there afterwards, and it was given me to say that there is external sanctity and internal sanctity; and the sanctity is external where the internals - which are either filthy or not evil, with all variety - are closed; for, when the internal is not as yet good, it is then closed that it may not disturb the thoughts of those who think and are affected from the internal. In a word, there are all varieties [of sanctity], which are, besides, held in order by the Lord by means of closings and openings of the interiors, and temperings of the exteriors thence.

4940.

<sup>115</sup> Afterwards, a certain prayer (bon <sup>116</sup>) was uttered by a woman, who was permitted to utter it because she could be in external devotion; and they were then variously affected. Thereupon I spoke with them, saying, that women are indeed able to enunciate with affection and thus to excite to devotion and sanctity, but not to teach. It must be added that still it is rarely that such ones are interiorly devout. The woman who uttered the prayer in that church with such sanctity that all were moved and believed that she was the best of them all - she, on being examined as to the life,

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<sup>115</sup> There is no number 4939 in the original.

<sup>116</sup> A Swedish word meaning "prayer."

thus as to interiors, was wicked - wicked against her husband and against all who did not extol her. She wished to kill me by magic, and, with another woman, plotted foully against me.

4941.

After this, I was led along, unawares - according to my custom of meditating; but I did not know at that time, any [of those things] that were said; but still, in this way, they [in the church] were also able to be affected by the things said, by virtue of their instructiveness.

4942.

As respects the preachers, there are very many of such a character (because they are such in the world, and rarely otherwise, save the simple or less learned) that they are in a persuasive faith that a thing is according to their doctrinal, because they have confirmed that with themselves; and thus, because they are in external affection and not in internal there inwardly reigns what is envious and hostile when anything is even said in any way about things of such a kind as are the interiors of man. But, still, there are some who are interiorly good, that is, who suffer themselves to be led by the Lord.

4943.

They [i. e. those in the church mentioned] said that they also perceive in what affection the preacher is, whether he is in an affection of spiritual and celestial love, or, whether he is [preaching] from an affection of the love of reputation, of honor, of gain and such things. Preachers are also distressed by this, hardly knowing what they are going to say. In this, there is a difference between preachings in the other life and preachings in the world: in the world, an altogether filthy affection of the love of self and of gain may yet sound to the hearing like an affection of the love of good. The reason is, because the sensual-corporeal which is in the world receives what is said, but with them [i. e. with those in the spiritual world] it is the interior sensual.

4944.

CONCERNING HEAVEN AND THE LAST JUDGMENT. It was again seen that great cities were destroyed: one sank down; another was



transferred. The one which sank down, sank to a very great depth, not slowly but quickly; it sank in the middle, and the inclined sides followed, and thus [it went down] into the depths. And while they were in the depth, the sides were pressed together above, and thus it was closed up at the top. But the better sort, who were previously called forth, got away.

4945.

The other city did not sink down, but was transferred to another place which was at quite a remarkable distance. The removal then proceeded in a circuit, and it appeared as though a cloud was transferred; and when it came to its destination, it likewise sank down in this place, in the manner already related. Before it was transferred, all who were in it were put into a sort of stupor; for there was a general change of state.

4946.

CONCERNING THE WORST MAGICIANS OF ALL, WHO COME FROM AFRICA - THE CEREBRAL. There was brought, from a certain hell to behind the back, a certain one who was able with great power to inspire fear and horror in the spirits who came. He was placed at my occiput; and all spirits who came under his gaze were terrified and fell back, as it were, out of horror and terror. But, afterwards, there came a certain woman who had, wrapped in a linen cloth, some of the flesh of a leg, which she called a morsel, and which she gave him to eat. He approached and stretched out [his hand]; and from it he was stupefied, as if deprived of his life, nor was he able any longer to think at all, but stood like a statue. Hence I could infer that such were those who are called by the ancients Cerberi, and who were in the entrance to the lower places. This woman was there also. The place corresponds in position to the occiput.

4947.

The same woman then went further below, under that place, and there tarried. Afterwards, she raised herself up and poured out something from a bowl, as it were liquor to drink, saying that she gave drink to those that were beneath - of which also they drank; and then those who were the guards, there, began to be insane.

4948.

After this, she wished to enter by magical arts into the hells of the sirens, into which no one is admitted. She wished to take certain ones away from thence; and this she effected through dreadful magical arts - by turning herself into various serpentine forms - and, as it were, penetrated in thither. She thus drew to herself those whom she wished to take away from thence, who were the worst of all; but when she had done that execrable deed, she was cast in with violence, and there she lay.

4949.

It was discovered whence such characters were. There were enchantresses at a certain height above, in front, who spoke, and said that the former ones inflicted such things by their means. The angels said that such exist in Africa, and that they are interiorly religious but exteriorly vicious, and that thence they receive influx from the celestials, and turn it into such magic - for the things by which they act are correspondences; so that those arts come from an interior sphere, and were irresistible in a lower sphere.

4950.

It was afterwards granted me to hear those speak from whom the influx came. It was said to them that through their influx such characters perpetrate an enormous crime. But they were not willing to abstain, saying that they [who receive the influx] receive goods, and that, therefore, they do not wish to avert themselves from them. It was discovered that they also were of such a character in the world, and tolerated such as were inwardly religious but outwardly vicious.<sup>117</sup> Therefore were they also cast down from their place. They were on high upon a mountain; and when they came below, they went through a certain gallery towards the hell of sirens and let themselves down, [as to] the head, a certain number of paces, and proceeded in this manner - whereby it happened that that hell was opened, in places, to their associates. It was said of them that they took out certain ones from that hell; but they were afterwards cast into another.

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<sup>117</sup> The meaning here would seem to be religious in profession and precept, but not in practice. -Ed.

## 4951-5000

4951.

In a word, such magicians and such as inflow into the voluntary part [i. e. those from whom the magicians received their influx] are not worthy to live, because they are destroyers of the human race. I spoke with those in the city, who said that such ones cannot there be constrained to become better, for they say that they do good, and also that evils are crushed by them, and that their connection [with the magicians] is so close that when they speak thus they cannot be hurt in any wise.

4952.

CONCERNING A PLACE WHERE PEOPLE GROW INSANE WHEN THEY LOOK WITHIN. There is a place at the back, near the lower part of the spinal marrow, into which when people put the head they began to grow so stupefied that they suffered acute pain, feeling, that they were almost destitute of intellectual life. Some put their heads therein and such a thing happened to them. They were removed thence lest they should disturb this sphere. But [the place] was afterwards closed up. The closing up appeared like as if a pestle were flung into a great siphon.

4953.

CONCERNING THE CATHOLIC RELIGION AND BABEL. The bishops and prelates of that religion, who have persuaded themselves that the Lord gave to Peter, and consequently to them, the keys of the kingdom of the heavens, and, thus, that [they have] the power of remitting sin, and therefore are in the place of the Lord - these appeared at the right hand, on each side of the place where the Lord appears as a sun; to which place they are elevated by virtue of the opinion that they are next to the Lord, and therefore [have], from Him, the power of ruling over those things which are below.

4954.

They appeared there on the right and left, in a like attitude; on the right were those who were prelates and in pre-eminence over the rest; on the left, those who were in lesser dignity, and so in lesser power.

4955.

They were seen several times; and, when seen, there appears around them, from phantasy, a sphere as if it were the Lord's; and they wish to be adored almost like the Lord. They were indignant when I looked at them; but then, being angry, they consulted together; and, afterwards, they were driven off by a back way from the mountain, and, as they were evil, they were cast into hell. Thus it happened on several occasions.

4956.

Meanwhile, they stirred up many crews among those who are below, whom they wish to rule; especially amongst those who are at the back, whom they inspire with the chimerical faith that the things they say are from the Lord - these believing nothing else; and they also inspire certain foolish ones with this faith, namely, that the Lord is with them with His own present. These are the worst ones; for, by virtue of their persuasion they allure simple good spirits to themselves - for their persuasion is very powerful - wherefore, they are like leeches, so that they can scarcely be driven away; but yet they are punished most grievously, and, at length, are relegated to the hells.

4957.

They also have a great city upon a mountain at the right, where they hold a consistory. They say, however, that the Pope is not there, because they are in the other life; and that, there, the Lord is Pope.

4958.

I saw that many of them descended by a back way and conducted themselves holily in externals - for they have external sanctity; and that they called forth white monks, with books - of whom I have previously made mention - who prayed for them. The Jesuits also then conspired with them.

4959.

They were told that they have no power in the other life, because they do not possess truths but falses, and only truths have power. The falses are, that they have authority to rule in the heavens and the earths, to worship saints as deities, and to remit sins; also, that the common people possess very few truths, because they ought to believe as they [i. e. the priests] do, and because they are kept in dense ignorance; and this [policy] they have in common, for the sake of dominion and worldly wealth.

4960.

There appear around that mountain, from one border to the other, men, or spirits, who look downwards, and by this means rule all things that are around. They who are thus placed in succession, and who number as many as hundreds, are called spies; and everyone of them has his function.

4961.

He that stood first in that succession, is of those who take away understanding from men, by inducing ignorance of all things which are in the Word; and it is thus that they inseminate the notion that the common people ought to be ignorant of all things because, otherwise, they could not govern souls; for, in that case, the common people would not think as they do.

4962.

They also send forth spirits to those who are below - but, by means of others, there, who sit at a place at their back, and, as it were, infuse themselves into the heads of those [who are below] even to the mouth and chin, and rule their thoughts and so their will, consequently, who rule interiors. There were many such with me; and they infused themselves in this way, and this very often.

4963.

The spy who appears in the second place, is of those who disjoin the Lord from the Church, by putting themselves in His place; thus, which amounts to the same, who separate good and truth. Such characters, by means of others, send below, to the back of those who sit there, and

cause marriage to be dissolved. This, [namely,] how it is done at the back, was also shown me to a considerable extent.

4964.

The functions of the rest follow in order as they stand there. Upon the mountain is a great city of wide extent, also an immense multitude; and, in the midst thereof, quite an eminent height, called the Mount of Assembly, in the part more remote from the Lord as a sun: it is the side of the north. The height of that mountain is the same as the height of the sun, which is the Lord altogether according to that which is recorded by the prophet <sup>118</sup> concerning Lucifer, who is Babel.

4965.

Below the Mount of Assembly, and likewise above it, appear also watch-towers, in which are those who watch everywhere around, and also rule, like those who are around at the sides.

4966.

There was seen a certain one, on the top of a certain tower, who held a naked sword which flashed; and then those below who saw it began straightway to lie down blinded, and, as it were, dead from terror, like as from a Pope's fulmination. Such is also signified in the Word by the flashing of a sword. In the same place there were very many such persons.

4967.

On the top of the Mount of Assembly appeared a tower. Those who stood thereon seemed to wave as it were a kerchief, thus a white linen cloth, which had the effect of exciting impious adulteries below, such as of a mother with her son; consequently, such evils as are signified in the Word by those adulteries.

4968.

They that were in the first place seemed to descend from the Mount of Assembly. It was a vast multitude; but it was said that this was a small

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<sup>118</sup> Isaiah 14:13.

part. After this, those also descended who were in the second place, concerning whom I have spoken above.

4969.

There appears a communication between this right hand mountain, and a mountain to the left of the sun; which communication appears in front of the sun so that the mountains almost obscured the sun; thus they were those who took away love. In that place of communication appeared a vast multitude.

4969a.

There also appeared a tower on the opposite side, at the back, which answered to those who are in the Mount of Assembly; and they there waved kerchiefs, in like manner, when they wished to excite impious adulteries.

4970.

I read [Isaiah] chap. 14, concerning the King of Babel, who there is Lucifer; and then they who were in the heavens turned their eyes to that mountain, as they also acknowledged, saying that it was made known to them because the eyes of all are upon those [on the mountain]. There, also, mention is made of the Mount of Assembly and the sides of the North.

4971.

There appear certain ones far away from the places below; but yet, looking narrowly, they see all things that are below, which takes place, because, in the world, they had their eyes fixed on all lands, from a most ardent cupidity of ruling.

4972.

They said, with a loud voice, from that mountain which is the Mount of Assembly, that the Lord has no power in the heavens, since He had given it to those who are the successors of Peter; thus, that they rule, and will rule, in place of the Lord, since the Lord is one, but they are myriads, and myriads can rule as was foreseen by the Lord, while one cannot. They

make out that the Lord is not God but a man, although, as to the Divine, conjoined with the Father from love.

4973.

The whole mountain was surrounded with benches, in triple, or fivefold order; [one row] was above, three in the middle altitudes, and [one] below, and they were all filled with spirits in great numbers, who had eyes all round about, and ruled all things. My eye was directed round the mountain and wherever there was such a thing; and it was shown that the tracts, as far as the eye could reach, were under the domination of these, everywhere around.

4974.

But this whole ruling was from the love of self and the world, not from the love of saving the human race; consequently, from diabolic love, and not at all from Divine love.

4975.

Because this was the case, that mountain, with the mountains round about, where was a similar religion, sank down from its altitude even to the plane of the horizon, where they afterwards wandered; nor were they longer able, by looking abroad from the height, to rule over the lands round about; for when they ruled, they did all kinds of evil to those who were not willing to worship them and their deities.

4976.

Moreover there were also very many who were in the worship of idols, and many prelates, who persuaded people that a stone was alive, exhibiting tears and several things, whereby the simple were seduced into worshipping stone or wood, and became altogether idolatrous. Hence it was, that, everywhere in the churches, and in the roads, there were simple persons on their knees before statues, and they kissed stones, and so were altogether in idolatrous worship (and, although their more intelligent prelates saw this, yet they tolerated it, merely for the sake of acquiring gain), and that they [i. e. the people] were thus kept in dense darkness concerning Divine worship, in order that by this means



they might be worshipped as gods, and that they [i. e. the people] might offer their goods to them.

4977.

When the mountains sank down, the Mount of Assembly, where was a great number of spirits, was transferred around to the left, to quite a great distance, and there sank down; and those who were there were for the greater part cast into hell; for those were there, who wished to rule over others as gods, and to be worshipped as deities.

4978.

Before that sinking down took place, they began to appear not at the right and left of the sun where the Lord is, but they appeared remote therefrom, so that they were distant, for the reason that the Lord had removed Himself from them. They then said to each other that their destruction was at hand; for if they were not near the Lord, they could not rule in His place and cast abroad the phantasy concerning the Lord's ruling.

4979.

There afterwards appeared on the left side of the sun, where the Lord is, a certain tower, where many were laboring; and they wished to build that tower and elevate it to heaven, and above the clouds. It was also constructed to an immense height, like above the clouds in the earth. They labored continually, and thus erected it. In this manner was represented the Babylonian tower, and then also was revealed, by like experience, what that tower signified. Below, were some of those who were previously upon the mountain, who at that time held a council, and deliberated concerning the doctrine which should be for a rule to the people. That doctrine was what was represented by the tower; for a tower is doctrine.

4980.

Meanwhile, the communication between me and them was closed, so that I did not know what they did; but, afterwards, that doctrine was sent out and carried into effect, so that communication was opened, and it [i. e. the doctrine] was read. It was to this purport: 1st, that they should

worship and adore the Pope, as the vicar of Christ; 2nd, that he had the Keys of Peter, so that he was able to open and close heaven and also hell to whomsoever he would; 3rd, that they should worship Mary as the goddess of heaven; 4th, that they [should worship] also saints, beneath her - saints who were formerly holy men, and afterwards were made saints; 5th, that supreme power over emperors and kings belongs to the Pope; 6th, that emperors and kings have no business with the affairs of the Church; 7th, that they who would not acknowledge these things were condemned and had no blessing, either on earth or in the heavens.

4981.

These were the doctrinals, which they then sent out, which are represented by that high tower. Its height was owing to the circumstance that they thought nothing at all concerning the salvation of the human race, but only about their own domination. Thus it was from diabolical self-love, which also is represented by height.

4982.

When these things were read, they received answer that those doctrinals were sent out from the deepest hell; and then a diabolical crew, very black and very dreadful, appeared ascending from thence, and approached and tore away the written doctrinals from them with their teeth, and took them down with them into the deepest hell.

4983.

Those who were around were amazed; but they acquiesced, when they were told that those there thought nothing of the salvation of the human race by means of the truths and goods of faith, but all had for an end the diabolical ruling over the heavens and over the earths - thus also over the Lord.

4984.

Let those things be explained which are spoken concerning the King of Babel and Lucifer, in Isaiah chap. 14; and concerning the Babylonian Tower, Gen. chap. 11; also Isaiah 13:19 to the end.

4985.

It should be known that those who are Babel approach all whom they see, and urge them, by all kinds of arts, to accept their rule. The arts are many and atrocious; and they by no means do this for the sake of the salvation of souls, but solely for the sake of rule and gain.

4986.

It should also be known that the case with cities in the other life is thus: where there are evil there, the worst are in the middle - at the right side, those who are in evil by means of which falsity is produced; at the left, those who are in falsity from evil; in the middle, those by whose means communication takes place - and round about are spies. The case is similar, in general, with the mountains where the evil dwell.

4987.

But it is the reverse in cities where the good dwell; for the inhabitants make together one man, as it were: hence cities are doctrines. Very skilful indeed are the inhabitants of the cities where the evil dwell, in dreadful arts for leading men into damnation. They were able to avert the influx of the Lord from those who in faith acknowledge the Lord, by blunting the influx, and also by almost taking it away, and by turning the mind and its thought to themselves. They practiced this; and their practice was exposed. They said (as they had also stated to some in the world) that men do not need to look to the Lord but to them, since He left His power to them. When any replied that He is still God, they say that He came into the world as a man and received that power which He had from His Father, and that He has no power now.

4988.

Some of those who were on the mountain, took counsel together that they should receive the heavenly doctrine which is treated of [in the Arcana Coelestia] before the successive chapters of Exodus. They devised atrocious plots how they might adulterate it - which plots were of such a character that I dared not give them publicity; for they were too horrible to divulge - together with all those contrivances which could adulterate it, and thus could utterly do away with and extirpate it with them, so that it might be altogether annihilated. But their atrocious plots were detected; and they were punished in such a manner that they became altogether insane and stupid, so that they could never recover

intellectual power. There were many of such a character, from whom it was granted to know how it fared with those who embrace heavenly doctrine with the purpose and design of annihilating it - which can happen when they admit its sanctity and clandestinely infuse profane things. They were persons of three sorts: 1st. Those who think of nothing else but ruling, and employ holy things as a means of ruling; who also are Babel 2nd. Those who have persuaded themselves that there is not a God, but that man has all things in himself, so that everyone is absolutely the architect of his own fortune; and that religion is on account of the common people, that they may be held in bonds. 3rd. There were such as have entirely conjoined themselves with the hells.

4989.

CONTINUATION CONCERNING THE WORST [MAGICIANS] FROM AFRICA. HERE [ARE DESCRIBED] MAGICAL THINGS FROM INDIA AND EASTERN COUNTRIES. There was a sorceress among the worst ones, said to be from India, who also had communication with evil characters from the east - from Eastern India. She was with me a long time, and, in fact, at the back, and there took to herself such a position that she could not be seen. She had a sphere of a certain species of good. She also clothed herself there with in a magical manner, whereby she made herself naked, and so simulated innocence.

4990.

She had communication with certain wicked [magicians], forward to the right in a certain altitude, who also were of a kind of celestial genius, - thus genii of a middling sort. She had influx from these; and thence they saw how the matter stood, and so directed [her].

4991.

She was with me for many weeks, and took this [sphere of hers <sup>119</sup>] along with me wherever she wished. She led it forth; she drew it out from the cerebrum; she held it below, besides doing many other things. She fixed herself in a place near the occiput, between the cerebrum and cerebellum, and could not be driven away: which also was on account of

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<sup>119</sup> See above, No. 4989: "She had a sphere of a certain species of good."

the fact that she was skilled in abominable arts, from the influx from those who were from Eastern India.

4992.

When detected, she had, at the right hand, a room which was formed into a spire, and she entered by a spire, and sat in the middle, and thence ruled on all sides, and harassed her victims in numerous ways. She had also another room, formed into a labyrinthine shape, from whence also she perpetrated wickednesses. She also had another, in front, a little to the left, from whence, also, she directed things in a similar manner; and she did all things in a representative way, according to influx from those evil ones from Eastern India.

4993.

There are yet many things besides, which cannot be recorded for their number. Those also from whom she had the influx were detected, and I also spoke with them; and they were afterwards cast into a hell which is nearly under the sole of the right foot.

4994.

That sorceress from among the worst ones, avoided punishments in various ways, under the auspices of evil spirits above, on that mountain of which I have spoken before, and from others at the back who seemed to hide themselves behind the sun where the Lord is, and who then went to the front and inflowed. They were of the Catholic religion. Those who lie in wait at the back are of the worst sort, and are those who, in the world, did all things secretly.

4995.

CONCERNING NEREZ AND EXECRABLE REVENGE, AND CONCERNING THOSE AT THE BACK. He was in a certain city, which was upon a rock and he was accepted there by the others as governor; but he did everything for the sake of gain, and, in the whole and in every particular, had regard to profit; and, in various ways, he compelled those who were rich to give him money.

4996.

Among the dreadful things which he perpetrated was also this, that he sent stubborn spirits to hold another by his elbows, behind the back, and through them caused that the spirit became, as it were, bound to them, unable to speak any longer from himself but only from them - also inspiring anger, so that he could not but be as it were infuriated against them; but they did not let go except at his [Nerez's] command. He also sent such ones to me at the back, and then I was not able to speak anything from myself, but their speech was in all things of my speech, so that it was they who spoke; and he excited indignation against them, amounting to a fury of indignation. His policy, with those whom he ruled, was to exact profit from them; and they also, afterwards, gave him half of their possessions.

4997.

He said, too, that he could send spirits, who took away from others the faculty of speaking. When he spoke, he produced a noise like that of a dog barking, so that he could scarcely be heard otherwise. He was most greedy of vengeance.

4998.

He also had some others at the back, who directed those who were there; for it is so, in the other life, that they are at the back and lie in wait, who lay in wait secretly in the world. He was punished by one of such a character, who, also, put himself at his back and held him bound in a similar manner. He was likewise infested by him, but was, in his turn, liberated by his associates.

4999.

The hell of such is under the sole of the left foot, a little to the left there. Into this hell, he was cast down; and when he practiced such things there, he also cast himself upon them at the back. But they now speak and plot amongst themselves.

5000.

CONCERNING THE LOVE OF RULING, AND CONCERNING THE RULE OF LOVE. I spoke with spirits concerning the love of ruling. They supposed that it was not lawful for anyone to rule; but it was said that it

is lawful to rule, but that the love of ruling is from two origins, from self-love, and from love towards the neighbor. Those who rule from self-love, and not from love of the neighbor, are devils, because they do all things from themselves, and not from the Lord. Such rush into all abominable evils, such as hatreds, revenges and cruelties. They do not regard use, otherwise than for the sake of themselves, thus, on account of gain. But they who rule from love towards the neighbor can be exalted to great dignities; for they regard uses as the end, use to their fellow-citizen, use to the city, use to the kingdom of the Lord. Thus they have respect to the neighbor. The neighbor is the good which relates to use. By means of these the Lord rules; for they fear the Lord, and love truth, good and use, therefore God, that is, the Lord. Such rulers are good, and their rule is the rule of love; indeed when spiritual and celestial love rules, then the Lord rules.

## 5001-5050

5001.

In the other life, it cannot be otherwise than that some rule and some obey. Some have taken with themselves the life of ruling from the world, and have that sphere, and from that sphere [there results] subordination. Some, who have served in the world, have acquainted the life of obedience. They know of, and wish, nothing else. Hence, ruling is necessary; but it must be the rule of spiritual and celestial love. They who thus regard others as equal to themselves love them and do them good. It is the reverse with the rule of infernal and diabolical love.

5002.

CONCERNING THE DURATIONS OF THE LIFE OF MEN: WHY SOME LIVE LONG, AND SOME NOT LONG. The life of every man is foreseen by the Lord, as to how long he will live, and in what manner; wherefore he is directed from earliest infancy with a regard to a life to eternity. The Providence of the Lord, therefore, commences from earliest infancy.

5003.

The reasons why some die boys, some youths, some adults, some old men, are: 1st, on account of use in the world to men; 2nd, on account of use, while he is in the world, to spirits and angels; for man, as to his interiors, is with spirits; and he is there as long as he is in the world, in which all things in the spiritual world terminate; 3rd, on account of use to himself in the world, either that he may be regenerated, or that he may be let into his evils lest they lie dormant and afterwards break out, which would result in his eternal ruin; 4th, therefore, on account of use afterwards in the other life, after death, to eternity; for everyone who will be in heaven has his place in the Grand Man, or, on the other hand, he has his place in hell: wherever forces fail they are balanced, and, of the Providence of the Lord, men are brought thither. Thus also, the kingdom of the Lord is cared for, the welfare of which is universal Providence.

5004.



CONTINUATION CONCERNING BABEL. When the mountains, together with the cities, there, went down, then mountains remained there farther off; and those who were there, produced, from phantasy, before themselves, as it were the sun where the Lord is. But it did not shine: what they caused to appear was an obscurity of phantasy. Those who were on the mountains there, sometimes removed themselves from the other side of that lightless sun of phantasy, below; and sometimes they went out, and, in the lower places there, plotted crimes as before, and were removed, in an inverse manner, to the back of that sun, and were not seen. It was said to them that the sun where the Lord is, has such heat that they could by no means approach it at any distance without being burnt up; whereupon they answered that the Lord was in their sun, and that they went in and out and did according to his command who ordered such things; and it was then detected, that it was a man in the love of lording it over others who was there. (It was Jacob Benzelius), who professed the Catholic religion because it was granted him to govern. He was then taken from thence, and hurled round about into the accursed dust, because he had dared to commit such a crime. Hence was apparent of what quality, as to faith, are they who are in the love of governing. He gave commands to do those misdeeds.

5005.

Then there appeared in heaven a sun where the Lord was, and it shone; so that it might be manifested that it [i. e. the one alluded to above] was not the sun there. He who was in that place of phantasy said that he was the Lord, and he gave commands to commit crimes.

5006.

When it was detected that there was such a one in that place of phantasy, and he was cast down from thence and rolled in the accursed dust, he at length arose, and said, from that lower place where he went, that he was the Lord, now on the earths; afterwards, that he was God. The Catholic crew round about adored and acknowledged him. Then, wherever he went, they, and especially those who were on the surrounding mountains, fell on their knees; and they did this, no matter if they were told that he was insane, and that only the love of self, or of ruling, thus, a diabolical love, governed him. At length, the Jesuits also descended, and surrounded him in crowds, and shouted aloud acknowledging him. He

also descended below, twice, saying that [he was going] to hell and would bind the devil, and that, after that, he would liberate those who were bound, and many other things. And he gave in his assent to the belief in purgatory, which assent they greeted with much applause; besides many such diabolical things. But, at length, he was recognized; and the sirens and their like surrounded him with a fatuous light, and thence his persuasion became still greater.

5007.

#### CONCERNING THOSE WHO ARE STATIONED AT MAN'S BACK.

Those who enter into the affections and thoughts of man are stationed at the back, below and above, nearer or more remotely. Those who are at the back in the region of the loins, enter into the affections of his thoughts, and when they once come to a man, do not leave him till death. These are the ones who are in his ruling affection. Those who are stationed higher up, somewhat remotely, and who are very numerous, enter into the man's thoughts; and those who are almost next under the occiput enter into his speech, so that man speaks from them, and from their voice, as it were. These things are from experience.

5008.

CONCERNING REMARKABLE MAGICAL [FEATS]. There was a certain one who shone about the face, like an angel, so that he was in light. It was Carl Gyllenborg. It was then discovered from whence that was, [namely,] that he has received a cap (mossa), from which, when it was put on, he thus shone. This, which was made up by magic, was given to him by some one, as a present. He also had the Book of Psalms, whereby he was secure where he was, and also had power. He also had a pen-knife, which also was made by magic; he also had a tobacco-box, by which he inflowed into my naturals which correspond to the teeth. But, when he had these things, he acted as if deprived of mind, acting, as it were, from instinct. But, when these things were taken away from him, then he came to something of his former mind.

5009.

But there was another magician, the most expert of all, who had long brooded upon magical arts, but a kind of magic unlike the magic of those who are in the magical hell. He collected the affections and thoughts of

another, which, as appearances in the other life are real, he made fast around himself in various places, until he was entirely clothed with them from head to heel; and then he took them off, and replaced them, as if it was such that it could again be put on. He acted thus during the whole course of his life. He formed the thoughts into bundles, just like the sirens when they make their puppets; he also inserted colors according with the affections. He believed, that, [when] he has collected all the things of anyone's life, he would then hold him bound and could lead him whithersoever he would. But at length he was detected; and then there was sent to him a certain one who could strip him of all those things, which happened almost continuously for an entire hour, and then he appeared, gradually, less and less. Thus he was despoiled of all those things by the uncovering thereof, and was afterwards left; but, as he then commenced to do similar things, he was cast into hell.

5010.

They who do such things, are those who believe nothing about the Divine Providence nor about God, but that all things are of human prudence and shrewdness. Those who were of such a character in the world, produce such things in the other life.

5011.

CONTINUATION CONCERNING BABEL. There was a certain one (it was Charles XII) who was vastated until he had nothing of life from heaven remaining, and who, consequently, sat imbecile. Those who are Babel, especially the Jesuits, inflowed with him, and labored in every way that he might be revived; wherefore they sent their followers into and around him, and from them he again spoke nearly as formerly, although he was almost like a statue and it was shown that of those who inflowed, some constituted his limbs anteriorly, even from the genitals to the top of the head, so that they made up, together, one devil. Hence it was shown that the Jesuits, who, more than others, have the lust of ruling, together constituted one devil in the other life; for he [who] inflowed was a devil more than all others. They did this for the end that he might destroy those who adored the Lord and not them.

5012.

CONCERNING CITIES IN THE OTHER LIFE, AND CONCERNING THE CITY OF LONDON IN ENGLAND. I was conducted in a wakeful state into a city situated on a rock, and was led about. That city was altogether after the fashion of London. The streets were similar, the houses were similar, the open places were similar, thus, [it was similar] from one end to the other; and I inquired who dwelt there. It was said that they were Englishmen from London. The city was very popular. When I came thither, I inquired of those there who they were; but when it was discovered that those who accompanied me were not of a disposition and genius like those who lived there, it was said that there was no dwelling-place for them, anywhere. It is also their custom to give keys to strangers, which are signs that they were received.

5013.

The English and others who are there, are of that genius and disposition that they think and do whatever the magistrate says, just as they do in the world, and that they believe whatever is said by anyone [of those] who have acquired the reputation of learning, so far that they think alike and affirm with unanimity. Wherefore, also, such magistrates are set over them as they esteem, and whom they therefore obey in all things according to their natural custom. By this means, all who are in that city are kept in restraint, in unanimity and in society, and are ruled. That they have a London there, is because they value their own above all things.

5014.

It was also observed that those who are in cities in the other life can travel through their own city, even when extensive, in a few minutes; for when they think concerning distant places in the city, they are, by means of their thoughts, presented there as if present, although they are in a distinctly different place. Thought, there, occasions such presence. It also happened so with me. This is the difference in respect to presence between spirits and men.

5015.

CONCERNING PERSUASIVE FAITH WITHOUT SAVING FAITH, HOW INJURIOUS IT IS. There was a certain one who had persuasive faith more than others. He had believed more stringently than other men

those things which are in the Word; but [only] those which are in the sense of its letter. In the world, also, by means of such things and the reading of the Word, he arrived at honors, and hence obtained fame; but, because he was of such a character, and also wished to become great in the other life, and believed himself to be more deserving than others, he was willing to hear of nothing except his becoming great: he also loved worldly more than heavenly things. It was shown, however, how injurious was that faith he possessed. He associated himself with the most malicious devils, who, through him, enjoyed quite weighty power; and this often and for a very long time. Wherefore that faith was taken away from him, because it was injurious both to him and to the human race there. He obeyed the devils in destroying whomsoever they wished, especially when they promised him greatness and honors. It was further shown, also, that his faith had for an end honors and the world, which also he accounted heaven: it [i.e. his end] was that he might become great, in a similar manner, in heaven.

5016.

CONTINUATION CONCERNING THE CITY OF LONDON. That city about which I have spoken above was situated on a rock at the left. There is also another city of London, which is situated in a plane on the level of the sole of the foot, a little to the right. Here, too, are Englishmen; and the city is according to the pattern of London. I was there also, and likewise wandered through several of the streets. Those there said that they have seen me when I was in [the former <sup>120</sup>] London, and they described the ways through which I then rambled. It was while there that I was also in thought. But no one appeared in the streets: they do not go out except by permission. Men are plundered there. In the middle of the city are the evil, and in the circumference - successively, the good. Sometimes they who are in the middle there appear to sink down, and sometimes those who are there are then overwhelmed; but, sometimes, that city, with its buildings, sinks and again emerges, and then a few who are very bad are swallowed up. In this way that city is preserved from the contagion of evil. I saw the subsidence in the middle, and the emerging. It was like a flood subsiding.

5017.

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<sup>120</sup> See Nos. 5012-5014.

CONCERNING CITIES OF THE DUTCH. In a dream, I roamed through a certain city, and lost my way; and at length I thought about Amsterdam, and about the market-place, from which a street went to a gate, whence I wished to go forth, and depart to another place. Then I came into a certain market-place which I have not seen before, and thence into a street which I have seen, where there were houses round about; but there were many doors, or wooden gates, and the street was also roofed over. I saw no one, however, except only one woman, whom I asked whether this street was the street of exit for those who go abroad; and when I said this, I awoke.

5018.

When I had awoke, I spoke with some in the city who were in the middle of it, among whom were also some of the magistracy, who inquired from whence I came and what I wanted; to whom, also, I replied just as the case was. After this, they related how the case stands with their city, namely, that it is roofed above, in order that it may be seen only with difficulty by those who are on the rocks; also that their streets are closed here and there, and that the gates are closed, only being opened when consent is given.

5019.

They also said that, in this way, they can [not] be infested by travelers, nor by those who are on the rocks, by their looking at them, and thus by magical infestations [from them]; adding, that, if perchance they [in the city] looked at those [on the rocks], those ideas of their thought which happen to penetrate, are bound by certain ones stationed there; and that then those who look cannot move themselves from the place, and are kept thus until they come into anxiety, so that they believe themselves about to perish: wherefore, they afterwards desist from such things; and then they live in security. It was also shown to the life that it so happens. They [on the rocks] let in their magical ideas, and bound them in such a way as to cause despair to the victims. They did this with the ideas of very many simultaneously.

5020.

With strangers who come thither, who are admitted, and who, it is ascertained, are such as do not accord with the inhabitants and cannot

perform any use, they act in this wise. They tell them to depart, and they are then conducted to a gate of the city, but it appears closed, and then they tell them to go to another gate. When they come thither, that is closed also; and so in respect to many, until they become so worried that they can no longer endure such treatment. They increase their longing to depart, and at last, when the inhabitants perceive that the strangers make up their minds that they will never again return, on account of such annoyance, they are let out. This was also exhibited to me to the life, by experience.

5021.

Further: they said, of their women, that they are separate from their husbands, they dwelling on one side of the city and the husbands on another; and when the husbands want them they send to them, and then they come - which happens on account of its being implanted in them to domineer. Sometimes, the women are indignant and angry at this; and then they are sent out of the city; and, when there, they wander through various places and are inflamed with a desire of escaping, but, whithersoever they come, there still appears an obstruction, or a closure, or a marshy or a watery place, and the like. Thus they wander about, for a long while, seeking a place to go out, and this until they are utterly fatigued; and then they return to the city and enter their houses, and so are amended.

5022.

I spoke with the men, and with those [women] concerning marriage, to the effect, that, so far as the desire of ruling increases, in one or another, so far does the delight of life diminish, and so far as that desire diminishes so far does the delight of life increase; for, when the desire of ruling diminishes and disappears, then love itself, and, with love, delight, rules; and when love rules, then the Lord God rules: thence is all happiness in marriages.

5023.

There are others, as many as is necessary, who are on the left, in a certain altitude - and some below - chiefly at the left there, who are skilled in the art of being able to bind the thoughts, and also to induce on others the phantasies that the gates are closed; and also, on those who

wish to go out, that there are marshy and similar obstructions outside the city. Those who are skilled in such arts are kept there and rewarded. This is permitted for the sake of defending themselves against the evil. Nevertheless, they pick these out, so that they may not be altogether infernal.

5024.

There was a certain one who wished to be admitted into the city for the sake of ruling. It was Nerez, who was an infernal and a sorcerer and more desirous than others of ruling. They instructed me as to his quality. He was admitted, and he then took to himself many others desirous of ruling, ([amongst them] Carl Gyllenborg). When they came into the city, they wished to rule; and, because they so wished, he commenced desiring to bind some one behind the back in his abominable way, and also to open the roofs and admit magical ideas from outside. When these ideas were bound up, and those who wished to bind people behind the back were expelled, then, with his associates, he wished to excite the women against their husbands. But they were aware of his intention, and therefore refused. After this they wished to excite to rebellion those who were at the left, of whom it has been previously said that they were acquainted with the art of binding [ideas] and of inducing phantasies; but they also were restrained from complying. Wherefore, since they labored in vain, they desired to depart. And then there happened to them in the city such an experience as has been above described - the gates were closed at every point.

5025.

This went on even to vexation; and then they were let out, and the phantasies were also induced upon them that they could neither get away nor return; and this until they were so harassed that they earnestly wished never to return to those people again.

5026.

The Dutch know better than others what is phantasy, and what is real appearance; so that they cannot be deluded like others. Whenever this does happen, it indeed occurs to them as if it is so, because the real appearance is then obscured; but yet they know that it is phantasy, and it vanishes away. Wherefore, those among them who are prudent cannot



be led in this manner to the closed gates within the city, nor, as regards them, can such things be presented without the city as have been mentioned above.

5027.

It is not permitted to say anything to them concerning religion; but when anyone of another religion comes to them, they examine him - not by living voice and oral answers, but they enter into his thoughts and explore for themselves; partly when he is not aware, partly indeed when he knows that they are exploring him but still does not know what [is going on] hence they draw out what lies hidden with those who come to them. Their priests explore doctrinals, and the rest, perhaps such matters as pertain to trade.

5028.

It should be known that their business is trading; and, if anyone comes to them, they wish to know their ware and to see them. They tell them, however, that they have no business coming to them with wares; but that they [i.e. the citizens] may come to them and thus get for themselves whatever they need.

5029.

I was afterwards with some of the priests who explored in this way; and when I spoke with them about the Lord, according to true doctrine, they then laid hold of it altogether, and because they were, at the time, in illustration, they acknowledged it, and were also exceedingly affected. From which experience, and likewise from the rest, it was also given me to know that they have apprehension of truth, both spiritual and civil; also, that they look out for themselves prudently, and that this is implanted in them more than in others.

5030.

I spoke with angels: and it was said that those who are in good without truth are in adulterated good, and those who are in truth without good are in falsified truth; which is evident from those who are of the Catholic religion. Their simple-minded are in good without truth; for the reading of the Word is denied them, and they do not hear mass save in the Latin

language, and truths are hidden from them in every way, so that they may be kept in darkness and believe in their clergy, that thence they may be led by them, for the sake of rule and for the sake of gain. Therefore, goods with them are wholly adulterated. According as they depreciate the Word, they arrogate to themselves Divine power over heaven and earth, worship men and make works meritorious. They call enriching monasteries, which abound, besides many such things, holy works. From this good is their holiness, which cannot be internal - for internal holiness is by means of the truths of faith - but only external.

5031.

(But they [who] are in truths without good, falsify truths, as may be evident from the fact that they reject good works from their theology, and consign it to moral doctrine; that [they teach that] faith alone saves, by which many believe that doctrinal faith alone saves; that man can be justified by faith alone, of which they talk much and few understand anything; that man can be saved by faith in the last hour of life, no matter how he had lived; that introduction into heaven is of mercy, and this even in the other life, so that the devils themselves are able to be saved out of mercy: besides many similar notions.) Hence it is apparent of what quality is doctrine, and thence of what quality is the Church, if truth is without good and good without truth. There was a certain one, who thought from the principle of faith alone concerning the doctrinals of his Church - removing good. It was Dalborg, and he went over everything on that principle and could not light upon any truth; but, when he admitted good, he saw many things, by means of certain accommodations.

5032.

CONCERNING DIVINE HUMAN OF THE LORD, IN THE HEAVENS FROM THIS EARTH. The Divine Human is acknowledged everywhere in heaven except in the heaven which springs from Christendom in this earth - but this is only in the lowest heavens. But in the third heaven, all angels whatsoever acknowledge God under the Human form, thus the Lord. Those, therefore, from this earth, who are such that they can be elevated into the third heaven, come then, at once, into that perception, that God is under a Human form; for such a perception is there given to them, and appears as if ingrafted, because those there are in the good of

love to God, thus to the Lord. <sup>121</sup> Nor in that heaven are they acquainted with such a thing from knowledge, but from a perception which is from the good of love to God. The angels in the lowest heavens also believe in the Lord, but according to the doctrine of the Church in the world. They have their life, from thence, with them, and are not removed from it save by degrees. Also, the inmost in the spiritual heaven, by whom there is communication of the spiritual kingdom with the celestial, are in that perception, when they turn themselves to the celestial kingdom.

5033.

That that perception is ingrafted in those who are in the third heaven, is also from the fact that the whole heaven flows according to such a form as is in man, for there is a complete correspondence; and, because this is the case, and they are in that flow of heaven, and by it and according to it, thus according to order, will and think, therefore their perception is primary; for upon it the remaining things [of their life] are founded. The angels, also, who come to them, are thence distinguished as to whether they are of the angels of the third heaven.

5034.

CONCERNING SWEDISH CITIES, ALSO CONCERNING THE LAST JUDGMENT, AND CONCERNING THE SWEDISH NATION. The Swedish nation also dwell in cities, for the reason already mentioned, that, namely, they may thus be kept in some interior fear of the punishments of the law, and of the loss of reputation on account of gain and honors. That fear remains after death when they are in cities; and when they are outside of cities it passes away. And the Swedish cities, as it is also elsewhere, are numerous; nevertheless, they are near each other, so that they are able to come in a minute from one to another. They are distinguished by somewhat of distance, or something of a wall, and the cities are associated according to the diversity of the character or disposition of the people. Disposition and character is according to those natural goods (or evils) and the truths (or falses) which thence result; thus, they are in the east, south, west and north. For the most part, one nation is associated into one such associated city; but they are conjoined

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<sup>121</sup> The Latin edition has, here, a marginal note, "no. 10,159," evidently referring to the Arcana Coelestia, in which work, at the number mentioned, the same truth is declared as in the present place.

in the following manner: when the evil are associated into cities, the worst of them are in the midst, and by degrees, towards the circumferences, are the better sort; thus are the evil guarded who are within. But in cities where the good are, the best are there in the middle, and by degrees, towards the circumferences, are such as are not so good, and, sometimes, evil ones who are capable of being reformed. Wherefore the angels who are above and within, are able at once to know of what quality a city is. They look at their disposition and genius from the doctrine of good and truth, and thence from life. Hence it is, that cities in the Word signify doctrine.

5035.

As respects the Swedish cities, there is the capital, Stockholm; towards the east was Fahlun; towards the north Boras; and so forth - all, however, in one city. Those also who dwell in the provinces remote from the cities, have their houses there and live in cities still. The reason, too, is, that those who are evil act as robbers; for there are depredations of various sorts with the evil, which they practice as soon as they are outside the cities, thus, out of danger to their life, of the law, and to their reputation. But the cities named are inhabited by the evil.

5036.

The good, however, are associated in another city, which is like Gothenburg, in the midst of which are those who were uniformly honest in life. At first, they generally live in houses similar to those they had lived in during life; but they are changed afterwards, according to the changes of the state of their life.

5037.

As respects the Swedish nation in general, it is amongst the wicked nations - goods are adulterated amongst them, and also truths; for they are more addicted to inward thinking than other nations, at the present day, as they are free in comparison with former times, when they were under absolute government. Interiors burst forth, and appear more quickly, in the other life, than was formerly the case. Formerly, indeed, they were ambitious, also; but more secretly. The fear of the king and his power then held them in check, and kept the fire of their loves as it were under the ashes, which, still, bursts out. The Swedish nation, for the

most part, have no regard for civil good, or civil truth, which are of the law and hence of morals, but they adulterate the good of the law and its truth; as much as they can. They also have no regard for the good and truth of religion; wherefore they only confess it with the mouth, and say they are Christians, but they are anything rather than that; for civil good and civil truth is the fundamental of religion, for it is of the life, or of works.

5038.

This was shown by means of a representative as is customary in the other life. There appeared a certain one above, with a knife and scissors (knif och sax). The knife represents and signifies the good of civil life, and the scissors (sax) the truth of civil life. Then the evil who were in that great city, when they beheld these things, rejoiced, and were delighted with them, and also called it ingenious, clever and prudent; and by this was signified, that those who adulterate goods and truths are applauded for such things, and are loved and promoted to honors and profit. It was observed that the knife and scissors had such efficacy as to be able to penetrate to man's inmosts; which was a proof, that they can completely adulterate goods and also truths, even to such a degree that it is impossible to resist. But those who are of the better sort did not rejoice, or care about the matter; some, because they were not skilled in adulterating goods and truths; others knew how but were unwilling to practice it: thus, for every variety of reason.

5039.

When that knife and scissors were exhibited from a higher place, the better sort were separated from the evil, by angels from the Lord; the better ones, also, departed from the city; and then that great city, thus compounded, sank down: its midst, deeply; and the rest of the great city sank down, nearly like when water descends, vertically, through an orifice. When they sank down, the houses were first overthrown; and then they began to build the city anew there, but this time in another order, of which mention is made elsewhere.<sup>122</sup> The order is, that the worst sort are in the middle and those who are not so evil in the circumferences. But of what nature the arrangement is, cannot be known

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<sup>122</sup> See no. 5034, above.

to those who are there, but [only] by angels from the Lord; for it occurs according to all the variety of their evil, and consequently false, nature.

5040.

How wicked, and criminal are the most of that nation, cannot be described. Among the worst are magicians who in the world have practiced evils. In the other life they practice those things to a still worse extent; but they are the more speedily vastated. But those who have practiced in the world skilful arts, such as mechanics, gardening, and the like, turn such things into magic, and perpetrate dreadful enormities; but these it is not permitted to describe, as they are such as cannot fall into the apprehension.

5041.

The better sort, also, associate themselves into cities, outside of the great one, at distances, and post guards; but still they are continually pestered by robbers, for these go forth from the great city when the others are unaware, and also when they are in disjoined thought, and then they infest these better ones; whereby these are obliged to betake themselves to another place.

5042.

Furthermore, a part of the great city sank down still deeper, and the Fahlun part deeper yet; for the reason that the evil [there] are more interior than the rest: at this day, they have become worse than they were formerly; and this has come to pass on account of their governor (Anders Swab) who has divided the people in the following way: - He has allured by profits and money, and rewarded, all who stood upon his side, and honored them both by manner and words. The rest, no matter of what character they were, honest or dishonest, he has persecuted in every way; he has deprived them of their gains; he has slandered them himself and through others; in a word, he has sown discords, from inward hatred, in the whole community there. Therefore, these people, inasmuch as integrity was hereditary with them from ancient times, and thereby, also, they were interiorly wise; and because they have, yet, destroyed these things in themselves - therefore, they are now, at this day, among the worst communities in Sweden; wherefore they sank down more deeply than the others.

5043.

In brief, the Swedish nation is worse than the others in Europe, excepting the Italian nation and the Russian; for they think interiorly and not in externals; thus, they [in becoming evil] have surrendered their all. Like many others, they can prefer external sincerity to everything else, to such a degree that they are able, in the other life, to deceive, by that external sincerity, whomsoever they wish. They think more inwardly in themselves than others do; but this does not appear in externals. It was ascertained, that, interiorly, they harbor hatreds, the revenge of hatred, and ferocity, and as was also shown - that [they harbor] the cunning of hatred, or of revenge, even to the ruining of others; all of which things are revealed in the other life; for, there, interiors are exhibited. They do all things for friends who favor them, and their reputation, honor, and gain, and agree thereto, - such alone do they accept as friends; nor have they any respect for honesty, sincerity, justice, Christian good, and good intentions thence - which to them are matter of no moment - if people do not favor their cupidities and loves. They harbor deadly hatred against those who do not favor them, and are their enemies; and, in the other life, they labor with all diligence, in conjunction with the hells, to destroy the salvation of all there. It was shown of what quality, as to the cunning of hatred, and the revenges thence, are those who are in cunning, and, by means of cunning, devise plots. Since such is the nature of their craftiness, they appear at the back. Once, while I was asleep, they were all at the back, and there devised such things to the ruin of the good as can never be described. Their plot was investigated, and, also, how they prepared all things for it; and it was found to be such as no one could ever credit. They placed at the back such as were still upright, into whom they insinuated the persuasion that they were good and the good were evil. They held the neck and head; and, by this means, the thoughts and will were so bound, that interior thought from the Lord could scarcely flow in. Those who were mechanics, there, and evil, devised means (which appear like ropes) for fastening these things in various ways, by means of correspondences, so that the influx of interior thought is further hindered. In a certain place they placed a certain madman, who, by many and magical modes, induced passion and anger; for thus influx into interiors is impeded.

5044.

They also took, from hell, such a one as was able to induce faith in all the good who were around me, and given as a guard. This one could induce [the belief] that the Lord God was in him - by which persuasion, also, they were seduced; and, afterwards, those [evil ones] were able to avert the minds of the others, by an influx of external sincerity from them: besides this, with wonderful activity, they opened the hells in the depths, so that they rose to their assistance and placed themselves under the neck. Many of the leaders removed themselves to a great distance, on to a lofty place, whence they could behold all things, both those things which were around me, and the hells. They also made a communication and an opening for many, from a deep hell, there; so that they might also be able to call forth assistance thence. These and many other things were arranged by them, while I slept; and, when I awoke, I was so bound that I almost came into despair; but, after a few hours, the bonds were loosened, and they [who fixed them] were seen and recognized and delivered up to punishment; but, still, those who can feign external sincerity do not mind punishments, for they are always raised up by the upright. Moreover, also, many of the diabolic crew, of the Catholic religion, associated themselves together: these conspired with one another, and brought assistance from a certain lofty mountain.

5045.

But as it is now the last time of the Church, and thus the Last Judgment, therefore, for such, at the present day, hells are prepared, into which they are immediately let down when they come into the other life; so that it is not permitted them to wander around, in this way, and destroy; for, were not this the case, not any of the men from that nation can be saved.

5046.

In that nation more than others, is the love of governing, with some on account of honor, with others, of profit; for they are not wealthy like other nations, and hence, nearly all seek after public employments; and, since they have interior thoughts, therefore, in the other life, they, more than others, devise malicious arts, and such as cannot be described, for the sake of being eminent above others, and of injuring others; for, in the love of governing there dwells contempt, enmity, envy, hatred, revenge, ferocity, cruelty. Those who have exercised their intellectual faculty by means of such pursuits as mechanics, gardening, and the like, know,



better than others, how to devise the most deceitful arts. Those of them who are of such a character, were collected, by worse ones being let in among them; for by this means are the minds of all discriminated, and arranged according to their differences, and afterwards remanded to suitable hells. I saw a considerable crowd, thus collected, cast into a hell which was at a distance in front, in the plane of the left foot. A chasm was opened there, and through that they were thrust down. When it was opened, it appeared as if the diabolic crew, there, rushed out on high: there was the appearance, as it were, of a column of such on high: and there appeared a whirlpool, as it were of water, gliding down through the chasm, in a vortex; and those who were thrust down thither, as it were glided down through that chasm; but, yet, there were ways, by which the crew mentioned, which was numerous, descended. They were afterwards heard in that chasm; and it was perceived that there was a wide space there, and that many myriads could be cast in thither.

5047.

It was perceived that such as are strongly possessed by the lust of ruling, and are interiorly evil, are to be cast down into that hell immediately after their death in the world, in order that they may there be vastated; for, up to this point, very many are vastated in the world of spirits, and this for many years; for all vastation takes place from head to heel - whereof, by the Divine mercy of the Lord, I shall treat elsewhere. ((It was perceived that unless this had happened, scarcely anyone from that nation could have been saved.))

5048.

It was said that those who descended by that whirlpool into hell, are yet so regulated that no one can treat another with violence without incurring grievous punishment; and this even until he desists. This happens through their arrangement by the Lord.

5049.

They complained that it should be so done to them in the other life, when yet in the world they have lived morally; but they got the reply, that those who are greatly affected with the frenzy and lust of ruling, cannot be ruled through heaven by the Lord, because they cannot receive influx thence; wherefore, they are ruled by the hells, and are treated in

whatever way is agreeable [to the hells]. Their interiors also appeared closed, and as it were black - a sign not only that they were closed, but also that hatred, revenge, and similar things, reigned in them. Such characters, also, in the world, have no care for those things which belong to heaven and the Church: they merely frequent churches from habit; so that they are able to speak of those things with the mouth.

5050.

Those who are sent down into that hell are delivered to such ones, who have power over them, and are their punishers, as long as they intend evils. These are expert in all things which contribute to terrify them; they are kept under these, thinking, willing, speaking and acting, morally and temperately, to which they are mainly compelled by chastisement; in this way they are, at last, vastated, and fear to do evil: thus, with these, fear reigns. The punishers are of many kinds: there are the evil; there are a better sort; there may even be such as are interiorly angels (though of this they are unaware), but are exteriorly evil. These take up the office of punishers, that the external of those [punished] may be reduced to agreement with their internals. Hence it is manifest, that punishers are never wanting; wherefore they have power by influx: so neither are there wanting moderators of the hells. Those who, from the natural or external man, wish to rule, but are interiorly good, can become punishers. Also menservants and maid-servants are there given up to their masters and lords, who are also of such a genius. The masters and lords explore and observe their disposition, and love to amend them in various ways. These were such as in the life of the body have excelled in ingenuity.

## 5051-5100

5051.

There were sent down, here and there, among societies, such as excited them, so that thereby the good might be separated from the evil.

5052.

I also saw that there were thrust down into hell, by the angels, from a certain mountain, over hundreds of thousands, because they were found to be evil; the good, also, were previously brought out from there. The evil who were there, have previously perpetrated abominable things in the hells, and taken to themselves a leader, who would, in the night-time, descend into an atrocious hell, and subject those there to himself; he would, also, surround me, and then all the rest would rush to ruin and destroy me by abominable arts, which consisted in the most dreadful magical practices, in the privates being cut off and an unspeakable horror; and their leader [at that time] was Lars Benzelstjerna.

5053.

I saw a mountain afar off which was cleft in the midst of its width; and those who were there sank down deeply, together with a vast multitude; and when this happened, then a multitude emerged above, and ascended in both sections, at the sides, into loftier places there. These were they who were in the pit and were prepared for heaven.

5054.

In most mountains, there is a mountain above a mountain; and those who are on the upper mountain are in interiors, and the lower ones there are ruled by them: as, for example, when those who are in the upper mountain speak evil concerning the doctrine of the Church, then those who are below persecute the good, especially virgins and the wives of others. When they say that a doctrine is false and evil, then the lower inhabitants of the mountain, wish to commit both whoredom and adultery with their women, whom they declare to be in the falsity, or evil, of doctrine; and so, furthermore, when the upper ones are in those

things themselves, or speak concerning them, the lower ones are in the representatives which correspond: wherefore, it is provided by the Lord, that those who are on the upper mountain, may be in good and thence in truths; for the life of the lower ones depends on them.

5055.

I saw the upper mountain, or those who were there, and that they raised standards in their midst, that they might thus excite those who were on the mountains round about, to do evil to those who were sent by the Lord; and, when exhorted to take away the standard, they would not, because they were excited by a diabolical crew outside them and possibly amongst them; which diabolical crew, surged out of the midst, as it were, of a pit; but that pit was closed, and it was discovered that the top of that mountain, together with the city there, was shaken hither and thither, and that there was an earthquake; by which the same is signified as by a shaking and an earthquake in the Word.

5056.

The middle of the upper mountain is also higher, so that that height increased towards the middle. When visitation takes place, which happens when the Lord sends angels thither in order that the quality of those there maybe explored, or [when He sends] certain ones by whom they see heaven, then those who are in the mountain, and in the city there, are separated; if the mountain consists of the good, the good are in the middle and the less good at the sides; but if the mountain consists of the evil, then the evil go into the middle; and, when this takes place, those who are in the middle sink down. This happened with the mountain here mentioned, which was at the west, northwards. It is important that they who are in the upper mountain be in a good life and doctrine; for on them depends the doctrine and life of the lower inhabitants, who are in external worship; and also on them depend the hells which are under these.

5057.

Many cities, on mountains, sank down in the middle; and, in the sinking, it appeared like a vortical whirling, such as there is in volumes of water falling down through a chasm. It was said that it is a sign that they cannot be saved. It was made known, by experience, that societies in the

other life constitute cities; and that they who are in the same city, are in society, and arranged there, according to order; that in the cities where the good are, the best are in the middle, and [the rest], in order, [towards] the circumferences, according to good of life; and that there is also an opening sometimes made there, to the hells, which are beneath the cities.

5058.

It was also made known by experience, that every such society, every city, and consequently every mountain, has a correspondence with some part of the human body, both outwardly and inwardly in man. It was granted me to know, that those who were in the mountains had correspondence with my body as to its external parts.

5059.

CONCERNING THOSE WHO HURT THE LEFT EYE. There were certain ones below me, under the left buttock, who there made magical [instruments], which they composed out of correspondences which they have acquired from order, and from observing what ideas passed through the mind and were terminated. And therefrom they made many things, such as garlands, bands, and especially garments; which then, on account of correspondence in ultimates, had communication with those who were in the correspondences, and particularly with those there who were not [in] interiors of life; for if it had been with the interiorly good, then they would also have been able to inflict mischief on the heavens which are in internals. Those who made those magical things, were principally mechanics who, in the world, have denied God and eternal life, thus the things of the Church, although, from hypocrisy, and fear of the loss of reputation, honor and profit, they did not confess this in the world with the mouth. Conspicuous amongst them was Polhem, who also persuaded [the others] that they should, with the mouth, confess the true doctrine which was with me; in order that, thus, he might explore arcana, and the better turn them into magic. Such ones induced quite an acute pain in my left eye, until it watered. But their craftiness was then discovered, and they were driven away and punished.

5060.

CONTINUATION CONCERNING THE CITIES AND SOCIETIES IN THE OTHER [LIFE], AND CONCERNING THE LAST JUDGMENT OF THE MOHAMMEDANS. In passing over, I also spoke with those who are upon the two mountains where the Mohammedans were; and I perceived that they who were there lived more harmoniously than the Christians in their [abodes]. In their first mountain, they said that they live well, because they readily submit themselves to, and obey, their magistrate - which was also perceived to be true and that, on this account, they are preserved in safety. They were also better than most Christians as to the understanding.

5061.

They spoke with me from the other mountain, where also were Mohammedans, who had a keen apprehension of the matters about which the conversation was; and because they were of such a character, and also of a different genius, Christians cannot come to them. When they do come thither, they are like fish in the air, as also was shown. Moreover, they are guarded beneath, where those who come to them from another globe are, and where they are eaten up, as it were, by wolves. Those who are able to come to them by means of arts, they examine, and afterwards ill-treat; because these wish to inflict injury upon them. Those of their own nation who come to them, ascend by a secret way. I spoke with them about a plurality of wives; and their elders investigated with me the reasons why it was commanded by the Lord that men should have but one wife; and they discovered justice in them; but this was allowed them in the world, for the reason that they were Orientals, and if several wives had not been allowed them, they would have rushed into adulteries, like beasts, and thus all there would perish. They entered well into reasons.

5062.

Those there who were the first-born of Christians, on whom it was enjoined by the law there that they should become Janissaries, and so Mohammedans, said that they were still Christians in heart; but part of them were intermediate.

5063.

I spoke further with them, [saying] that true Christianity consists in this: that men ought to live in charity towards the neighbor, that is, to be sincere, to be just, to be upright; thus, to practice sincerity, justice and goodness for the sake of those things, and to esteem them and venerate them as Divine, because the Divine of the Lord is in them, inasmuch as they are from Himself - which also, they know, for they say that there is nothing of good with them save what comes from above, that is, from God; and thus, that the question whether they are Christians, ought to be weighed from the good of life. I said, moreover, that true faith does not necessarily produce dissensions: that the case is otherwise, is because Christianity is in a corrupt condition. It was also said, that it is not right for anyone to discard, from some reasoning, the things which he believes to be true, immediately, and that such as do so, are not entitled to esteem; and that, therefore, no one should be molested, or injured, in his faith - besides many other things. It was said concerning the Lord, that He was conceived by Jehovah, and that, therefore, He called Jehovah His Father, and that both the former and the latter facts are perfectly well known in the whole Christian [world]; also, that they [i.e. the Christians] might thence have concluded that His Human is the similitude of the Father, and therefore Divine, but that though they know that, they conclude nothing about it. They [i.e. Christians] also know that He rose again, as to the body, and took all things of the body with Him; and this, also, is perfectly well known; but, because they suppose, from doctrine, that their own bodies, also, are to be in like manner raised at the Last Judgment, they draw no conclusion [as to the Lord's Divinity] from thence. They wondered that Christians should be so stupid, saying that they themselves were unaware of those two points. When I spoke with them concerning various things which were from the Word, and which were of the true doctrine of the Church, they became conscious of holiness from them.

5064.

It was seen, that, when those who were from the Christian Mohammedans <sup>123</sup> - of whom above - were infested by others, who were evil, their city sank down, but only with a silent and direct descent, almost to a level with the land round about: thus they were exempted

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<sup>123</sup> i.e. The Janissaries; see 5062, above.

from infestation, because they were not seen. There was round about them, as it were, a mountain wall. Hence they were able to ascend and descend, at pleasure.

5065.

Those who are so stubborn, that, on account of their stubbornness and hardness, they cannot be vastated nor deterred by punishments - as, for instance, those who ascend from the hells, and cannot be detained there - are led to great abysses, which are situated round about and divide between the earths, and are cast into them - whence they are not able to ascend. There is an innumerable crowd there and an immense space. Some are vastated on the way, and in this manner, for the period of an hour; for, on the way, are those who reduce them to subjection. It so happened with the Hesseliuses, with Lars Benzelstjerna, with some of the Benzeliuses, with Nerez, [and] with a certain famous magician, as was seen. There appears there a sulphurous burning, from the fire of hatreds and the cupidity of evil.

5066.

Those who infest the good, in the other life, are, chiefly, those who have placed the whole of religion and salvation in faith alone, and who have confirmed [themselves] in this, and also have not lived according to the precepts of the Lord, but in cunning, enmity, hatreds, revenges and the like; thus, who have not lived the life of faith, - of these there is a vast number. Such also believe, that all the evils which they do, are remitted; which they believed, in the world, [is effected] by their attending church and the Holy Supper. These, in the other life, live ill, according to their evil cupidities; and, yet, by avowel of faith, they let themselves into societies. Such, likewise, occupy rocks and mountains and continually infest those who are below; and they make one with the diabolic crew. Such are also cast down from their rocks and mountains, and scattered round about.

5067.

There are also many who have cared nothing for the doctrine of the Church, but only for the Word in the letter, which they bend to whatever opinion, and to the favoring of whatever evils, they wish. Those who, in the life of the body, placed merit in works, when the goods of charity



inflow into them from heaven, turn the influx into foul adulteries with daughters-in-law. Such things are signified by adulteries with daughters-in-law; and, because the Jews were of such a character, therefore their origin is described from adultery with a daughter-in-law.

5068.

The evil are gathered together and separated from the good in various ways. This occurs, principally, by means of evil spirits, who stir them up from every side; and, then, those who place delight in consenting and doing as the instigators wish, are those who are evil; while those who do not place delight in such things are among the good. Also, the quantity and quality of the good is perceived by the angels in the heavens, from the Lord; and it also appears in a lower sphere, by the direction of the face and body. Those who turn the eye directly upon an evil spirit consent freely; those who [turn it] to the left and right, [consent] more or less; those who turn themselves away, [consent] least: also, those who bend the body and oppose the shoulders no matter how they may be incited, are good. From the deportment of the body, also, the quality of the good and evil appears. Those who conceal themselves, in caves, in rooms, in gloomy places, all come to light and are presented before the angels.

5069.

I also saw, when many thousands had been thus separated, that a certain spirit came with a banner, and passed over the mountains and rocks, and waved the banner in passing, and that then they all appeared, as it were, enfolded in the banner; which, nevertheless, was an appearance: the fact is, they became crazy, and were no longer able to find their houses; their houses appeared destroyed, so that there was nowhere for them to go into. The case was no otherwise than as it is said of the inhabitants of Sodom, that they were struck with blindness so that they could not find their houses; and this befell even very many thousands, for an hour's time. Another spirit followed with the banner, and waved it a second and also a third time, and still did not desist; wherefore, they who were such were then cast down from the rocks and mountains.

5069a.

There is a gulf, in an extensive region at the left, whither those are sent, who, on account of stubbornness and obstinacy, cannot otherwise be subdued. Those who are put into that abyss, remain there. Round about there, at the sides, are persons from different nations; every [nation] is separated from the others; and city-dwellers dwell in cities there. There is also a Stockholm, there; and thus other cities. There, also, appear those who are [still] in the world.

5070.

There are five kinds of spirits who go up upon the rocks and upon the mountains, and yet are cast down therefrom: (1) There is a kind who believe that faith alone saves, and care nothing for the life of faith, or a life according to the precepts of the Lord. These are such as act as one with the infernal spirits, and persecute the good; and, indeed, they persecute, in various ways, all those who profess charity as well as faith - which was shown by their desiring to dissolve marriages and to commit whoredom. To dissolve marriages, and also to commit whoredom, is their delight. The reason is, because marriages refer to the marriages of good and truth; and where this [faith alone] is, it falls into [the outward representative of] the separation of wife from husband, as was shown for a long time, and in many ways. Similar, also, is the reason that they commit whoredom; for they burn with the lust of whoredom like goats, because whoredom accords with those who are of such a character. (2) There are those who are in charity as regards the confession of the mouth, but not as regards reception in the heart; for they do not live the life of charity. These are the persecutors of faith; and they, also, dissolve marriages and commit whoredom. (3) There are those who are in external holiness and not internal. The evil, also, are wont to be in external holiness; but, inasmuch as they have no regard to the life, therefore they have no internal holiness. (4) In general, all those who are in the sense of the letter of the Word and not in any doctrine from the Word. They know something from the Word, and apply it to whatsoever purpose they wish. They explain it in favor of all the cupidities in which they are; and so make themselves out innocent. Most of them do not care for the doctrine of the Church, which, nevertheless, is capable of being to them like a lamp for seeing the genuine sense of the Word: there are some, also, who do care [for the doctrine of the Church], as, for example, the prelates, but, yet, have no regard for the life. There are many such, at

the present day, who yet pass for Christians. (5) There are those who are in a life of piety and in no life of charity who meditate piously, and thereby affect sanctity: these also study the Word, and the doctrine of the Church, but only for the sake of self. They say, also, that everyone ought to cleanse his own door; they also appear as holy in external form, but, still, they have had no life of charity. They are not willing to communicate their meditations to others, either orally, or by writings. In a word, they live for themselves and not for others. They cause anxiety to others, and an aversion for those things which are of the Church; for they despise others in comparison with themselves, and also put merit in those pieties in which they engage. They lament exceedingly when they are rejected, believing that the all of the Church consisted in a life of piety alone.

5071.

All who come into the other life are vastated. Those who have been in good, in the world, are vastated as to evils and the falses thence arising; and they are, then, in their own good and in the truth thence arising. But those who have been in evil, are vastated as to truths and goods, if they have any; and they are, then, in their own evil and in the falsity arising from it. Hence, the good become images of their own good, and the evil, images of their own evil. The latter are, thus, cast down into hell; the former are raised up to heaven. Vastations last, with some, a long time, according to the quantity and quality of the good or evil. They are wont to continue for several years; and when persons are vastated, they are vastated from the head even to the heel; for thus has the good, or evil, transcribed itself upon the body.

5072.

There are vastations, also, which only last a few moments. Some persons were perceived in a cave at the left; and it was said that they are from another city. They vastate the externals, which were of the world; the internals, therefore, which appertained to use for the sake of the neighbor and of God, remaining. Those who, in the world, have had no thought but for themselves and the world, have, after vastation, but little remaining. They are stupid. But those whose interiors had regard to uses for the sake of the neighbor, when they are there vastated, throw off worldly things, and rejoice that they are thus vastated. But into this

vastation only those are admitted who have been for some time previously in the other life, and thereby perceived disagreeableness in earthly and worldly things. There had been two of each sort thus vastated.

5073.

There is a great gulf at the left side. Into it are cast those whose interiors, because, owing to the loves of self and the world, they have imbibed nothing but earthly, corporeal and worldly things, are completely shut up; for the reason that they cannot be led from heaven, but only from hell. They are, therefore, cast into that gulf, that they may not infest the world of spirits. A vast multitude walks there. They are exceedingly stupid, and are held in check, there, by a fixed government, and are also shut off, as far as possible, from influx from the hells. I saw there some, who, in the world, have appeared as learned, when, nevertheless, they have possessed nothing but externals: from these they spoke, and thus only from other men. Those, however, who were able to think from themselves, and thus who were able to reason from themselves, are, if evil, cast down into hell; for they are in opposition to those who are in heaven. But those who are in that gulf are not of such a character; but, when externals are taken away from them, they rush blindly into all crimes. I also saw another dispersion of those who are on the mountains. They were dispersed in a moment; and, then, everyone of them was cast into his own place in the hells. Thus was the mountain emptied of the evil, some of the upright remaining.

5074.

Amongst the worst, in the other life, are priests who have been promoted to dignities, and so have thence come, more than others, into the love of self; and whatever they did, they did for the sake of self, their own glory, reputation and honors. Sacred things were employed by them as means. In the other life, when externals are removed, then they rush into all abominations, and into such dreadful crimes that I am unwilling to offend the ears with their recital. Such have been Ericus Benzeliuss, Jacobus Benzeliuss and others; and they, when they did anything, [did it] from self-love; they wish to rule over others, and they boast of their merits; when, yet, they possess no communication with heaven, nor any thought as to what heaven is. Amongst the Catholics, are the worst of all

those who have been devout in external form, and have been ambitious to become great, and to be considered as holy by this means: these also, in the other life, are the most deceitful; for they look to themselves only, and to heaven on account of self. Such are likewise inmost evil; for they rush into all the greatest atrocities.

5075.

CONCERNING GENII. I was let in amongst the genii, and then my sight was opened a little, so that I might see them. I saw them running about, hither and thither, and doing things; but such things as were of no consequence. They ran up to me, ran back again, took vessels out of a house, entered it, but did not speak. The genii are of such a character that they do useless and also evil deeds, but do not exercise thought. The will ruled them, and not the thought which belongs to the understanding in a state of separation [from the will]. Those who are genii, who come into the other life, are not sent amongst the genii at once, but tarry amongst spirits; so that they may, by this means, learn to think, and thus be initiated into good. If this is to no purpose, they are then sent amongst the genii, who are of that disposition. They then rejoice, just as if they are coming into their own ease of life. But there are many kinds of genii.

5076.

I heard one spirit coming to that place, who, as soon as he came thither, began to act and operate, and even according to correspondences. They thus act correspondence with such things as they think: for example, they lift up stones to represent thinking truth; beams and timbers to represent doing good; entering houses and opening doors to represent thinking; and many similar things. Those of them who are not good, are altogether such mimics according to the correspondence of their evils. They are a comic and ridiculous crew.

5077.

CONTINUATION CONCERNING THE LAST JUDGMENT. It was observed, that, sometimes, the worst spirits assemble themselves upon the rocks and upon the mountains; and I wondered why this happened so, when yet such ones ought to be hidden below, in hell. But the reason is, that, in the world, they have conformed to the holy things of the

Church, frequented churches and the Holy Supper, and have heard, as often as they have attended, about heaven and eternal salvation, and, also that they should be saved by faith alone; not knowing what faith of the mouth and faith of the heart is, nor that a knowledge of doctrinals is a different thing to faith, nor what and whence persuasion is. Hence, likewise, they have caught up the opinion, that they could also come into heaven. They who are in this idea are admitted to the rocks and mountains; for they believe that heaven is there, because that is on high, and because heaven also is upon mountains and rocks. Therefore do so many of the worst ones repair thither, and dwell there, until the city becomes full of such, when visitation takes place; and, then, such a city sinks down into hell, where they actually dwell: thus [they reach] their own abodes.

5078.

When the rocks and mountains are taken possession of by evil spirits, then sometimes also there comes a wind from the east, which, in the Word, is called the East Wind, and dries up all things there, namely, the gardens, fields, green swards and whatever is left in the fields and plains, and also cleanses offensive buildings; and, likewise, their garments are changed; for that wind comes from the region where the Lord is, thus from the celestial heaven; wherefore, by this means, all evils are destroyed. I also perceived such a wind, which to me appeared gentle, but also effective in clearing the atmosphere. Hence appears what is signified by the East Wind which dried up the Red Sea whereby hell is meant.

5079.

All who come into the other life, have with them the religion which they had in the world. Those who have worshipped men as gods are similarly circumstanced. Those of the Catholic religion, who have been their prelates and learned men, as, for instance, cardinals, bishops, deacons; Jesuits and many monks, have the characteristic, in the other life, that there they similarly wish to rule over the whole world; and they also summon various crews there, ascend mountains, and place round about guards, and such as may infest everyone else that they see, if they are not of their religion and do not adore them. This was proved to me by much experience. The simple obey, and they govern; for they ask nothing else

than that they may have rule over the heavens and earths, and be worshipped as gods.

5080.

There are three kinds, which it was now granted me to observe. One kind is in the east, in the same quarter where the Lord is as the sun, upon a mountain there; and they take to them a certain devil, no matter what may have been his religion, whom they place before themselves and say he is the Lord; and they also cause, by means of phantasies, that a light [lumen] may appear from the place where he is, and, thus, that he is worshipped. They who are at the sides, on each hand and at the back, seek and obtain replies from him, and thus work evils round about, injuring all around who do not acknowledge them. At the left side, are evil ones who declared that they have Christ with them; and these wish to be of so much authority that they desire that no one should look at them, but should drop their eyes in veneration. But they are cast down and stripped of their power. At the other side, are those who were more learned. There are some, also, at the back, who, at command of that devil, commit evils. I saw Jesuits: I saw others, who entered thither, and made themselves out to be Christ; I also saw that they were cast down.

5081.

There are others, again, far back in the same quarter. These are such as declare that they are Christ; and, wherever they go, they carry with them a sphere of persuasion that they are Christ. They seduce many simple and upright spirits; for, from the sphere of their persuasion, their victims cannot perceive otherwise [than that they are what they proclaim themselves]. They are among the worst, and do evils in secret. They send thence such as are at the back, and devise evils clandestinely. Those there are also let down into hell; but, still, others come in their place, and, under the pretence that they are from Christ, and that Christ is in them, work evils. They are a most accursed crew.

5082.

There are others, however, of the same religion, to wit, the Catholic, who worship the Father and do not make much of the Son. These are towards the front, a little to the north, on a lofty mountain; and they see, upon a very high mountain, a certain man with a gray beard, whom they call

God the Father; from him they receive commands, even to injure men who are not of the Catholic religion. One of them came to me, in a dream, by night, at the command of his comrades there, with the purpose of injuring me, in a dreadful manner in which they are skilled; but, then, there went out, through my eyes, as it were fire from the Lord, wherewith he was smitten down and laid prostrate; and when I awoke, I spoke with them by whom he was sent. They said that they were on a high mountain, and that they received this command from God the Father, who is on that very high mountain; and that he repeated that command, so that they should destroy me utterly. When I told them that he who appears there, and whom they call God the Father, was a devil, this they denied. It was also shown that the mountain opens under him; and he was cast down into hell But others succeeded him; and they, also, were cast down. The company said that they knew that they are men who are there, but that God the Father speaks in them and by them. He [the personating spirit] appears to sit there on a silver throne; and, when inquiry was made, it turns out that that mountain is the one which is said to be "the mount of assembly in the sides of the north," where Lucifer sits, according to what is said in Isaiah, chap. 14: thus, that he upon the mountain was Lucifer. That mountain, also, is in the sides of the north. They were devils, who, from an itching and lust of ruling, mount up and make themselves out to be God the Father. I read before the company the words of Isaiah. The simple amongst them acknowledged them, but not the learned, such as the Jesuits and others, who are, in heart, atheists. These considered this matter maturely, and came to the conclusion, which they also stated, that they did this to persuade the simple that God the Father is there; and to that mountain, which is the mount of assembly, they admit such simple ones.

5082a.

A long time after this, a similar [devil] was set up and proclaimed as God the Father; and, when admonished, they were not willing to desist from acknowledging [him] as such. Therefore, an infernal and diabolical [fire] burst out from that place, and as it were consumed the wretches who set up such a monster there.

5083.



CONCERNING THE DRAGON. They who are the dragons who are spoken of in the Apocalypse, are those who study the Word but do not care for any doctrine thence, and remain strictly in the sense of the letter; and also, at the same time, read the Word for no other end than that they may become great in the world. They who do so are the dragon, for the reason that the sense of the letter is the ultimate, and answers to the sensual degree in man; for the sense of the letter of the Word is in accordance with the sensual of man which exists in the world; and since it is thus, it is in accordance with worldly and terrestrial things: it is, therefore, addressed to the apprehension of children and the simple.

5084.

Such as do not care for any doctrine, therefore, are able to confirm all things whatsoever that they do, whether evils or falses, from the sense of the letter. A faith of the sense of the letter alone is a persuasive faith, which is of no avail; for [the dragons] pervert all things of the letter as they please, and they are, also, worldly and corporeal.

5085.

There are, now, very many such, in the other life, the greatest part of whom are those who are meant by the third part of the stars of heaven, which the dragon drew down from heaven with his tail; who, also, endeavor to utterly destroy the internal sense, which belongs to the doctrine of Heaven and the Church.

5086.

These, in the other life, commit abominable adulteries, which must not be divulged to chaste ears. They are adulteries with daughters-in-law. They wish to destroy others by adulteries with their own step-mothers: besides similar abominations.

5087.

But amongst these are not to be reckoned those, who, owing to immaturity or simplicity, believe the sense of the letter of the Word, and still live according to the doctrine of the Church; but they are those who study the Word, despising the whole of the doctrine from the Word.

5088.

That a serpent is the sensual man, has been shown in explanations; in fact, by serpents are understood sensual men, all of whom despise the Word; but there are various kinds of them, according to their craft and deceits; whence there are various genera of serpents, and still more species, in the other life. Some of these it was granted me to see; they were horrible.

5089.

Such are cast down, in crowds, from heaven, where they first betake themselves. They who are dragons can defend whatever dogma they like; they oscillate amongst all. They can be Catholics, Reformed, Lutherans, Quakers; in a word, they are of unsettled faith. The reason is, because they do not think beyond sensual externals, and according to them in which there is no stability, and everything is worldly and terrestrial. They do not suffer themselves to be elevated [as to the understanding] into heaven, and thence to imbibe doctrine; for they are lovers of self and the world. They are exceedingly dangerous; for it is they who are meant by the serpent, whose head should be trampled, but which should yet wound the heel; <sup>124</sup> and by the one in David, which lifted up its head and drank of the river; <sup>125</sup> and in the prophecy of Israel, always lying in the way, and biting the horse's heel. <sup>126</sup>

5090.

The reason why they are dangerous, is, because they are able to persuade almost any of the simple and the upright, that this or that is to be believed, merely from the external sense of the Word, and without explanation; and the simple have not exerted themselves, and learned, in the world, that the external sense of the Word is according to the apprehension of the sensual man - for the first apprehension of man is sensual; and that this must be the lowest level in the Word, because in the position of a foundation, or in the position of the soles of the feet, whereon the body stands. For the Word is, in the sight of the Lord, like one man; for it is Divine Truth. Hence, the sense of the letter is its sole;

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<sup>124</sup> Genesis 3:15.

<sup>125</sup> The passage which seems to be meant is not in David but in Job (40:23). That passage, it is true, alludes not to the serpent, but to "behemoth;" which creature, however, has, according to Swedenborg's Apocalypse Explained no. 455, a spiritual significance so closely akin to that of the serpent that it may be said to be merely a "variety" of it.

<sup>126</sup> Genesis 49:17.

but, still, there are interiors corresponding to it, in accordance with the connection of such things as are in man.

5091.

That they commit horrible adulteries, is, because they falsify Divine Truth to favor their concupiscences. The fact that they are able to defend all evils from the Word was inquired into. Experimental proof was furnished that they can defend, as lawful, adulteries, murders, thefts and many more things forbidden in the Decalogue, and make it appear, that, to those who are priests, belongs the power of remitting all of them.

5092.

CONCERNING CITIES IN THE OTHER LIFE, AND CONCERNING THE PROVIDENCE OF THE LORD IN PRESERVING THEM. There appear, with spirits, cities, similar to the cities in the world; hence [they have] London, Amsterdam, Stockholm, and the rest. The reason that it is so, is because every man [in the world] has, with himself, spirits who are in the other life, and these possess the interiors of the man; therefore, all things of his memory. They do not, indeed, see the world through his eyes, but still [they see it] inwardly in him from his ideas. Hence the ideas of similar houses, buildings, streets, and cities appear to them; and they so appear that it is as if they were the places themselves. Of this appearance a fuller statement may be made elsewhere. Hence it is that spirits who are with men belonging to one city, have the idea of the same city.

5093.

Hence, too, it is, that the Lord instantly sees what is the quality of those there, in general and in particular, as to loves, ends, dispositions and manners. Wherefore, if any disturbance occurs there, then the Lord at once suppresses it, as was made evident to me, by an example: - There was a conspiracy in the [natural] city in which I was, and the common people were on the side of the conspirators; wherefore, those spirits who were rebellious, or seditious, were then at once driven away thence, and other spirits brought in, in their place. Hence the intentions of those [in the natural city] were changed, and the tumult quieted.

5094.

So it happens in other things. The whole region there, is also such as in the world, with its provinces, cities and villages; and things happen there in a similar manner. To those who preside, are immediately sent spirits and angels who inspire sound counsels; which things are of Providence.

5095.

CONCERNING THE INTELLIGENCE OF SPIRITS. I spoke concerning the regeneration of man, but only in reference to the fact that man is introduced into it by means of his affections, which takes place more fully, in proportion as they have given way and become better.

Immediately, a certain spirit described, from influx out of heaven, its progress by its degrees, and then he proceeded, in order, up to several hundreds [of these degrees] - it might have been to several thousands, but it was very long; and this he did in such order, and with such ideas, as could not be comprehended by man, nor even for the most part, expressed, or grasped, by worldly ideas. And this was the progress of regeneration in the exterior man. It was said that thousands of thousands more are given in the interior man, and indefinitely more in the inmost: those, also, in the most external man were not recounted. Hence may be manifest what great intelligence spirits and angels possess, and what great ignorance men.

5096.

CONCERNING THE HELLS OF REVENGE. For those who burn with revenge, there are particular and separate hells, according to the extent and nature of the vengefulness. They are in various places, under the mountains, at different depths. When one looks in there, there appears as it were a burning flame, like that which proceeds from sulfur. I saw a certain hell of that description, in front, a little to the right, wherein a certain one was cast who burned with such revenge that he would rather die than abstain therefrom. There was also a cavern there into which he was cast, which was gloomy as if with the smoke from such a flame. He was like one dead with agony. It was perceived that they who cannot be hindered from injuring others, are cast in thither, and thus prevented for a time; though they afterwards return to their former state of life.

5097.

They are punished very grievously; and much more grievously than others, because [their evil] is so deeply inrooted that their very life is revenge. Some of them are such that they place the whole delight of their life in revenge; and, then, just as they have burned with revenge before they have accomplished it, so greatly do they rejoice afterwards. Many such are said to be from Italy, where that vindictiveness is inrooted, from immoderate pride, because they wish to rule all; for revenge has much in common with self-love. Since papal times, also, when interior pride increased, these are exceedingly cruel. And such vindictiveness is said to be inrooted in the natives of that country, and thence is likewise derived to posterity.

5098.

Those who do not suffer themselves to be subdued by any other means, are put into a great privy, and plunged under; and they labor for a long time to rise up thence, but in vain. And, when they emerge, they are again tested by others, as to whether they wish to take revenge; and when it is proved that the vindictiveness remains, they are sent back thither. And this may last for ages; for, with such, revenge has become of the life. I also witnessed a certain one emerging; and he was excited by others to revenge, and then sent back to that privy.

5099.

CONCERNING THOSE WHO ARE RESUSCITATED FROM THE DEAD, AND WHO IN THEIR LAST MOMENTS PROFESSED FAITH ([ERIK] BRAHE). He was executed at the tenth hour before noon; and I saw him, and we spoke together, at the tenth hour, in the afternoon, thus twelve hours afterwards; and, after that, for several days almost continually. After two days, he began to return to his former state of life, which was to love worldly things; and, after three days, he became just as he previously was in the world, and betook himself to the evils which he had imbibed in the world.

5100.

CONCERNING THE DRAGON. There are those who relate to the head of the dragon, to his body and to his tail. Those who form the head are sensual persons, who remain in the sense of the letter of the Word alone. Those who form the body are, principally, those who have been learned,

or who, by virtue of scientific knowledge, are able to reason, as well concerning spiritual as concerning moral and civil matters, and yet only from the senses and the fallacies thereof; and, because they reason from the sciences, they are accounted learned; but, all the while, they, in heart, deny God, the life after death, and salvation.

They attribute all things to nature; but yet they excel in the faculty of reasoning. Since, however, they deny those things which belong to the interior understanding, and thus are wise from worldly and terrestrial things only, they are sensual, and, in fact, Serpents of the tree of Knowledge. Amongst the principal of this class was Peter Ribbing, who attributed all things to nature. In heart, he denied God; and yet he could reason, both in favor of, and against, Divine things. He was more sensual than the rest. Those, however, who constitute the tail of the dragon, are hypocrites of various kinds, who, in heart, deny God and eternal life, but yet preach them with the mouth - as also the remaining points; as, for instance, those which relate to conscience, to faith, to the welfare of the country and the welfare of the neighbor.

They kill with their tails - both the latter and the former are amongst the worst in the other life, since they are able to turn themselves both ways, as well to heaven as to the hells. The former are such as [the man] who came amongst the invited guests, and had not on a wedding-garment. The sphere of both former and latter is atrocious, impairing and deadening all piety, truth, good of faith, and, in general, all Christianity; leading away from the Lord, and leading to the proprium.

## 5101-5150

5101.

CONCERNING HEAVEN. They spoke of heaven, and the magnificence there, and remarked that the angels there are in the most beautiful human form, but still invisible to spirits. Some recently arrived spirits, not particularly evil, wondered at this. They fell into a state of quiescence, as regards their body; for thus they can be transferred into heaven amongst the angels, because, then, the interiors are opened so that they can be in the angelic state. They were thus quiescent for half an hour. After that, they relapsed into their corporeals wherein they were before, and into the recollection of what they had then seen. They said that they had been among the angels, or in heaven; and that they there beheld stupendous things, everything resplendent with gold, silver and precious stones, and in wonderful forms, which were varied marvelously; also, that the angels took no delight in those external things themselves, as in the gold, silver and precious stones - the forms themselves - but in what they represented; for they saw therein inexpressible Divine things which are of indefinite wisdom. These were their delights, and these nourished their thoughts, and excited astonishment at the Divine, and at the same time love. There were, besides, innumerable things which can by no means be expressed by human language, nor fall into the ideas where there is anything material.

5102.

CONCERNING THE SPEECH OF SPIRITS, AND OF THE ANGELS IN THE HEAVENS. There are three kinds of speech, the celestial, the spiritual and the natural, and one inflows into another and forms it. The Natural is the speech of men, and into it inflows Spiritual speech - which is with man, but man is ignorant of it [so long as he is in the world]; thus, it inflows through the man's interiors, which are in heaven. In such speech are the lowest spirits, [who are] with man when he is communing with himself, and when man speaks with spirits, as happens to some. Spiritual speech is of the quality which belongs to spirits and the angels in the second heaven, or in the Spiritual Kingdom. It is such a speech as

is man's interior thought - of the quality of which he himself is ignorant, [and which exists] independently of the words of human speech; for man thinks apart from words; - and from it he comprehends a thousand things in a moment. This thought becomes his speech in the other life, and indeed everybody's. Hence it is that all spirits can be associated, as regards speech, and that everyone has it. It is sonorous, and as it were verbal; but the words are what are called intellectual ideas. It is speaking thought, like the interior thought which is excited by the act of hearing, when it passes into the expression of the eye. It should be known, moreover, that, when spirits are in their speech, they do not know anything about natural speech, and when they are in natural speech they do not know anything about spiritual speech, and scarcely that there is such a thing; for they are not able to pass from the one to the other at pleasure, but it occurs by removal from man. This speech, also, can be written. I have seen papers and letters written in this language, which I was able to read, but not in the least to understand, unless I was in the spirit separate from the body. The letters were similar [to those of natural language]. This Spiritual speech corresponds to the respiration of the lungs. This speech passes, from spirits out of their affections, it is true; but they are spiritual [affections], which correspond to the respiration. Thus, it flows spontaneously, and is, consequently, instinctive and universal. There are wonderful things which could be related about it. But Celestial speech is of the affections which are of love, and correspond to the cardiacal functions, as spiritual speech does to the respiratory; but this speech is incomprehensible; and, still, it is the universal of all. It, also, is in man, [in] his inmosts, when these are opened to the Lord by means of love. They [in whom these inmosts are open], perceive the leasts of all the things of the Word, even to the little horns <sup>127</sup> - as was shown; also all and everyone of the affections of the Word. They are in the inmost sense, which treats of the Lord. They perceive, [when] with man, all things of his affection and love, whether he speaks, or sighs, or beats his breast, or weeps, or rejoices: they perceive the ends. Their ideas, therefore, in the thought and speech, are not from the understanding separate from the will, but conjoined with it;

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<sup>127</sup> The "little horns" here mentioned are characteristic marks, occurring in the original Hebrew, the "tittles" of Matthew 5:18, which, in addition to the words and letters, according to Swedenborg, have their own spiritual significance. This significance, of course is entirely lost in translations, as the "little horns" cannot be reproduced.



so that it is as if they were from the will itself. But, as was said, their speech is incomprehensible [to the spiritual] as to interior affections, but still intelligible as to the words thence derived; for the will speaks by means of the understanding. The intellectual affects spiritual [angels]; but their voluntary does not do so.

5103.

CONCERNING THE HELL WHERE THEY WRANGLE ABOUT RELIGIOUS MATTERS. CONCERNING LUTHER. CONCERNING BABYLON. CONCERNING THE GREAT TOE OF THE RIGHT FOOT. I heard a considerable crowd around me, which numbered several thousands. By them the hell of hypocrites was excited; from which hell there arose an exhalation which infested the teeth and gums, both upper and lower, of the left side. This continued some hours; and I complained that I was affected with that pain from that disturbing crew. After some hours, there appeared before me, a certain one, like a monk, in a blackish garment, and it was said that it was Luther; and it was perceived that that crew was stirred up by him, against those who were with me, because they entirely disagreed with his doctrine concerning faith. It was then granted me to speak with him. I then stated to him those things which pertain to faith; and said that the two essentials of divine worship are faith and charity, but that, in order that man may be saved, they must make one: besides many other things, which were confirmed from heaven; and he stood listening, and assenting to everything. I supposed that he was of such a disposition that he is able to acquiesce, and not any more excite the rest of the crew against these things. But when he went away, he turned himself to that course to which his delight led him, which was to excite tumults. As soon as he went off, I perceived a similar tumult, and also the pain arising from the opening of the hell of hypocrites; for every spirit, by reason of his presence, opens a hell agreeing with his love. Then, being once more admonished, he desisted, but betook himself to a high rock; and, when he saw us beneath, then he again stirred up a similar crew there. They said from thence, that they cannot do otherwise, because he has the persuasive power, and also the authority, of his opinion; so that it is not [in] their power, [to do otherwise than as he wishes]. But he was then punished and cast down. When he came to the valley, he again stirred up similar crowds there, and also opened a hell which is quite in the middle, under the groin,

where are those who believe they know everything and that nothing at all is concealed from them, and, at the same time, do not suffer others to speak, nor even to think, save only those who agree with them. (Peter Schonstrom, who was of such a character, was often there.) This was observed from a certain cold draught into the nostril, from which arose discomfort, such as there is when a wintry wind blows into the nostrils and causes a certain cold pain there; for, by that means, it takes away the respiration. For a crowd appeared there also, which said that they cannot but be there, and that they are kept there by force. He who was their subject, who opened that hell, was at the left side, higher up; and it was at length ascertained that this was caused by Luther for he is of such a character that he wishes all others to believe what he says, and [thinks] that he only knows, and that he only ought to speak. Nor does he suffer others to believe and speak differently from him, always saying that the things he said were truths themselves, and cannot be contradicted.

5104.

Since he was of such a character, therefore, in order that the tumults and infestations might be allayed, he was driven even to that place exactly under the groin, and was there let down deeply - and also to places where they continually quarrel about all matters, and where there are perpetual contradictions, and thence also fights and tearings of garments. There, also, is the place of those who engage in contentions about the doctrinals of the Church, and perpetually contradict each other; and who wish to rule over each other believing that the things they say are truths, and wish others to believe and say exactly as they do. Hence arise the quarrels, contentions and tearings [of garments]. So they go away and return, and still contend and wrangle, and, indeed, not in the least for the truth's sake, but for the sake of self and the love of ruling. Nearer to the middle are those who believe that they know all things, and that nothing can be said which they do not know better than anyone else. In that place, Luther is.

5105.

Luther had been there from the time that he entered the other life. He has not been fully vastated before; wherefore, he was able to elevate [himself] from thence, and exhibit what had been his quality in the world, namely, that he was a quarreler; trusting in himself; allowing only

himself to speak; angry with all who did not agree with him; inveighing against all who disagreed, no matter who it was; defending faith alone; caring little for the life; not knowing what charity is, nor what the neighbor. It was shown, from his stirring up [those crews], that he must have been a hypocrite; and it was stated that he spoke one way with princes and another with the common people, so that he must have believed otherwise than as he spoke; also, that he got up novelties from an itching for rule: in a word, that he was a hypocrite. It was also shown to him, that he was in darkness and not in the light, and that he was ignorant what the light of heaven, which was exhibited to him, was. Such persons disturb, in others, all tranquillity of mind, and every conscience which differs from theirs, and all freedom of thinking about the Word, by inducing their own opinions as if from the Divine, and infesting all who do not receive them.

5106.

It was perceived that he is now vastated under the soles of both feet; for, when he was cast down into that hell, cold, such [as occurs] when spirits are fully vastated, took possession of the soles of the foot for two hours.

5107.

Pain was felt in the great toe of the left foot. The reason is, because the great toe of the left foot corresponds to those who speak from faith derived from the Word and continually quarrel about doctrinals. They induce pain in that great toe. Therefore, also, that great toe communicates with the genitals; for the genitals correspond to the Word, as has been largely and very frequently shown. It has been often granted to sensibly perceive that communication.

5108.

CONCERNING THE VASTATION OF THOSE WHO ARE LET DOWN INTO HELL, AND CONCERNING THE ELEVATION OF THE GOOD INTO HEAVEN. When the evil enter the other life, that is, those in whom the internal man serves, and the external or natural rules; who are those who have been in the love of self and the world as an end, especially those who wish to rule over others for the sake of self or for the sake of eminence; some, also, for the sake of profit - those of them, who bring with them such things as are of truth and good, by means of which

they communicate with upright spirits who are in the lowest heaven and by means of them with the interior heavens (for there is a connection of all the heavens), are, therefore, vastated; which occurs by the closing of their interiors. This does not happen in a moment, but gradually. There is a progression. They go about wherever the sphere of the knowledges of good and truth extends, and then their quality is exhibited, that, namely, they are evil. Wherefore, the upright turn themselves away, and thus the communication is closed. This takes place, through several circuits, everywhere according to the extension of that sphere [of the knowledges of good and truth]. At length, communication with the heavens is taken away, and the closure as regards the internal man is effected; and, then, there remains to them only sufficient light, from general influx, to enable them to think and speak; but they then speak and think only from the natural or external man, which, when separated from the internal, thinks nothing but falsity, and wills nothing but evil, consequently, what is of the love of self and of the world. Then, also, they turn themselves away from the Lord, nor are they able to look towards Him, since they deny Him and hold Him in hatred. Thus takes place the vastation of the wicked, as I have often seen.

5109.

The deceitful, however, [are vastated] differently; for these have thought more deeply, or interiorly, than others. It was said that these are vastated by being let down to deeper places, and by elevation [therefrom]; but this has not yet been made known to me.

5110.

The reverse happens with the good, namely, those who have been in charity towards the neighbor and love to the Lord, as ends, although [they have been] in the love of self and the world, but for the sake of uses, and still look to the neighbor, the country, the Church and the Lord, as the end; - thus, those with whom the internal man rules and the external or natural serves. With these, the natural is closed, and only kept open when it can serve the internal.

5111.

That the evil can be thus vastated, and interiors thus closed up, is because, in this way, they turn themselves to their loves. Whithersoever

they turn themselves, their loves are in front of them, thus where they are, howsoever they may wander about. They are unable to be turned, and by that means to return to the former state, from any other source - save only by the Lord - which also it was granted me to see on several occasions; but, still, they are remitted into their own state and glide back into it of themselves, because they love those things which belong to that state, and verge and incline thither continually. The Continuation is at page 322 [No. 5148].

5112.

CONCERNING ANGELIC SPEECH. It is to be observed, that, when spiritual angels speak, their words, which are intellectual ideas, have an affinity with the vowels e and i; and, when they name a there is still something of e or a therein; and, when they name u, then there is something of i or y. Hence it was given me to know, that, when their speech falls into human speech, it falls into such words as contain those vowels. But the words of the celestial angels have an affinity with a, o and u: for which reason [their speech] falls into such words as contain those vowels. When, therefore, man speaks with the latter, he is, then, diverted from words which contain e and i, to words in which a, o and u occur.

5113.

The reason is from no other source than the affection of love, which is full-sounding, as may likewise be manifest from harmonics and music. When these express the higher things of love, as love to God, then, also, there will be a full sound; and when, too, they mark some devout sentiment concerning God, there is, as it were, the bass. But when other things are concerned, then the sounds vary in a different manner; so that they agree, respectively, with the melody.

5114.

Hence it is, also, that, in the Hebrew language, and in the Most Ancient language in general, there were words proper to the Celestial class, others proper to the Spiritual class, and some common to both. This is also observable, to a certain extent, in some other languages.

5115.

CONCERNING THE CELESTIAL KINGDOM. Spirits and spiritual angels can hardly comprehend how it is with those who are in the celestial kingdom; how they live, think and speak, since they do so only from the affection of love, and not from faith. And, because they are so distinct from them that they are not able to be together, they are completely separated; so that a spiritual angel cannot enter into the sphere of the celestial angels, nor the reverse.

5116.

I was admitted, by the Lord, amongst the celestial, where I saw spirits who were beneath the higher angelic heaven. These said nothing, but were continually on the move; for they either carried something, or drew something along, or led something, or entered in and went out: they hasten, they go slowly, or they ascended and descended; and, thus, in innumerable ways. He who sees only these things, and neither sees anything of their faces or their gestures, in particular, nor perceives their thoughts, will greatly wonder what it means. But he who sees the motions of their body and its limbs, in particular, and, still more, he who sees their faces and the changes in them; and, even more, he who perceives their thoughts; and, still more again, he who perceives the interior affections and their changes - such a one sees, in minute detail, all the things of the body, all things of its members from the head to the sole of the foot, and the whole of the face, and perceives innumerable things; and he perceives still more who sees the various changes in their very eyes. The reason that they thence perceive all and everyone of the things belonging to others, is, because the whole angel is only an affection which is of love, and not only inwardly, but also everywhere in the whole body; for, with the inmost angels, all and everyone of the exteriors act as one with the interiors. In the way described, they speak to each other; and also by intellectual ideas, but not by such as are with the spiritual angels, but by such as make one with the affection in which they are, with ineffable variety. It [i.e. the meaning] is apparent from the sound in general, and from the sound of the single words, and from the variations in it.

5117.

In fact, an angel is nothing but his own affection which is of his love, that is, of his will in a human form. They are of ineffable beauty; and, in

speech, gestures, and in all external changes, as well in particular and in detail as in general, they are inexpressibly delightful.

5118.

The most general affections are those of love and joy, and the affections of honor and aversion. The latter [serve] for opposition, the former for harmonies. The affections of love are, in general, two: that of love to the Lord, and that of mutual love.

5119.

Where they are, they see, near them, innumerable things. They have paradises, plains, palaces, with innumerable details in every single thing there. All and everyone of the things there are representative of the Divine, with ineffable variety, with perpetual variation and in the most perfect forms; and in a brightness - such as there is from the most precious stones, gold and silver - pellucid in different ways. But they who are angels are, indeed, delighted with the sight of these, but principally with what is represented in them, thus, with Divine things, some of which call forth affections of joy, others affections of love.

5120.

When these affections are called forth, then perception takes place, not only in the thought but in the whole angel; for, as has been said, the angel is the form of his own affection.

5121.

When spiritual angels enter into that sphere, they become as it were insane, and immediately cast themselves out thence, and are also affected with pain; and when genii, who are in the opposite [of that sphere] and are understood by the devil and his crew, come into the sphere of those [celestials], they are dreadfully tormented, and are then in the most dreadful hell; wherefore, they cast themselves away from it.

5122.

They never think about persons who are absent; but, when they are amongst themselves, and as it were alone, they think according to the objects which are before the sight; many objects, also, shape themselves

visibly from others, with a variety according to their affections. They also perceive, from the variations in the objects, the presence of the sphere of others; thus, from the character of the affections, [they perceive] the sphere of the heaven in which they are.

5123.

The spheres of consociations are extended almost throughout the whole heaven, but with indefinite variety. There are, there, some celestial spheres in which they can be with an affection of joy and love; others in which they can be with other kinds of affections of joy and love; and, in those where they are not able to remain, they fall into sadness. There are boundaries to those spheres, at the sides; but, still, they who are there, are in an affection of love, and, consequently, of joy; and their sphere is bounded at the sides towards them. Thus are societies distinguished; and the distinction is most accurate, so that nothing can be more so. Those who are the wiser, perceive such things thoroughly.

5124.

They have wives with them, who, however, are such that they are in an altogether similar affection; but with the difference, that the husband [is good, and the wife the truth of that good], thus, they together make one; and thus, also, these two together constitute one angel, and are unwilling to be called two, but one. Likewise, they are one, according to the words of the Lord, that they are not two, but one; also, that a woman is not given to a man, but that they are angels.<sup>128</sup> Conjugal love, in a word, cannot be described. Nothing lascivious enters into it; those in it are utterly ignorant what lasciviousness is. But conjugal love is the fundamental love; it is their heaven, that is, the bliss of their life. That love cannot be at all described at this day; for, in the world, it is not distinguished from lasciviousness. This, which is the opposite of conjugal love, and has nothing to do with love, but is foul, always adheres to it.

5125.

THAT HEAVEN IS NOT A PLACE BUT A STATE OF LIFE. All who come from the world bring with them the opinion that heaven is on high, thus

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<sup>128</sup> See Luke 20:34-36.



in place; for which reason, they say that they wish to be raised up into heaven. But they do not know that heaven is not a place, but a state of life, namely, of the life of love, charity and faith; and that, though they appear in a higher place than others, place is an appearance. I saw that certain ones ascended on high, as very many did in many ways; but, when there, they said that they are altogether like they were before, and that they see nothing; and so they wondered that heaven should be there. But if the state is changed to a good one, it becomes heaven with those in whom this can be effected - to just such an extent as they receive the state of love. Certain ones, when on high, were granted communication with the angels there; for they were invisible; but, when communication takes place, they appear for a little while. The evil then cast themselves down from thence, head-foremost; for they feel hell in themselves, grievous according to the degree and quality of their evil.

5126.

CONTINUATION CONCERNING THE CELESTIAL KINGDOM. I was brought up on to a mountain, where were those who belong to the celestial kingdom; but they were not of the best sort. When it was permitted me to ascend, I heard one, there, saying that he is in a sorrowful state with his companions; and he showed me his face, on which appeared a beard consisting of only two or three little bunches of hairs of great length, and on the rest [of the face] he was bare. Later, I saw such a beard on him as they had in the former, or good state, namely, a large one, occupying the whole chin, abundant, and yet elegant. It was perceived that those who are there are delighted with such a beard, and that the celestials are bearded in this manner; and that it is therefore said, in the Word, that the Ancient of Days, whereby is meant the Divine Celestial of the Lord in heaven, had a great grayish beard; also, that this is why the Jews made so much of the beard, and even attached a religious importance to it; wherefore, also, the beard is so often spoken of.

5127.

When I was near there, I heard some of the species of sirens, namely, those who were able to feign good affections for the sake of selfish and worldly ends, whence their affections are; and some of them were, in external form, similar to the affections which belong to the good, but, in

the internal, merely worldly, corporeal and terrestrial; thus, altogether the reverse. They said that they came thither for the purpose of occupying that mountain, because they knew that there were angels there, but that, since they were come, they see no one, no matter how much they search; and that now and then, one or another was seen, but that they did speak not; that they only acted, went, returned, and the like. Afterwards, those there who were of the celestial genius also spoke with me, saying, that they see that crew, and that they are invisible to them so that they are not seen; also, that their arrival caused them to be in that dejected state; thus, in a state changed from their former one. It was, then, granted me to tell them, that this happens for the reason that those strangers of the siren sort are such as call forth their sensuels (which, otherwise, with them, would be dormant, to such a degree that they would not know that they have them); and that thus, they call forth their terrestrial, corporeal and worldly things, therein. Wherefore, when their interior affections, which are good, fall into that [sensual] state, as regards those affections which are opened by the arrival of the sirens, they experience dejection, shame and evil. [I said, further], that this may be known from the fact that their beard, in this state, appears of such a character, that is, bunched or furrowed; for hence [i.e. from their sensuels] it is that they have a beard. It is different when their sensuels are closed. They fully acknowledged this; and hence it was granted them to perceive the perverted state which was in them. It was furthermore given me to say to them, that this experience was permitted in order that they may be amended and reformed as to the sensual, which is the outermost; for this is the plane in which interiors close: also, that this state is their evening, and they may expect the dawn and morning. They said, that they are in hopes of returning to their former state, and that they know there are such changes; but that, in that dejected state, they do not think much about it. I thought to myself that it is so, likewise, with others, when they are in the state of evening.

5128.

Afterwards, that crew, which was composed almost wholly of sirens, was cast down to another part of the mountain, from which place also they spoke with me, saying that they halt in the midst of the descent, and can neither descend nor ascend; from which it was perceived that there was some reason therefore - which was afterwards manifested. Of those

mountain-dwellers of the celestial genius there were some, at one part of the mountain, who wished to remain in that state, because they perceived delight in the worldly, terrestrial and corporeal things of their sensual (who, consequently, were worse than the rest); wherefore, also, they were at that part of the mountain; but they, likewise, were cast down from it. They descended towards the left, and desired to inflict evil on me, from that place, owing to the fact that, though they wished to return to the part they came from, they were expelled from it. But it was not permitted; wherefore, they descended, by a certain roundabout way, to another place, into the valley below.

5129.

When this took place, then, on this side where I was, there was felt a sphere from the hell of hypocrites; and that sphere was also extended towards the mountain, to those who were there. Those [in that hell], also, are such that they are able to put on good affections - as in favor of God, the salvation of men, their country, and also in favor of their fellows - but only so far as concerns the sensual, that is, as to the most external; but their interiors are nothing but the evils of self-love, which deny all these things. Their evils are also quiescent with them. When in preaching and external confession, they are [outwardly] holy, pious and devout. Hence it is, that they occasion pain in the gums and hence in the teeth, which also happened then; for they are exceedingly external - being holy and just in the sensual, and in the internal, profane and impious; consequently, they are in completely inverted order, which is, being wholly turned away from heaven and towards hell. This happened to the end that still other things may be opened in their sensual [i.e. that of the mountain-dwellers] and that they may thus be amended as to those. The mountain-dwellers said that they do not perceive the evils of those, that is, of the hypocrites - for they were quiescent; but, when they were laid bare, they were then horrified.

5130.

When the hypocritical sphere ascended, then that crew of sirens was cast down into hell, which so happened, in order that others, from various places, might come in contact with them: and those others took to themselves some of the sirens, and thus divided them, so that they might

no longer act in concert; for when they act in concert they are effective, but when dissociated they have no power.

5131.

I spoke afterwards with the mountain-dwellers about the beard, that they could from that be distinguished as to the quality of their sensual; also, that it was one of those from the Celestial Kingdom who spoke with Moses; owing to which facts the Jews took up the opinion that Jehovah has a white beard. It was also said, that the Word, in the letter, can be compared with those things in man which appear outwardly, as for example, in some parts to the beard and hairs, and in some to the face and those limbs which are not clothed; and that angels are able, when it is allowed by the Lord, to perceive what it is there that corresponds; for the Word, in its whole complex, is as one Man as to all and everyone of its constituents, within and without; and that that Man is like the Lord's Human was, in the world; wherefore, the Lord is called the Word (John 1).

5132.

CONCERNING THE VASTATION OF SOME OF THOSE WHO GO TO HELL. BERGENSTJERNA, THE HYPOCRITE. It was stated that some are led about, and, in this way, their interiors are closed and they are thus vastated. There are others, however, who are not carried about, and yet are vastated; for they remain in one place, and there do evil to others, persuading the upright, by means of their holiness in externals, that they are rendering assistance, and all the time they are purposing evil against them. They furnish many reasons, by means of which they induce the persuasion, about themselves, that they are good, and about others, that they are evil; also, that the latter ought to suffer temptations, and be held in them, in order that they may become better; and that this is pleasing to the Lord - besides many other things. It is thence ascertained who those are who suffer themselves to be persuaded; who, when known, are removed, and transferred to other places. This takes place all round about, as far as the sphere of his holy external reaches. Thus they are restrained; so that, at last, they regard nothing else but their own evil loves, being without influx from, or communication with, the upright.

5133.

This happened with the hypocrite Bergenstjerna, who was of such a character, as, in the world, to be accounted an honorable man, in respect to the neighbor, his country, the Church and God, when, nevertheless, he cared for nothing except himself, being destitute of all charity towards the neighbor, and without any mercy. In himself he denied all things of the Church, and the Divine Itself; and only loved himself, and his own belongings and gain. Hence he was wholly in externals. He spoke like a man in the world, until spirits marveled at his speaking thus; and he thought as a man in the world. He operated chiefly into the gums and teeth of the left side. He was vastated in the way just described.

5134.

CONCERNING HELL. I heard a certain one, in hell, speaking, who, when in the world, had attempted to perpetrate nefarious things, [in particular] to kill another out of hatred, which he frequently endeavored and plotted, though in vain. It was Lars Benzelstjerna; and he said he did not believe such things damn a man if only he be in faith, inasmuch as faith alone saves. There are very many wicked ones, from the Church, who also believed such things.

5135.

I also heard another [say], that, when in the world, he was not able to go about with a long face, like those who are so very pious, and who appear thus. But it was said that such piety does not constitute heaven, but that it is a life according to the Lord's precepts; which [life], is, to avoid doing evil to others out of hatred or revenge.

5136.

CONCERNING HEAVEN. In heaven, there are lands, mountains and rivers; and there is, likewise, [in the world of spirits] a land of Canaan, where the most upright spirits are. Such [correspondences] inflow thither out of heaven [from] the Lord, by means of the angels, when the Word is read. All things there are representatives of celestial and spiritual things, as in the Word.

5137.

CONCERNING LOVE, IN THE INMOST HEAVEN, AND CONCERNING FAITH, IN THE SECOND HEAVEN. (((He who is not acquainted with the mystery of the life of man, believes that the all of the Church consists in loving the Lord and having faith in Him - that through Him the human race is saved. But this does not constitute the Church with man, nor, consequently, heaven; but doing His precepts, or living according to them. In the inmost heaven, they love the Lord, by living according to His precepts from love; in the second heaven, by living according to His precepts from faith. What is the nature of the difference, may be evident, namely, that those who [do His precepts] from love, love those precepts, and when they love these, they love the Lord; for the Lord is in His precepts)))); (((for He is the Truth and the Good itself in them. This takes place from the voluntary. But those who love His precepts from faith, love the Lord from the intellectual, etc. The angels of the inmost heaven, have no other than celestial ideas about all the things that they see, which ideas are above those which are in the middle heaven, the angels of which have spiritual ideas.))))

5138.

CONCERNING MIMICKING-HYPOCRITES. There are hypocrites, who, inwardly in themselves, mimic others when they speak, which, nevertheless, is not apparent from their faces. They also speak in their favor [to their face], by praising them; but still they inwardly deride them. And when they talk to others about these same persons, they ridicule them so as to affect these with the jest. They tell lies without any hesitation. Such persons appeared to me above, forwards, in a dark chamber; into which one was admitted, who then fled away. That chamber is squalid; and they are dressed like the infernal crew, and, in the manner above described, amuse each other with lies.

5139.

These press down on the upper gums of the left side. There is a sensation of heaviness from them, in the enclosed teeth. Moreover, they inflict pain on the left side of the head, just above the forehead.

5140.

SOMETHING ABOUT HELL. I heard, from a certain hell under the feet, some lamenting, that, by means of phantasies, they are swallowed up

and cast out; also, that they do not know otherwise than that it is [really] so; and so they endure various torments, besides insults.

5141.

CONCERNING THE TEETH AND BONES AND THEIR CORRESPONDENCES, AND CONCERNING THE CHARACTER OF THOSE WHO [CORRESPOND TO THEM]. In the other life, those correspond to the bones, who have studied various sciences but performed no use by their means; such as those who have studied mathematics merely to invent rules, and have not paid regard to use; those who [have studied] physics and chemistry merely for the sake of experiment, and for no other purpose; and, also, those who [have studied] philosophies in order to invent rules and terms, merely for the sake of the terms, and with no other use in view; and similarly in other things. Those, also, who become bones, when they argue, scarcely dispute any otherwise than whether a thing is, or is not. It is hence plain, that the greatest part of the learned, within the Church, become bones. They are those who are sensual in the last degree; and in this state also, at the present day, is the Church. Hence its end.

5142.

I spoke with those to whom the teeth correspond, who were those who have expended considerable thought upon the ultimate parts of the world and on the terrestrial particles. They supposed their origin was from collision, and that thence they became rounded. Since these have sought the delight of their life in lowest things, they corresponded to the teeth they also inflowed into my teeth, manifestly; and, because I did not hold an opinion in accordance with theirs, therefore my teeth were inwardly corroded by the pressure of this influx, and a heavy pain resulted. They were a little above the forehead: they were heard there.

5143.

There were others, who are also in ultimates, who are directly above the crown of the head. These have found delight in knowing that a thing is so, without reasoning whether it is good or not, if they can only see what results from it; thus, they are in a wholly useless delight. To these, corresponded some below, who desired nothing else than to speak. They had an itching to speak on every subject; but it was the [mere] speaking

that was their delight. They believed that they were therefore wiser than others. They inflicted on my left nostril an uncomfortable coldness, just as when a cold wind blows in.

5144.

CONCERNING FRIGID ZONES IN THE OTHER LIFE. HEAVEN. In heaven, as on earth, are different zones, as regards heat and cold, and light and shade. In a nocturnal vision, or dream, I was in places where I saw nothing but ice outside the houses; inside of them, were linen [hangings], which, indeed, were white, yet dirty and not neatly made. When I awoke, I spoke with those that were there, who said that they dwell in a place where the ice covers the water and are often in straits for food and clothing; and that they see, on the walls of their houses, such linen hangings, and that this is a good sign; also, that so long [as they see these] they are in goods. It is otherwise when they do not see those linen [hangings]; for the linen [hangings] signify their truths. They say that they are rarely infested by evil spirits, since they cannot endure their cold; and when they come, they [i.e. the residents] compel them to pass the night out of doors; for which reason, they go away and do not return.

5145.

They were told that they were frigid in divine worship, but that still they did good to the poor, from a certain kind of obedience. They said that they did so; and that such things befall them on that account.

5146.

From this it may be manifest, that zones exist in the other life, with difference of heat and cold and of light and shade. But, instead of heat and cold there is love, and instead of light and shade, is faith derived from love.

5147.

On some occasions, certain ones are sent to those who are in heat; and, owing to their presence, the faces of all are turned towards such things as are in zones not very frigid; but the strangers cannot stay there long. Everyone of them is drawn, from the interior force of his nature, to his own place.



5148.

CONTINUATION CONCERNING VASTATIONS, AND CONCERNING HYPOCRITES. CONCERNING HELL AND HEAVEN. I also saw two who were vastated by being led about. One of them has learned, by art [acquired] in the world, to speak from the affection of love from sincerity, from charity, and even from innocence; when, nevertheless, inwardly, he was among the worst of devils (Ericus Benzeliuss). He was led about, and then detained in like affections, and exhibited to all those with whom he held communication; and it was also seen what sort of devil he was. He was a hypocrite of the worst sort, because he could counterfeit innocence. And then they all were turned away [from him]. Consequently, all those interiors which had communication with them, were closed. This lasted an hour's time; and, then, he was again led about, twice. At length, there appeared nothing else than a bundle of teeth; for hypocrites appear thus. This one was worse [than most]; for he pressed upon the front teeth, on both sides, and induced a heavy pain.

5149.

Finally, the other, who was a very wicked magician, was led about. He learned, by means of correspondences and very many other things, to excite in his own favor those societies which receive representatives - who are all who are in spiritual ideas. When carried about, he was kept practicing all his arts, and this in sight of all with whom he had communication. These averted themselves, similarly [to those mentioned above]; and thus all such things with him were closed, and he was at last brought into such a state that he had no knowledge of such things; he, consequently, came into a miserable condition.

5150.

CONCERNING THOSE WHO DENY GOD, HEAVEN AND HELL, CONFIRMING THEMSELVES IN THEIR DENIAL. I perceived and saw that there were thrust down from a certain rock, very many, even to thousands, who have denied God, in heart and faith; some of whom, nevertheless, have lived morally, but their moral life was on account of the world, so that they may appear to advantage. With some, it was from principles [imbibed] in childhood, that they may thus acquire wealth. Some of them [live morally] from natural disposition. They who were

thrust down, have confirmed themselves in the notion that there is no God, but that all things are brought about by fortune and human prudence. It was perceived that they had not any spiritual life, that is, life whereby they could be conjoined with heaven, and receive influx thence from the Lord, and be ruled thereby. This is why they were thrust down, and let down into places where such ones could live, in a life which is not life. There was, in them, as it were an inanimate quality, which was perceived.

## 5151-5200

5151.

THAT HEAVEN CANNOT BE OPENED TO THE INHABITANTS OF THIS EARTH. A certain one wondered why heaven is not opened to the inhabitants of this earth, as to those of others; to wit, that the latter speak with spirits and angels, are taught by them, and thus know at least that there is a heaven, that there is eternal life, that man lives after death, and many things which relate to salvation. But the reason is, because the inhabitants of this earth are in ultimates, into which they have thrust themselves, by tyrannies, and by the loves of towering over others, and of acquiring possession of all things in the world; whence it happens that they are mostly sensual and in ultimates, and that, therefore, heaven is closed [to them]. If it were opened they would immediately perish, because spirits of this earth, being of such a character, breathe nothing else than the murder of another. And the man [of this earth] whose interiors are opened, is led at the pleasure of spirits who are of such a character. Thus they would kill each other, and would also profane holy things; for, as soon as they turn themselves to the world, they deny, yea ridicule, heavenly things as comparatively nothing; wherefore, the angels also, with whom they are, as regards interiors, and also heaven, are injured. For this reason the angels turn themselves away, and thus the internal man is closed. If, therefore, it were opened to them, then, after heaven had become alienated, or the angels had withdrawn, the infernals would lead them, not only to abominations but also to their own destruction; for they breathe nothing else than that one should destroy another. And a man can die, but a spirit cannot. A man, also, is led differently to a spirit, because he is in the body.

5152.

CONCERNING HEAVEN AND THE LOVE AND WISDOM OF THOSE WHO ARE THERE. It is said, that those who are in the heavens are in love to the Lord and in charity towards the neighbor; but they who do not know in what way they are in love and charity, may believe that it is only by entertaining a sentiment of love for the Lord and the neighbor;

but this is not the case. But, in truth, love to the Lord consists in the fact that they love to do those things which the Lord has commanded, thus the Divine Truths which are in the Word, and to love them. In this their love to the Lord consists. And love towards the neighbor, with them, consists in the fact that they love to do those things which the doctrine of their Church prescribes, thus, to do those things from faith: this, to them, is loving the neighbor.

5153.

As respects heaven, and the ineffable wisdom and happiness of those there, it consists in the circumstance, that, in every object they see before their eyes, they see the divine and celestial things which are represented in them. Wherefore, when they keep their eyes on external objects, their mind is kept in internals, thus, in divine things. The objects which appear are ineffable, as Paradises, with trees, fruits, flowers, etc., etc. In all of these they see such things as they represent, in a series; for instance, just at the same time that the eye beholds fresh verdure, the mind sees, in a complex, all things, in a wonderful series, which relate to the Divine Wisdom; consequently, unspeakable things. Everything glistens with gold, silver and precious stones, in indescribable forms; all of which involve Divine things in their order, which they, then, at the same time, perceive. Hence they enjoy interior and exterior delights, simultaneously. Love irradiates all things, on the whole and in detail. They also appear beautiful, according to their love and consequent reception of wisdom.

5154.

When another, who is not in celestial love, and hence not in perception, comes to these, he sees nothing there, with his eyes, save something obscure, without any beauty. Thus [the objects are seen] according to everyone's love and consequent wisdom. See, also, what now follows concerning similar things, and palaces.

5155.

CONCERNING HEAVEN AND ITS JOY. All joy, bliss, prosperity, happiness and delight, in the heavens, is in the affection of use for the sake of use, and is according to the quality and quantity of the affection, and according to the quality of the use; in fact, heaven is a kingdom of

uses; and if anything else than use is regarded as an end, as eminence, self-glory, or gain, which looks elsewhere than to use itself, thus [any end] which regards self, and the world for the sake of self - then, in proportion to the extent to which it [i.e. the end of use for the sake of use] perishes from the affection, in the same proportion is the quality of the affection changed; since it is use on account of self which is the end; and, as far as this is regarded, so far is [a man] not in heaven, and is destitute of the life of heaven. And if use for the sake of self has dominion, then he is no longer in heaven, but in hell and, then, he enjoys no reception of any prosperity, or happiness, interiorly.

5156.

This joy, and this happiness, are what are meant by the joy and happiness of heaven; for affection which is of the love is the receptacle of all delight and prosperity; hence is all joy of heart, and all gladness.

5157.

That joy, also, appears in the faces of angels; there is in them something heavenly, which is inward, and which cannot be described; for it comes from the interior state. This joy, also, insinuates itself into every joy whatever of their wisdom; for the affection of any love communicates itself to every single thing anyone thinks, wills, sees, hears, says and does - as is also well known; and, as the angels are in truths from that good, their faces are thence shining and radiant, which comes about from good, by means of truths.

5158.

Heaven is a kingdom of uses. There is no one there who does not discharge a use. The kinds of uses are innumerable, both such as they are conscious of, and such as they are not conscious of; for there are, there, those who instruct others, those who lead to good, those who are with men, those who awake the dead, those who protect, and those who are responsible for others. In a word, there are innumerable duties and everyone, in his own place, receives certain duties according to his affection of use for the sake of use. That affection itself, with its joy, is the reward and recompense which is meant in the Word. Hence it is manifest, that, since the very delight of the affection is the reward, there is no desire of meriting just as a mother who tenderly loves her children -

in which love the joy is - does not think about merit like a hired nurse, but grieves if she is deprived of that use, and is willing to give all that she has only to be allowed to possess her joy. Hence it is evident that she rejects the notion of merit on that account. Sometimes, indeed, she thinks what her happiness will be when the child becomes grown up and attains honors; but she thinks of this from afar, and scarcely anything about it when she is in her love.

5159.

They see, there, not only flower-gardens, but, especially shrubberies; and these are in admirable order, with perpetual and indefinite variety; and on the trees are fruits resplendent with the loveliest celestial colors, in amazing forms. There are also palaces, with decorations perpetually varying, and this with such harmony that the successions of the changes occasion inexpressible delight to the mind. Within, are rooms in such an arrangement as cannot be described; with marvelous ornaments, also, in them. Moreover, they engage in conversation, in which each one delights another, in such an orderly manner that, taken together, they constitute one harmonious concord of thoughts. These things are perceptible. The character of another is also discerned both from his actions and his speech; also from the paths in which he walks, and from the changes of countenance which accompany every single thing said and heard by him. There are also most beautiful birds, which, according to the thoughts, appear colored, and adorned with wings and feathers, and fly: besides, also, gentle animals of innumerable species.

5160.

Also, in the celestial kingdom they see girls and virgins; and these are adorned, by the Lord, with various ornaments, in marvelous arrangement, together with flowers of various colors, precious stones and ineffable things, such as are enumerated in Isaiah 3[:18-23], Ezek. 16:10-14, and elsewhere; from which they have such great beauty, that all the beauty of the virgins in the world is not comparable to it; and by means of these things they know all that are signified by them; for virgins, there, are affections of good and truth. Hence, those affections are represented to the full; and every single detail is perceived by those who are there.

5161.

CONCERNING THE HELL OF THOSE WHO ARE CUNNING, AND ACT CLANDESTINELY, AND WITH DELIBERATION, CAUTION AND PRUDENCE. FREDERIC GYLLENBORG. There was a certain one at the left side, in the plane of the foot, who lay hidden there for a day or two; and no one knew that he was there. He was of such a character that he was able to impede my thoughts and take away the influx from heaven; so that I should have been unable to write those things which had to be written. But he was at length detected; and it was found that it was he [Gyllenborg] who had done it. He said that he was able to do this and many other things, whenever he wished; nor did he fear anyone. It was then made known that he came from certain ones, on a hill, or small mountain, at the left, towards the back. Wherefore, I was led down thither by the Lord; not, however, upon that mountain, but into a cavern under the mountain. Then, all who were upon the mountain came down thither, and there congregated; for they who are in self-love appear upon a mountain; still, however, they are not there, but, below, on some hill. When I was led down thither, I spoke with them. They said, that they were more skilful than others, and were able to perceive more keenly whether or not things were favorable, so that they enjoyed greater sharp-sightedness than others; also, that they achieve all things secretly, and so rule over others, and also [succeed], in their rulings, by their sagacious foresight; and that they do not care for the Divine, inasmuch as it does no one any harm. It was ascertained that they had their eyes everywhere, and ruled all things on every side; that they conferred benefits on those who carry out their will, and did mischief to those who do not favor them. I was admitted, by them, into caverns still more interior, where there were still more cunning ones of this description. They said, that they were able to go out if they wish, fearing no one. They also went out; and, when they supposed that they were going along a straight paved way, tending a little to the rear, all of them were then swallowed up in a chasm, and carried off by a hell whence they can never get out. It was said, that, in that hell, there is excrement and filth, and that they never appear afterwards; for they are pernicious above all others. That chasm is at the back, towards the left.

5162.

CONCERNING THE WORLD OF SPIRITS, AND CONCERNING THOSE WHO ARE THERE. The world of spirits is not a fixed place, between heaven and hell; but it is the state in which people are when between heaven and hell. In that state, consequently in that world, are (1) all, when in a state in which the understanding and will do not act as one, thus, when thought and will, or, what is the same, truth and good, or, what is also the same, faith and love, are not in agreement. Hence it may be manifest, who they are who are in the world of spirits, and when they are there, namely, they who are in that state, [when in it]. (2) Also in that state, are all with whom interiors and exteriors disagree: when, namely, a man wishes to appear other than he is, and also when he speaks other than he thinks, he is in that state. (3) This kind, also, in a certain manner, coincides with the former. From these observations it may be manifest, who, specifically, are in the world of spirits. They are as follow:-

5163.

(1) Man, from infancy even to adult age, is in the world of spirits as to his spirit, because he is successively in different states, and is then in freedom, so that he can be reformed. (2) He is also in a different state, in particular, according to the changes of [his general] state; but these variations are innumerable. (3) All men, immediately they enter the other life, are in the world of spirits, because they are in a varying state until the man's intellectual and voluntary act as one, and also until his interiors and exteriors do not disagree: he must [eventually] be one, not two; neither must he be between heaven and hell, but in the one or the other. (4) With those who are to enter into heaven, evils and the falses of evil are there and then separated, and they are thus prepared; and, with the evil, truths and goods are separated, in order that they may be in evils and the falses thence engendered. (5) At first, also, nearly all are in externals, which are [presently] removed - and thus they are prepared for a life with spirits. [The man] is then, at first, in gross states; but he comes, successively, into such as properly belong to the other life, and are called spiritual.

5164.

When a man's spirit is in that state, he is then in freedom; he goes hither and thither, now to one society, now to another; this time with those



from heaven, and that time with those from hell; and this until either good or evil obtains the ascendancy. And when this takes place, then, he who is good is raised up into heaven, and he who is evil is cast down into hell.

5165.

Inasmuch as man and spirits are in such successive states, therefore, many are called forth from hell, who may be with man and with those spirits who are recently arrived. These, also, are then in another state, and thus in the world of spirits; but, yet, after their course is accomplished, they are cast down to the place where they had been [before].

5166.

But to describe the particulars which occur in every state, would be too prolix, and would fill many pages.

5167.

Man is in a varying state, and thus in the world of spirits, up to adult age; afterwards, he is, as to his soul [anima], either in heaven or hell, since his mind is then constant and rarely changed, although this does occur with some.

5168.

Recently arrived spirits, also, are in a variable state, or in the world of spirits; some for only a short time, some quite a long while, according to their state.

5169.

Those, however, who are in heaven, or in hell, also undergo changes of state, continually, corresponding to the seasons of the year and day. But these states are different from such as existed in the world of spirits. That state is called the world of spirits, just as the state of good and truth is called heaven and the state of evil and the falsity thence produced is called hell. The latter are states, also.

5170.

CONCERNING THE HELL OF THOSE WHO ARE OUTWARDLY INNOCENT, BUT INWARDLY EVIL AND WOLVES. There were detected some, at a distance behind, on the left, in the north there, who were in the habit of sending forth spirits from themselves, and presenting them naked from head to heel. By this they signified that they were innocent; and, inasmuch as they made themselves out innocent in order to deceive others, therefore, also, I was carried thither, so that the nature of this thing might be known. I also spoke with them; and they said that they thus present themselves to the view of others. They were then on a rock. [They said], also, that they are, in this way, able to hold communication with all who are round about, to a distance; that, by this means, they are received by the simple good, and, through their [viz., the simple good] doing all that the evil wish, they communicate with them, and hence have dominion over them. [They said], moreover, that they take to themselves all who are of such a character; and that what they do, they do secretly. Because they are of such a character, therefore external innocence is taken away from them, as was seen; and then they are dispersed, and cast into hells, everyone according to his evil.

5171.

A little farther from them, were those who are sincere in externals, and evil in internals. They make a show of sincerity, and thereby persuade the simple, and have communication with them: they act in like manner, also, with the evil.

5172.

CONCERNING THE STATE OF THE LOWEST HEAVEN. I spoke with them concerning their state. They said that there are men of various kinds amongst them; but that they are distinguished by this: - that they who constantly walk about in their own proper clothing, without change, except on the customary days, and with whom the house, and outer and inner prospect, do not vary much, are esteemed. The reason is, because these act determinately, and turn themselves to their own loves, constantly. But, when they see certain ones changed, as regards the clothing and face, they know it is not well with them. They call those who change their clothing and their face according to the regions [they are in], and turn themselves undecidedly, fantastics. Such appear, there, sometimes; but they shortly vanish.

5173.

It was also stated, that they know, from certain indications, that their winter, spring, summer, or autumn, is coming; and that, then, they have a different face and are in a different state; and that this occurs in the whole society.

5174.

They also said, that, when they go out, and behold the changes in their houses, in their garments and in their gardens or fields - if the changes are for the worse, so that the objects either do not appear or appear obscurely, or if other things have succeeded in place of the former, they know they have done something evil; and that they then examine and investigate in themselves, and hence find out their evil and perform the work of repentance. When this is done, the former appearance of things returns; and, if they have become better than before, then the appearances are better. At such a time, they explore such a matter, principally from their faces.

5175.

They also stated that a change likewise occurs, if others come to them, whether they are evil or good - which, also, they investigate. The reason is, because there is a communication of the thoughts; and such things exist from the intellectual state which is derived from the voluntary.

5176.

Moreover, those who are there, do almost exactly as in the world. They eat, drink, associate, engage in recreations, are sad, and rejoice, in a similar manner. But to describe all these things would fill an entire page.

5177.

CONCERNING REFLECTIONS IN THE HEAVENS, AND, THUS, CONCERNING THE STATE OF THE LIFE OF THOSE THERE. I wondered exceedingly at the circumstance that spirits and angels reflect little upon the states of their life, as to wherein it differs from the state of life in the world; as, for example, about their houses, garments, the other appearances within and without the house, etc., as to whence these are and whence the changes [in them] arise. They know, indeed, that such

things exist from the Divine; but, still, when they exist, they do not reflect upon them; thus, not upon the fact, that, when any are in an opposite opinion, they vanish, and that those are suddenly present who are in a similar opinion. The reason that they do not reflect, is, because all this is conformable to the state of their life; and, when this follows from the interior state, and thus, as it were, spontaneously, there is then no state of reflection, as there is with those who speak, think and deliberate as to whence and of what character a thing is. It was also observed, that, in the proportion in which they reflect thereupon, in the same proportion does their innocence, wisdom and intelligence perish; and, then, instead of these, knowledge obtains. Lest, also, those things perish which are the essentials, they are kept in a state of non-reflection upon them; but still they are kept in the perception, apart from knowledge, as to what and whence those things are. <sup>129</sup>

5178.

Nevertheless, there are yet other spirits, to whom reflection is granted; but they are separate from the rest.

5179.

CONCERNING A MOUNTAIN WHERE IS CONJUGIAL [CHASTITY]. HEAVEN. I was carried by the Lord to the left. This lasted an hour, and, eventually, I arrived at a certain mountain, where all were naked, wives and husbands; and I spoke with them at a distance. They said that they were all naked, men and women; neither did one ever lust after another, nor was any lasciviousness called forth; and that, still, they loved their spouses tenderly. They said, further, that, when they come to their own dwellings, all, both men and women, are naked, and that then, in like manner, [they have neither lust nor lascivious thought]; and, also, that they cannot tolerate those men and women who are clothed, because they are of a different genius. The reason that they were of such a

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<sup>129</sup> It seems desirable, here, to draw attention to the fact that the "reflection" spoken of in this number, is based upon externally acquired knowledges. Perception, on the contrary, is the spontaneous activity of the understanding proceeding from, and agreeing with, the will. While, therefore, the reflection spoken of having an altogether external basis, is radically an external act, perception, flowing as it does from the interiors of the mind, is radically an internal act. And it will be evident to everyone who even approximately understands the NEW-CHURCH psychology, that the exercise of the external mode of mental activity, called here reflection, is detrimental to, and, indeed, if carried far enough, destructive of, the internal, viz., perception. A careful study of the internal sense of the eating of the "tree of knowledge," in Eden, makes this matter quite plain. (See AC 204-209.) ED.

character, was, that they were in conjugal chastity, owing to the fact that they had been so in the world. They also admit to themselves whomsoever they please, of both sexes; but they explore them, by [causing them] to strip off their clothes, and present themselves, let them be men or women, naked. They then, at once, perceive whether the conjugal [state] is with them. If not, they are driven away from the place. Some who have not the conjugal [state], are able to feign it, and, by means of phantasies, to assume it for some time; but as soon as they are detected they are driven away: [they are discovered, also,] by their rushing from thence, of themselves, as from some enemy, and so far, that at length they cannot be seen. Some go far away, some deep down, as also was seen. Some of those of such a character, who were with me, fled away in this manner.

5180.

There was a certain one who had a faith in the sense of the letter of the Word, and supposed himself to possess the conjugal [quality], because he had lived chastely with his wife, and never conducted himself lasciviously. Inasmuch as the conjugal [state] corresponds with the Word, for the Word is the Divine and heavenly conjugal, therefore he was brought to this place. He was able, without a feeling of lasciviousness, to look on naked women; but they told him that he must strip off his clothes, which, also, he did; and, then, he was indeed able to be with those who were in a lower [sphere]; but he ascended naked to those who were in a higher [sphere]; and, when he came thither, he was deprived of his senses, first, those of hearing and speech, then that of sight, and at length that of touch; and thus he remained, like one half-dead; but, still, he was taken away to his own place. Such are they who believe the Word, as to the sense of its letter, and do not know, and have not imbibed, interior truths from it.

5181.

When he was carried to his place, by means of changes of state until his own was reached, then the spirits who were around me on the way, were dispersed of themselves; since they were not in the conjugal [state]. One was still able to be present at the foot of that mountain; but he was immediately discovered, and driven as far as the extreme boundaries, where he fled away. They said that they live by themselves in their own

houses, with their maids and menservants, all of whom are in the conjugal [state].

5182.

CONCERNING HEAVEN. CONCERNING MOUNTAINS. Those who are in love to the Lord, consequently, who are in celestial love, are on mountains; and they ascend the mountains right on to the summit. They, also, who are in the loftiest part of the mountain are the best of that kind, and in a more excellent good than those who are lower down. Thus they dwell higher or lower, according to the degrees of the excellence of that love. It is so everywhere. Besides this, they are also distinguished, everywhere, as to situation at the sides; which distinctions of situation are of the same kind as degrees of latitude. They who are at the right differ from those who are at the left; and so on. The summit is in the midst.

5183.

There exist mountains, where those are who are in the opposite loves, as, for instance, in self-love; who, also, are of the worst sort, and wish to be pre-eminent over all others, and do evil to all. But these mountains are not real mountains, although they appear, indeed, like the others. Wherefore, those, whoever they were, who appeared on the mountains, yet dwell in the depth under them, in hell; whither, also, they are cast: and those mountains, if good spirits do not succeed the evil on them, sink down into hell, when the wickedness is consummated.

5184.

CONCERNING VASTATION, AND THUS CONCERNING HELL AND HEAVEN. There was a stretch of level ground, somewhat more elevated than a valley. There was, there, a multitude of spirits, who continually endeavored to work evils by means of crafty devices. They betook themselves amongst others, behind, and thus also observed them; they spoke through them, desiring in this way to bring themselves to lead their thoughts and deeds and thus to rule others. In a word, they were crafty in various ways. When the multitude was assembled thither, and their wickedness was thus consummated, then came their destruction, or judgment. That whole field was overturned, and they that were upon it were covered up with the soil; and then a plain that was under that was

disclosed, and, in that, there was a multitude of other spirits who have been in vastation there, and who are upright. These succeeded in place of the former. Hence it was clear that the final devastation, or Last Judgment, also, takes place by a total overturning.

5185.

I saw, moreover, certain other vastations; and, then the subjects of them underwent visitation, it was found that they were not able to do otherwise than injure the neighbor, and this in various ways. Many mountains and rocks were filled with such spirits; and also that place where I believed heaven to be; for so it appeared, from a snowy cloud, as it were, upon the summits. But, when investigated, they were nearly all cast out from thence, so that I believed that thus those mountains must be utterly destitute of inhabitants; but, still, when those were cast out, then others went up in their place, to the full number. It was also told me out of heaven, that those who succeeded in their place had been previously thrust out from thence, by the evil. For the evil ascend on high by means of phantasies; but those who have been there previously, and [are] good, are then concealed there by the Lord, so as not to be seen by the evil. Some of them were around them, some under them, and some amongst them; yet they were very rarely seen, for the reason that they were purer spirits, and these cannot be seen by the eyes of evil spirits, because the latter are gross. Hence, then, it is, that the [real] inhabitants of the mountains are upright and good spirits and angels, and that they appear when the evil are cast down therefrom. I have seen crowds, and as many as thousands, cast down. Those who are cast down, are taken into valleys, and afterwards to marshes, and some to ponds and lakes, and are cast down there; and, when they are cast down, their evil is consummated.

5186.

From these things it may be manifest what is meant, in the Apocalypse, by those who are of the first resurrection, <sup>130</sup> and who are of the second. <sup>131</sup>

5187.

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<sup>130</sup> Revelation 20:5, 6.

<sup>131</sup> No "second resurrection" is mentioned in the Apocalypse. See footnote to number 5203, below.

CONCERNING THE WISDOM OF THE ANGELS. All the wisdom of the angels is given by means of the Word, since, in its internal and inmost sense, it is the Divine Wisdom, which is communicated to the angels, through the Word, when this is read by men, and when thought is exercised from it. But, still, it is necessary to be known that wisdom is given them, mediately, through angels from the Most Ancient and Ancient Churches, who were in the science and perception of representatives and correspondences. They were of such a description, when in the world, that they knew the internal arcana of the Church, and correspondences. Through these, wisdom is communicated; and, when it is communicated, it appears, with those who receive it, as if it were their own. Thus the case is with [this] communication; and, for this reason, angels from the Most Ancient Churches are scattered throughout the heavens, in order that the others may enjoy wisdom.

5188.

It should be known, that he who has been in wisdom in the world, is in wisdom in the other life - which is appropriated by him; and they who have not been in wisdom in the world, but yet in the good of life, are able to receive wisdom through the former; but, still, it is not appropriated by them. When they recede from those by whom wisdom is appropriated, they are simple, as before.

5189.

The science of correspondences and representatives is the ultimate plane of angelic wisdom; and since this science has, at the present day, been lost, so that it is not even known that there is such a thing, therefore, it is now revealed anew. It was granted me to see a certain one of the ancients, who was in a great angelic society, withdraw himself; and, then, an appearance of darkness immediately overshadowed the society, and its wisdom was taken away. He, also, who was of the ancients, and who withdrew, was in the knowledges of wisdom; and hence the rest had wisdom by communication.

5190.

CONCERNING ANGELIC WISDOM. The angels make one with man, for men and angels are conjoined as inmost and outermost, or as first and last. The celestial angels are in the first, man in the last. Because man is



in the last, he thinks materially, or sensually; but the angels spiritually and celestially. Between these [ways of thinking] there is correspondence; and, thus, man is, as it were, the plane upon which the thoughts of the angels [rest]; hence, with men who are in the affection of truth and good from the Word, there is a connection [with the angels]. Angelic wisdom, also, is in the highest place; for wisdom increases, according to degrees, towards the interiors.

5191.

It should be known, that the more perfect the angels are, the more perfectly are they able to think; for [thought], with those who are in beauty, that is, in excellence, beyond others, is harmonious. These are able to think more wisely than the rest, who are in a lower degree. This, the latter are not at all able to do, because the angels speak from their own good, and their own truth; for they are these things. Thus, those who are in a lower degree can by no means [think] like those who are in a higher. Hence it is, that the evil can not at all understand what celestial and spiritual good is, nor that truth is truth.

5192.

The ideas of the angels are according to the state of good and truth in which they are. That natural ideas are turned into spiritual and celestial according to correspondence, see [Arcana Coelestia] no. 10,604, where, also, this matter is treated of.

5193.

The whole of the intelligence and wisdom of the angels is from the Lord, by means of the Word which is with man and spirit; for this is of such a nature, that even its minutiae correspond and are turned into angelic ideas in their due order; and, in every detail of the Word, there is the wisdom of the Divine, in a Divine form, and in a Divine connection.

5194.

There was a certain one of the ancients, in an angelic society, who had wisdom in himself. He withdrew; and, then, the rest were in the shade, in respect to intelligence. <sup>132</sup>

5195.

It should be known, that the greater number of those in the world who believe there is a life after death, believe that they are then in the human form; but those who have meditated much upon the matter in the world, do not believe so, because they have not been able to understand in what way they have a human form; but, if confirmation is taken away from these, they, also, have still the idea, concerning themselves after death, of a human form.

5196.

In like manner concerning life after death: most of those who are in good believe that they live after death. But, when the Last Judgment is thought of, that faith falls and perishes. Nevertheless, it constantly returns when they do not think of the Last Judgment; wherefore, most of them, when on their death-bed, believe that they are going to enter the other life immediately; and also say of others, that they are there. Parents [say so] about their children; others, about their friends; also, those who write about the dead, place them among the blessed, as if then alive. Priests, likewise, assure those who are about to die, that they are going to enter, immediately, into the other life. But, as soon as the doctrinal concerning the Last Judgment comes into the mind, that faith perishes; and still more is this the case with the learned, who have thought deeply about the soul.

5197.

CONTINUATION CONCERNING VASTATION. There was also seen the vastation of those, in Christendom, who have confirmed themselves in favor of polygamy, and also of those who had two wives. They were together, in one region of considerable extent, to the number of several thousands. They were represented [as to their character], by the fact that they lay at the back, with the feet extended. They were all, also, overturned and cast into hell, together with that whole region; and there

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<sup>132</sup> See above, no. 5189.

they destroyed their genital organs, so that they lived without them. Perhaps their strong persuasion in this matter arose from various causes, as, for instance, because people nearly everywhere in Asia outside of Christendom, and also the Jews, in the Old Testament, have not discovered any reason for establishing marriage between two [only]. But, because they were Christians, and in that light, [i.e. the light of Christianity], and because the Word, which is the heavenly marriage, and the interior truths which are there, was amongst them, therefore, they were vastated in this way.

5198.

General Vastations [i.e. vastations of communities of spirits] take place, when the whole body has been destroyed. Every single society relates to one man; some in it to the head, some to the body, some to the feet. When that society is adjusted as one man, so that it has a head, body and feet, and these are evil, then consummation supervenes. The last consummation is that the feet, which are externals corresponding to internals; and, when this is reached, then vastation exists. Hence it is, that every particular vastation terminates in the feet. It is so with general vastations.

5199.

CONCERNING SPIDERS. I saw many females who were cast down from heaven, and who appeared like spiders letting themselves down by threads. It was their affections which appeared so. They were such persons, as, in speech, gestures and face, seemed pious and devout, but inwardly abounded in adulteries, thefts and all wickedness and deceit: thus, their interiors were full of venom.

5200.

CONCERNING EXTREME VASTATION, AND CONCERNING THE HELL WHERE IT IS EFFECTED. There are some who cannot be reformed by any punishment whatever, because they have imbibed hatred, revenge and the like, from childhood, and have retained them even to all ages, and obstinately clung to them, and thus have altogether closed up heaven against themselves. These cannot be reformed in the customary way, or by any ordinary mode of vastation; for which reason they are, at last, sent into a hell, where they lie like corpses, some in

beds, some on the ground; and they are there like half-dead persons with ghastly faces. Some such ones lie there for 10, 50, 100, 1000, 2000 years, until such wild-beast and utterly inhuman quality is consumed; and, in the meantime, they undergo at times dreadful torments, and at times are reminded of their hatred and vindictiveness.

## 5201-5250

5201.

The places provided for them are in the depths, under the rocks. They enter a dark aperture, and a door is opened; and after they have entered, the door is shut; and then they appear no more. I saw them, and knew that their life still remains; and that, when this process is finished, they are then as it were, silly, and go about bereft of understanding, but with a difference in each case according to the life. If they have possessed any rationality, it is preserved; and whatever religion they have had which has not been profaned, remains. Hence, there are differences as respects their foolishness.

5202.

CONTINUATION CONCERNING THE LAST JUDGMENT AND CONCERNING THE DESTRUCTION OF HEAVEN AND EARTH. SUCH THINGS AS RELATE TO VASTATION, ARE, MAINLY, CONCERNING THE LUTHERANS, AND THE REFORMED, SO-CALLED. After the many particular vastations of which I spoke above <sup>133</sup> were accomplished, and those companies, which were many, were thrust down from the mountains and rocks, and cast into ponds, marshes, lakes and gulfs, from which they can never ascend - there came, at length, certain ones who placed themselves above others, and incited souls against the Lord, and against the Divine Truth which is from Him. From these, the whole mass, as it were, began to be fermented; and it was observed, that that disturbance and tumult spread around, on every side, in from ten to twenty mountains and rocks, to those who were upon them and those who were beneath, at the foot and even to the summits, where it was believed the heavens were; for they who were there, appeared, to those lower down, like a mist; and it was believed, that the heavens were there. These also, equally with those who were below, got into the tumult; and then some exalted themselves, and the rest adhered to them, and aided them, for the sole purpose of destroying those who were in Divine Truth from the Lord; thus, [of acting] against the Lord. When, therefore,

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<sup>133</sup> Nos. 5184-5186.

attention was turned to the fact that the contagion spread on every side, then there occurred a general Advent of the Lord. In appearance, it was like a cloudy sphere, which was borne about upon the mountains and rocks and carried down all the dwellers there - not by casting them down, as before, but by so bearing them away that it did not appear whence it occurred; for that Divine Sphere passed over into their interiors, which were of the will, or heart, and snatched them away, and they were transferred, in a moment, to lower places, and to the hells to which they corresponded; and this to the number of myriads. This was done inside of an hour's time. That Divine sphere was borne round about, in a circular course, returning several times; and thus it carried down all those who revolted. They who were not carried down, were not visible, because they were hidden. They were those who did not revolt. Those mountains and mountain-tops receded and sank down, some quite to the plain. The cities were cast down, and desolation appeared everywhere. This was the destruction of heaven and earth which, in the genuine sense, is meant by the Last Judgment, in the Word; and, in the place of these things, a new heaven and new earth [are now] looked for.

5203.

Those who were on the mountains and rocks, were they who are mentioned in the Apocalypse as of the second resurrection; for the second resurrection is the resurrection of those who are in the latter days of the Church; who, also, are evil. Those are of the first resurrection, who lived in primitive times, also those of the times next following, and were good.<sup>134</sup>

5204.

CONCERNING THE GULFS, WHICH ALSO, ARE HELL. LAKES OF SULFUR. There are gulfs, which are wide and long and also deep, with caverns at the sides, having also doubled and tripled depths. When one comes to them, they appear, above, as if a fiery smoke were exhaling from them. They are in the extremities of each world, so that they are interstitial in their position. There are three: one on the left side, one in

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<sup>134</sup> It is worthy of note that no "second resurrection" is mentioned in the Apocalypse. Swedenborg, at this time, evidently considered that the express mention of a first resurrection (Rev. 20:5, 6), necessarily implied a second. Later in his career, however, he learned better, as may be seen by consulting the work *Apocalypse Revealed*, no. 851, where, also, the true spiritual significance of the matter here referred to, is given.

front, and the third - which is further removed - intermediate between the two former. This third gulf is a lake of sulfur.

5205.

Thither are sent all of those who cannot be reduced to subjection by punishments, namely, the vicious, who have contrived atrocious and very numerous schemes for injuring others. When this disposition in them cannot be reformed, they are cast into one of those [gulfs]. The second, which is in front, is more dreadful than the rest. Wherefore those are cast thither who are wickeder than others.

5206.

There is, in addition, a gulf at the right, which is darker than the rest, by reason of the fact, that the evils [there dealt with] are more numerous; and the evil spirits who have occupied the mountains and rocks are cast down [thither].

5207.

CONCERNING THE DESTRUCTION OF BABEL, AND THE CASTING INTO THE LAKE OF SULFUR. It has been seen, on several former occasions, how those of the Catholic religion are circumstanced, who have been prelates, monks, and such as have been set over others, namely, that some of them are in the east, where the Lord is as the sun. The Lord is above the heavens, like the sun of the world is above the earth. But those of that religion who are there, have, by phantasy in themselves, made for themselves the semblance of a sun; but this is from magical phantasy, which is in externals, and inwardly [that semblance] is foul and devilish. They placed therein a certain devil whom they called Christ; and those around, went to him and came back, and he told them that he has given them all his power and they may do what they will; also, that it must always appear, by means of the phantastic sun, that they are in his favor. All this time, there were no Jesuits there. Thus they persuaded the common people, and held them in their former persuasion, lest they should, in any way, arrive at the knowledges of truth and good. That phantastic sun was worshipped, altogether as though it were Christ. This continued for some time; but, when light from heaven was let in upon it and its quality made evident, then that sun was obscured, and made darkness, and the devil inside it appeared

in a certain vessel - a large vat - which glided down. And yet [that sun] was again restored by them, through phantasies, and another devil entered - a certain one known to me in the world, who is now a devil; and it so occurred several times. But these [suns] were destroyed; the people were cast into hells; and this went on continually, for there were always many fresh arrivals. At a distance, behind these, in a corresponding position in the west, was a mountain full of that sort, who called themselves Christ; and, whithersoever they came, they had just such a sphere as though they were Christ, and this in such a powerful degree, that the simple-minded were altogether led away, and believed it to be so; for they feigned humility, piety and the like, whereby the simple were deceived. They also said, when they were with me, that Christ was in them, to save them and protect them from the diabolical crew; besides many similar things. They were also able to seduce others besides the simpleminded. They proceeded, there, along an extended way, and applied themselves near the occiput; and there they acted in concert with the diabolical crew round about; still alleging that they protected, until, at length, they were exposed as being devils under angelic form, and as having derived this [quality] from the fact, that, in the world, they desired to rule all things, in the name of the Lord. There was a great multitude of them, and they continued for a considerable time; but they were afterwards cast out of that mountain into a gloomy hell, immediately beneath the mountain there. I saw companies of them; and a great multitude were cast thither. They are seducers of an interior kind; and they combined with the hells round about. I saw, and spoke with them, frequently.

5208.

Others of that religion were towards the north, at some distance, on mountains and rocks looking eastward. They seduced the common people in this way: they placed a certain devil very high up on one of the rocks, and, by means of phantasy, induced upon him a beard, and shouted out, saying that he was God the Father. They said, also, that they worshipped him; and, nevertheless, those impious wretches inspired into him whatever they wished; he only gave answer in accordance with their pleasure. Such was the impiety they devised; and they who did this, aspired to govern all, by means of that devil. But this atrocious deed was brought to naught; the mountain and rock were cast into hell, with all on



them who did this thing; and, afterwards, the crew who worshipped that devil, and were evil. Amongst those who did this were many Jesuits, several of whom were then put down into the valley. They worshipped a devil; and it was granted to a devil to govern them at his pleasure; and, afterwards, these, also, were cast into the hells underneath that place.

5209.

I spoke, on several occasions, with such as said that Christ has no power but has resigned it all to them; and that the pope possessed it, and others received it from him. When I told them that the Lord has all power; that He alone, because He is God, is able to save the human race; that the pope can do nothing at all towards saving anyone; and that, in this way, they make themselves out to be gods, in order that they may possess the souls of men, and then also the world - besides many other things - it produced no effect.

5210.

But [concerning] Babylon itself, and its destruction, I saw the following things: - I was introduced, in a wakeful vision, into a certain house like the palace on the Capitoline hill at Rome, where [was] the seat of a senator there; I was also introduced to him, and spoke to him. He, in conjunction with some others, was endeavoring to form for themselves a doctrine according to which they might live. They accepted some things [which I told them], but still gave their assent to the Catholic extravagances. I said many things to them.

5211.

But there was, round about, a multitude of such as are called prelates, and also cardinals; and, when they perceived that I spoke with that senator, and he seemed to accept certain things I said respecting the Lord, they organized a rebellion against those who were there. It was a vast multitude that entered into the conspiracy. They extended along my right side, where the quarter of the south is. The house was besieged, and they began to break in the windows and rush inside, saying that he accepted some doctrines of another religion; and, while the conspiracy was going on, I awoke, and saw at the entrance, as it were his dead body, which they wished to drag away, but in vain.

5212.

Afterwards, the conspiracy, which involved a great multitude of such as were upon the hills for a very considerable extent around, was exposed. Whilst I saw this there, I fell asleep; and then that conspiracy was directed at me, they besieging me around on every side, and also in a long row extending to the farthest boundary, wishing, in this way, to destroy me utterly. But I then awoke, and was brought away from there; and, after that, their overthrow commenced. Nearly all were overthrown, and cast into that fourth gloomy gulf of which I spoke above.<sup>135</sup> Many thousands were thus overthrown and cast in; and this, until the riot was quieted.

5213.

After this, my sight was opened as far as one of their boundaries, where sat their leading men, who defended and directed all of them. There were as many as fifty. They devised heinous schemes, to the end that they might hold the common people in obedience, and that the latter might worship them as gods, and might not think at all about God, still less about Christ. A multitude came to them and sought to be admitted into heaven. They granted these whatever they were able to. They made them promises; and, by means of their abominable art, they filled many places with men, of various sorts, to whom they sent those who sought to be introduced into heaven. One place was for those who wished to possess heavenly joy. They were sent to a lofty place upon a rock; and, when they came thither, all who were there, sported, and danced, and brought them into the dances. But, after they had danced there for some time, they were affected with loathing, and came down; for they told others that they wished to have something else, which they called a marvel. By these, they were led away to a place where were those who made each other laugh, and brightened up their feelings in this way; but doing nothing else than sitting in such a condition. But, inasmuch as they had no active work, they were affected with loathing here also, and withdrew wishing for other joys. They were, therefore, sent into [other] such societies, in like manner, and with like results. By such mockeries, they [the evil] seduced the simple-minded, planning nothing else than to be worshipped as gods and possess heaven. They said that that power had

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<sup>135</sup> See no. 5106.

indeed been given to Peter, but that it was given them by God the Father, whom they also placed aloft upon a certain mountain. But these, also, were cast into the gulfs; part into the first, and part into the fourth.<sup>136</sup>

5214.

Behind these, were seen as many as fifty cardinals, attired just as on earth; and I heard them speaking with the former, of how they deal with the common people, namely, that they cast all of those who do not worship them into some pit, which was in place of the Inquisition in the world; and they serve many so; and they also strive, with abominable art, to deprive them of life itself (which, however, is impossible), by tearing out their heart: and this, moreover, just as often as they saw them. Thus [they attempted their life] by tormenting them with various tortures, for the sole reason that they did not worship them as gods. They leave no power at all to the Lord. Since this is their nature, they are cast into the lake of sulfur, but, at first, at the right side of it.

5215.

It was stated, that no one ever appears [to the Catholics] who had been pope in the world; and that if he should appear, he would be carried away in a moment, and cast into a place which corresponds to his life, altogether like other men.

5216.

Their situation was this. The more remote ones ruled those who were towards the front, consequently, the cardinals were the more distant. They inflowed into the lowest parts of the left foot, because they were more sensual than others. The most deeply evil of that religion inflowed into the testicles, and occasioned a certain pain in their inner parts: a sign that they were opposite to the interiors of heaven.

5217.

They who were carried off into the lakes, were carried away in a moment; for, when the divine is admitted, then, instantly, they are where their loves are; for everyone's place is according to his love, because everyone's love is his life.

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<sup>136</sup> See no. 5206, above.

5218.

They were told how great is the wickedness they commit. They altogether keep man back from the divine truths by means of which they have the way to salvation; for they do not permit them to read the Word. They [the people] hear masses in the Latin language; and there is nothing of doctrine in the masses. They persuade them to believe as they do, and to live by their faith. They draw them away from the Lord to worshipping men in the world, and to worshipping men whom they have made saints. And they do all these things, to the end that they themselves may rule over souls, from self-love; and they also strive, by various arts, to possess the earth. To promote these abominable ends, they employ holy means, which belong to the Church - which is profanation. Wherefore, they are Babel, and Babylon, and "the beast" mentioned in the Apocalypse.<sup>137</sup>

5219.

There are societies into which they sent those who sought heaven. For instance, when any sought to be joyful, they sent them into a society where they always wear joyful countenances; yet they were straightway affected with loathing. Any who sought to be in a contented frame of mind, they sent into a society, where they sat still, and merely thought, without doing anything; but, since they were affected with tedium, they departed thence. Any who sought the delight of social interaction, were sent to a place where the delights of social interaction were provided; but these also were affected with tedium. Those who sought an active life, asked for whatever they wished to do; wherefore, they were sent to a place where weavers' looms were set up; but these also departed in disgust. Any who sought intoxication, also obtained it. In a word, everyone obtained according as he sought, except they sought to love God; this they were not able to grant: besides many other things. Such mockeries do they practice on spirits, of that religion, who have recently come into the other life. Those who have frequently withdrawn [from their mock-heavens], at length acknowledged that these are not able to grant heaven, but only to mock others with such things. Wherefore,

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<sup>137</sup> The "beast" here alluded to is the "scarlet-beast" on which sat the "great whore," by whom the Roman Catholic religion is represented (chapter 17). The two other beasts, mentioned in chapter 13, both refer to Protestantism. See the explanation of these particulars in the Apocalypse Revealed.

when they are instructed, they ridicule these impostors, and depart from them altogether.

5220.

The greatest part of those who have arrogated to themselves the Divine power of saving men, and have thus denied that power to the Lord, and therefore have diminished from His Divinity, are cast into the fourth gulf, <sup>138</sup> or chasm, which is towards the north, consequently, into the dark one; for such ones are in utter blindness, and also in wickedness. I saw a great number cast thither. Their life, there, is infernal; it consists in hatreds, in revenge, in ferocity, continual strifes and intestine enmity.

5221.

They sit at the right, that is towards the south, around a table, and deliberate concerning worship: as to how God should be worshipped in the event of His granting them the power of governing on earth in His stead, and how they should act, in case He did not grant it. Also, how they should manage so that, to the common people, it may appear that heaven is given by them: and very many other things. They do all these things to the end that they may take away from the Lord all power of saving the human race, and have the power themselves. I heard them saying to one another, when they [once] heard about the life of faith and love, that they never knew that faith and love gave them any life, either intellectual or voluntary; but that man just as much possesses each without faith and love as with. They did not at all understand, when in the world, that those things which are of faith, and thus of divine truth, constitute the spiritual intellectual life, and that those things which are of love, and thus of divine good, constitute the celestial voluntary life with man, and hence his wisdom and happiness. Such things were then a laughing-stock with them, as empty phantasies. In such wise, I heard them speaking together. They added, that they placed intellectual life in well-devising matters so as to obtain what they wish, thus in arts and wickedness. Such things they called intelligence and wisdom; and they placed the life of their love in the love of ruling over others and acquiring possession of the whole world.

5222.

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<sup>138</sup> See no. 5206.

The Lord compares the Kingdom of God to leaven, to a man gathering tares, and also to a net. All of these are presented and seen in the other life. As respects the leaven an evil spirit is sent into societies that are upon the mountains, rocks, or hills, and inspires lusts; as a consequence of this, that whole multitude ferments, as it were. Some of them act in concert with him; some do not so act; some dissent. Those who act in concert with him, turn their faces towards him; those who do not act in concert, turn their faces away. Then, all those who turned their faces to him are gathered into one company, and cast out of the mountain, or rock, into hell. This is the gathering of the tares into bundles. Those who are cast down thither from those places, appear, as it were, to be drawn in a net; and they are thus brought down to the places where they are to be.

5223.

THE PHANTASIES OF HELL. In hell, the loves of self and the world reign; and, hence, enmities, bickerings, hatreds, revenge and ferocity are there prevalent. They torment each other, either by open force, or by magical arts, which are effected by the abuse of correspondences or by means of phantasies: by means of phantasies, they make them into whatever monsters they please.

5224.

The phantasies of sirens are very numerous. They induce upon themselves lovely forms and most elegant garments. They present to the view beautiful houses and many decorations in them; but, inasmuch as they are external forms without internals, they perish in a moment, and then foul things are presented to the sight.

5225.

I saw sirens present themselves as girls and children and also as boys and youths. They clothe themselves with garments loaded with silver. Indeed, I saw a certain one presenting herself like a cloud, or shadow, lying in the shade of light, in a chamber. I saw a man who was able to induce on himself different faces, and to change them in various ways, also to put on the face of a noble, a king, a pope, and likewise of a rustic, as, too, of a soldier with arms, and also the face of a lovely maiden and of a beautiful woman of more advanced age; and he always clothed himself

in suitable garments, thus, in garments fitted to the condition of the character he assumed.

5226.

Those who act by correspondences are very numerous. They know how to obtain garments by means of ideas and affections, and to clothe themselves with them, since they have the power of presenting something similar, besides unnumbered other things; for such things abound, and with such things the hells are filled. But they are all mockeries.

5227.

CONCERNING THE JEWS. The Jews appeared at the right, in a plane under the sole; and they were there together, and always in the state in which they have been in the world. They insisted, at first, that they alone were the elect; but, since this did not come to pass, they abandoned their opinion, and remained in their state. By degrees, they vanish and are dispersed, and become robbers. Their nature is obstinately insistent, which was represented with those who were beneath, who fell upon their belly and prayed; nor did they refrain before they obtained their request: besides many other things. They are now rejected, and few of them appear, according to the Lord's words.<sup>139</sup>

5228.

CONCERNING THOSE WHO ARE IN FAITH ALONE. Where I previously wrote about vastation, or the Last Judgment, and about the casting-out from the rocks and mountains - those who underwent those things were those of the Christian religion who are in faith alone, and have thought nothing about life, but only about doctrine, which they have learned for no other use than for the sake of reputation, honor and gain; nor do they know what [a good] life is. All such are vastated; and they are understood by the goats who were on the left. A certain one, Rudberg, excited them. He merely defended the doctrine, not caring whether the things he defended were true or not, if only they belonged to their doctrine. They care nothing about the life.

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<sup>139</sup> Matthew 8:1; Luke 13:29.

5229.

CONTINUATION CONCERNING THE DESTRUCTION OF BABEL. In that chamber which is at the right, where the southern quarter is, several sat at a table, as above said. That referred to the papal consistory; for it is not allowed these to have a consistory, as is done in the world. But, further removed towards the south, were those who had been cardinals, who ruled those who were in the chamber. The popes were still further off; but they did not dare to show themselves; for, as often as they showed themselves and wished to govern, they were cast down, and at the same time subjected to punishment, and, in fact, were cast into a certain abyss. Those who were in that chamber, directed their gaze all round about, as far as the distant mountains. They were granted communication throughout the whole tract where that religion prevailed; and they continually gave them their commands, what should be done. I wondered that they extended their dominion to such a remote distance. Those directed behaved obsequiously, as if [the commands had proceeded] from the papal consistory. Those who were in that chamber were changed daily, and others succeeded in their place. The cardinals at the back effected this. Those in the chamber once said, that they are continually able to live and accomplish this, without Divine influx. At that time, there were such characters there as altogether denied the Divine; but influx from heaven was then taken away from them, and they all speedily fell down as if dead, with faces ghastly, like corpses. The cardinals and others there, entered and saw it; but they were immediately cast out of the place, as it were into the northern gulf, and others succeeded instead of them.

5230.

The matters which now follow, are more important than the preceding. For half a day, which speedily passed, there was, as it were, a tranquillity with me; but yet I perceived that there was a great tumult round about. There were then gathered together all who have been of higher rank than the rest in monasteries and churches - monks, bishops, priests, prelates - amounting, from all sources, to myriads; and this in the whole region around. When all were gathered together, and separated from others, it then appeared that they schemed against the Lord; and that they thought that He has no power, and the greatest part of them that there is no



Lord, but that they have all power: [it appeared], also, that they only profess Him to the end that they might govern. In a word, the greatest part were entirely atheistic; and yet they were such as were exalted above others, and they proclaimed the Lord as most holy. They then began to persecute those whom the Lord protected, or who were the Lord's; for angels were sent forth from heaven, and against these they directed their persecutions. It was then said, with a loud voice which was heard everywhere round about, that they persecute the Lord; in fact [they persecute] those whom the Lord has sent and protects, but they believe the Lord is in them. They also make Him of no account, and deny Him, in heart, although, from hypocrisy, they had worshipped Him most holily in the world: besides other like things. It was then seen that many withdrew from them - all those, namely, whom they called forth that they might stand on their side and fight against the Lord. Those receded, saying that they had not believed them to be of such a character; but that they themselves acknowledge the Lord. After this, there remained all those who either depreciated, or denied, the Lord, and arrogated all power to themselves, in the name of the Lord. They then numbered more than ten thousand, all eminent in the world.

5231.

Then, on my right side, which is the southern quarter, quite a large mountain, there, was divided, or it opened, lengthwise; so that it became a long chasm. Its length ran in a southerly direction, the sides of the chasm were on the east and west; and that parted chasm opened from the western side at a level directly towards the depth; and the depth was greater the nearer it approached the south; so that, at length, no bottom appeared. It was dark there. The eastern slope stood firm. That vast opening was seen, and it was frightful.

5232.

I then saw that those who were nearest descended first along that declivity, and that they were driven, by force, to descend, and could not resist. There appeared there an exceedingly high peak, next to that chasm. Those were there who have been in a very high degree of self-love; for these always appear in the higher places; hence, also, those who were there were borne away, and carried down along the declivity. At length, others, also, began to be brought down thither, namely, from the

surrounding mountains; and then it appeared that the summits of the mountains became continuous, and cohered; and then, throughout that continuous expanse, a vast multitude was borne down from every mountain round about, both from the western and from the northern quarter, and also from the eastern. All went round towards the west, and were brought down to the declivity just described, and cast down. This lasted for some time; but, to describe in detail how it was done, would be too prolix. In a word, from every mountain, such ones (of whom [I shall speak] afterwards) were carried away, and were cast forth into that very deep chasm; the deeper, according as they have been more in the love of self, and, at the same time, in the denial of the Lord. It was observed, that the higher the place from which they were brought down, the prouder has been their disposition. Some also wished to humble themselves. These appeared to let themselves down, very deeply, at the west; but, since this proceeded from hypocrisy, they were forced to ascend [again], and were [then] cast down in a similar manner to the rest. They amounted to tens of thousands.

5233.

It should be known that they who were in the mountains at the south, were such as were, to the greatest degree, in the light of nature, whereby they confirmed themselves against the Divine and in favor of the proprium of man. Those who were in the north, were in the light of nature obscurely, and yet thought in like manner. Those who were at the east, were such as were in the delight of governing in the greatest degree, and also thence in natural light; and they did similarly. Those who were in the west, had been in such [delight] to a less degree. Thus are all distinguished in the other life. They appear thus placed apart in different regions, according to the state of light, or of understanding, and according to the state of love, or of the will. Hence, they were borne away, in succession, according to their state: first, those for the south; afterwards, those for the north; next, those for the east; and, lastly, those for the west. But those who were in the east were taken by way of the north, to the west, and so, to that infernal chasm. I saw the order of the progression.

5234.

Afterwards, in that place, that more distant southern mountain, nearly where that chasm, there, terminated, was split open and rolled away, as above described; and then appeared the dwelling of the cardinals, which was spacious; and there were apartments, there, one after another, in long succession. They have been there a long time. In front of those apartments was a chamber. Behind that series of apartments, such apartments were continued to a distance still more remote. It was perceived that the popes were there; but yet they dared not show themselves, because, as often as they did, they were punished. From thence, at the last, many were brought out, and also cast down into the vast chasm of the mountains. A similar dwelling appeared in the north, in an exactly corresponding region, but a great way off, where were similar apartments, and similar persons, namely, cardinals; but they were not so learned, and hence in such great natural light, as those who were in the southern quarter: yet they answered to them. These, also, wished to make themselves a similar chamber there - thus, to conduct consistory; but this was forbidden.

5235.

At length, very many were seen to flock together from various mountains, and to be brought down from other places. There was a huge gulf, in the west, at the right there. In that place there appeared, as it were, a vast luminous fiery place. Thither were brought down those who were farthest off; and it was said, that they were those who have sought out from the Word confirmations in favor of the papal power, and of such things as that religion set up; thus, they were those who were more learned in the Word than others, and, nevertheless, in heart denied the Divine. That fiery place I have not seen before.

5236.

Those of the crowd of that persuasion [i.e. the Roman Catholic], who have lived in mutual charity, and have done good according to their religion, rejoiced that this happened, saying, that they were previously hindered, by such ones, from thinking of the Lord, and were led astray in every manner; because these [who had been cast down] arrogated all things to themselves, and so obstructed the way to salvation. They took away from these [now treated of] all the means whereby they might be led, and whereby they might be instructed in the Lord's truths.

5237.

That great chasm was immensely enlarged below, so that it was a vast subterranean hell, in which those there were carried around and held in order; for every hell is in order. The arrangement into order, in hell, was beheld, in the southern gulf, whither angels were sent by whose means the Lord arranged in order all that were there. The order also appears in agreement with the quarters there; those who are at the south, in that hell, being those who are more in natural light than others, etc.

5238.

That infernal chasm into which were cast down those who have been in the loftier places, is kept closed beneath, but is open above; and thither are cast all who have been of such a character, wheresoever found, from the commencement of the Christian religion; into it, also, all such characters, who come from the world into the other life, are still cast; for that hell is now, for the first time, opened, or prepared for them. Hence it is always kept open above. I also saw some cast down afterwards.

5239.

Some said that they believed that the Last Judgment takes place in the world, and not in the other life; but this is contrary to the Word where the Last Judgment is treated of (Matt. 24); and it could not be, because the human race is the foundation from which heaven [is raised], and likewise, the Word is there, which serves for a basis: the foundations, also, must not be destroyed. <sup>140</sup> These things happened in the last days of the year 1756.

5240.

ON THE FORM OF HEAVEN, AND THE SITUATION OF THE PEOPLES AND NATIONS THERE, AND ON THE MOHAMMEDANS AND GENTILES THERE. Christians are in the middle. Yet they extend to all the quarters, according to their states as to the light [lux] of truth and love of good. The Mohammedans are around that middle part. They constitute the next circumference, or circuit; and this likewise extends around to every quarter. Similar lands, mountains, rocks and valleys

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<sup>140</sup> There is here a very evident allusion to Psalm 11:3 "If the foundations be destroyed, what can the righteous do?"

exist in these districts. Outside of that circuit are the gentiles, arranged, with respect to the quarters, according to their light [lumen] of truth and love of good. Outside of these, appeared, as it were, the sea, which was the boundary. It should be observed, that all these taken together were spread out, not in a plane, but in a globe like an earth. Wherefore, when I was conducted to the gentiles, after I passed through the Mohammedans I descended obliquely.

5241.

I was brought to the Mohammedans, towards the east; and it was given me to speak with them. They said that many Christians, of (they affirmed) the Catholic religion, came to them for the purpose of converting them; but that they perceive this to be for the sake of gain and dominion. They said, they have told them that they could not comprehend how they are able to believe in one God, since they name three, and call each one God, and also declare them to be persons, when yet there is only one God; and that, although they speak of one God, they cannot know how they are able to understand God to be one, after they have named three; and that they say the three make one, when, still, they are three gods whom they call one God. On hearing these things, the angels told them that it is not thus spoken of in heaven; but that that Trine which is called the Father, Son and Holy Spirit, is in one person, and is the Lord; also, that there is a Trine in Him, just as there is in an angel - which is said for the sake of illustration: in an angel there is given an esse of life, which is inmost, and in the world is called the soul from the father; there is the existere of life, which appears in the human form; and there is the proceeding thence, which is the sphere of affection, or love, by which an angel is perceived at a distance by others. From this, an idea can be obtained about the Trine in the Lord: the inmost, which is the Esse of life, is what is called the Father; that which is the Existere of life, is the Human, which is called the Son; and that which proceeds, is what is called the Holy Spirit; for it is a Holy Proceeding. It was added, that, in the world, they say that one goes forth, or proceeds, from another - the Son from the Father, and the Holy Spirit from both; but that yet they are entirely ignorant, what going-forth, or proceeding, means; and that they might know that the case was, as stated above, from the Word, from the passages there where the Lord openly says that the Father and He are one - He in the Father and the Father in Him; and that the Holy

Spirit does not speak of itself but from Him. Wherefore, if men had been willing, they would have been able to be enlightened respecting that matter, and hence to know and comprehend that the Trine is in One, and so, that there is one God.

5242.

The Mohammedans comprehended this, and said that they wish to think about it, inasmuch as their scruple respecting three gods seems to be thus removed.

5243.

As respects Mohammed, he is not among the Mohammedans, but among the Christians, a little to the right towards the north-east quarter; and, some time before [I saw them], he was removed nearer to the western quarter, still, however, to the right, as before. The Mohammedans said that he is in that place because he has acceded to the Christian religion. I also heard him speaking there, and saying that he now acknowledges the Lord as the only God, in whom is the Father, who is one with Him; and that the Holy Proceeding from Him is the Divine which fills the heavens and makes the heavens.

5244.

After this, I was brought away beyond that circuit where the Mohammedans were, to the gentiles who were towards the east; to whom I was brought downwards, according to the slope of a globe. It was granted me, also, to speak with them. They said that they are sad, because the Divine does not appear to them; and yet that they think of the Divine, worship Him, and speak of Him. They said that if there is a Divine, He ought at least to send those who would teach them; but that they have expected this for a long time in vain - thus affirming that He has deserted them altogether - wherefore, they can see nothing for it but that they must perish. But angels then spoke with them out of heaven, saying, that the Divine could not be manifested to them because they were not willing to believe that God-Man was born in the world; and that until they believe this not anything can be revealed to them; for this is the very primary, and the very fundamental, of all revelations. They said that they do, indeed, believe that God is Man, but that they are not able to believe that God was born a Man in the world, because they are not

able to comprehend it. They were answered, however, that He was not born a man in the world like another man, inasmuch as He was not born from a man-father, but that He was conceived of Jehovah Himself - Who was His Father - and was born of a virgin; and that, therefore, He was not conceived and born like another man also, that when He went away from the world, He rose with the whole Human and did not leave anything behind - thus differently from all other men, who leave in the world the whole body that they bore about them there, and never resume it. That nobody resumes it, all those who are there and in heaven, are competent to know - all having been men in the world. Hence they perceived that the Lord was altogether a different Man from the rest of men, both as to His First and as to His Ultimate. It was said, moreover, that men are born of their fathers, whom they resemble as to affections, and that this resemblance is a derivation from the soul of the father; also, that the whole body is nothing but the organ of the life of the soul, and therefore acts in unison with it: which is apparent from the fact, that, whatever the soul thinks and wills, this the body instantly performs; hence, as is the soul, such is the whole man. It is manifest, also, that thought and love shine forth from the face, and thus that the body is the image of its soul. Hence it is evident that the Human of the Lord could not become other than Divine, after the image of Its Father. On hearing these things, they said that they knew no otherwise than that He was like another man, born of a man-father, and likewise so died, and was afterwards regarded by men as God; but that they now knew that the Lord was not such a Man, in the world, as others are. It was further said, that Christians err in this matter, because they make the Human of the Lord like the human of a man, and call this His Human Nature; and that they do not then think of His conception from the Divine Itself, nor of His resurrection, thus, [not] according to what has just been said - when, yet, they have the Word amongst them which teaches them of all these things: also, that all Christians, that is, all in Europe, know, from the Word, that He was conceived of Jehovah, and that He rose again with the whole body which He had in the world.<sup>141</sup>

5245.

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<sup>141</sup> On the margin of this number, in the Latin, the following note is printed "I believe that the soul of man is from a substantial [origin], not life but recipient of life but the Lord's soul was the Life itself which gives life to all; so that the distinction is as that between finite and infinite, thus as that between human and Divine."

I spoke with Mohammedans concerning the resurrection, saying, that it is believed in Christendom that the resurrection does not take place until all things of the world are about to perish, and that then their bodies and souls would be united: also, that few - scarcely one in a thousand - of the learned knows that man lives a man after death - that is, in the human form. At these things they marveled, saying, that they know they shall live after death and then be men, having cast aside only the covering which served them in the world, in that gross sphere to which the gross body there is adapted. They marveled that Christians should not know this, when yet this is of the greatest consequence.

5246.

Many of the Mohammedans become Christians, acknowledging the Lord as the only God, because the Father is in Him and He in the Father. When they are then led into heaven, they are led first to the east and thence to the north; and there they ascend higher and higher as far as the west, and are there in a yet higher place; but, still, [they are] conducted by a circuit, or circular course, according to their situation.

5247.

Some of them appeared to go farther, some to descend to the south, some to be carried elsewhere; because, from that part, all are arranged in their appointed places.

5248.

Mohammedans are in natural lumen more than Christians, and also desire to know truths more than they. They understood, received and drank in, more readily than Christians, the fact that all things in heaven and earth resolve themselves into truth and good; that, when truth is believed it is of faith, and when good is perceived it is of the love; that two faculties are therefore given to man, namely, understanding and will; and that the truth which is of faith is the understanding, and the good which is of love is the will: further, that, in order that man may be truly man, truth and good must be one, consequently faith and love, and, in general, the understanding and the will. The learned from among the Christians heard these things: some of them also professed faith alone, thus truth alone; and some held to good works alone. The former were of the Reformed, the latter of the Catholics. These could not apprehend



those things, when yet the Mohammedans understood them clearly. They also clearly perceived that they who have been in the good of life are in the affection of truth, for the reason that good hungers for truth, since truth is, as it were, the food of good; and that, afterwards, with the same ones, truth longs for good, since truth then receives its life from good, so that there occurs a desire of one for the other reciprocally; and that a man who is a man of wisdom and intelligence, is characterized by this desire. They ascertained that very many of the Christians place intelligence and wisdom in craft, when yet this is contrary to them, and is, therefore, insanity and foolishness. [After this passage is a diagram of a long building with a curved roof and five windows on the side. It appears to be a dwelling, see SE 4832.]

5249.

#### CONTINUATION CONCERNING THE DESTRUCTION OF BABEL.

After these things were accomplished, there came continuous infestations from the northern side verging to the western, nearly where those parts are there joined by the mountain where the vast multitude was. In that place were monks of various orders, and there were others who had assembled in that place from the first origin of Babel; <sup>142</sup> and I wondered how such a multitude could have existed upon one mountain. I was conducted thither, and it was then discovered that there were cities there one under another; and [I passed] thence through a great shaft towards the lower places, and [noticed] that there, also, was a vast multitude, and that they who were below were in the greater distinction, because they were thus in greater security than the ones above: also, that, from them, those who were above had their more important commands. They dwelt in this manner: At A [Fig. 2] was a precipice; the highest habitation, or city, was at BC; a second, at BD; a third, at DE; the shaft, made by windings, through which they descended, at FG; and the lower habitation, where were those of the greater consequence, was at IK. In that place were some from ancient times; but they were separated from the moderns of a similar disposition. There was shown me, there, what sort of dwelling those had who were in the west: more in front, were some who were of the ancients, thus, who were idolaters.

5250.

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<sup>142</sup> At this point in the manuscript is a rough diagram to which the letters refer.

It was said that there were many myriads there, more than hundreds [of myriads]; also, that there were monasteries there, and that all those there subjected these monasteries to themselves, so that they might be lords, and all the rest slaves.

## 5251-5300

5251.

Hence was evident whence it came to pass that so vast a multitude could have place in one mountain, - at which I had previously marveled. Once upon a time, I was also led down into such a city, and brought from thence into a city that was beneath. Hence it was evident that city existed beneath city.

5252.

Moreover, a vast multitude was able to conceal themselves in one city, by reason of the fact that great part of them do not appear; for they who are of a different genius from others, or who turn themselves to different quarters there, thus to different falses and evils, or to different loves, immediately become invisible, and only those are visible who are in a similar faith and love with the others. Hence it is, that, sometimes, there appear to the inhabitants some that did not before do so, and that the inhabitants appear, to those who come thither, either few or many. The houses, also, disappear along with them, and reappear when they [i.e. the inhabitants] are again seen. Thus is it with things in the other life; which appears from the fact, that, as soon as a spirit disagrees in opinion with another, he vanishes. This is one way by which spirits render themselves invisible. Another is by phantasies.

5253.

Before I was taken quite up to that mountain, I saw an opening, made on the front side, the long way of the mountain; and into this many were cast, just as with the opening made in the southern mountain, above described.<sup>143</sup>

5254.

I observed that there was visitation there for several hours, and then a silence. The visitation occurred from the Lord, by means of angels; and

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<sup>143</sup> See No. 5231.

the famous ones who were in the monasteries there, and wished to be lords of heaven and earth and to rule all souls and subject them to themselves by means of holy things - these famous ones were straightway cast out, partly into the northern gulf, and partly into the southern, according to the obscurity, or clearness, of their natural lumen. All who were in that part were subject to the monks: numberless monasteries were there. Those in the monasteries were a most lazy crew; and they subjugated others by means of sacred things, many also by magic and by phantasies, and the rest by violence; and this to a greater extent than in the world. When I cast my eyes thither afterwards, the monasteries appeared empty.

5255.

Those who sat in the windings of the shaft - who also were many - and guarded it, and carried through and communicated the commands and thus held the common people in obedience, were afterwards cast down. They were mingled with the Gentiles who worshipped idols and had no thought of God. They were also cast into lakes and marshes towards the west - of which below.

5256.

After this, the rest of the crew was taken away from there, and dispersed hither and thither, according to their evils and goods. Lastly, those who were in the lowest place and ruled over all, to wit, those in IK, <sup>144</sup> amongst whom were cardinals - of these, a great part were cast into the gulfs, and some into the southern chasm into which the mountain was sundered as above described.<sup>145</sup>

5257.

At length, that place was utterly destroyed, so that nothing mountainous any longer appeared, but the whole appeared like smoke; and this [was borne] into the depth, so that there was no longer any abode there.

5258.

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<sup>144</sup> See No. 5249.

<sup>145</sup> See No. 5231.

CONTINUATION CONCERNING THE MOHAMMEDANS AND THEIR LAST JUDGMENT. It has been stated above [No. 5240] that these constitute a circle around the Christians, who form a nucleus. I saw that they were brought from the west; and they who were round about there, as much as a great multitude, were brought along a way towards the north-east, apparently in a circular track; and, on the way, those who were evil were cast outside that sphere, where is a space of great extent. These were separated from the rest. There was a desert there, also marshes and ponds, and woods as well; and into these those who led an evil life were cast. This space was at the back of that mountain of which I have spoken just above, where was such a multitude of monasteries which were destroyed with the mountain. At the side of that space, towards the north, was an immense and broad gulf, into which many were cast - of whom below.

5259.

The rest went on, by a circuitous way, still farther to the east; and there they spread themselves over a large and extensive space somewhat to the back. Those were brought thither who acknowledged God the Father, and the Son as a Prophet, and [that He], together with the Father, [was] also in the sun. Here, therefore, were the better ones. That ample and wide space was also divided into mountains and valleys, upon which they were arranged; and there they fare well.

5260.

Those who were still better, who are such as have enjoyed greater light than the rest, were brought to the front where there is communication with the Christian heaven - it is an intermediate space - and there, being instructed, they receive the Lord, and are thence borne right away towards the south, and there have their heaven behind the Christians in that part; so that they constitute, also, the remoter borders there.

5260a.

There are two Mohammeds; and they have their place among the Christians, on the left, beneath. Inasmuch as they began to rebel against the Lord, by arrogating power to themselves, therefore, the one who was nearest was cast down from his place into the very depth, and was there bound in chains to such a degree that he cannot move himself; and this

along with his satellites. I saw the earth open under them, and they were swallowed up.

5261.

Afterwards, the other, who likewise arrogated to himself the power of the Lord, was cast into one of the gulfs.

5262.

When this was done, there occurred a great tumult among those Mohammedans who were at the east behind the Christians; but they were brought away from thence, and part of them cast into that desert place before mentioned and the adjoining chasm. The rest were led around; and were either scattered on the way, or brought to the places where their abode was; but some to their heavens in the east and in the south. Many also were brought in a straight way, across the plain where the Christians and the Mohammeds were, towards the west.

5263.

CONCERNING THE GENTILES AND THEIR LAST JUDGMENT. The Gentiles constitute a zone still more remote; but the greatest portion are in the east, remote from the Christian world, beyond the Mohammedans. These, also, were brought from thence towards the east; not, however, by a circuit, but above the northern level of the Christians, and - which I marveled at - on high; so that a way was granted them above the Christians, and they did not communicate with them. They were allotted a place around the Mohammedans, at the east and also in the south.

5264.

Where the heaven of the Mohammedans is, there, on both sides, appear chasms, descending into the depths. Thither were cast their evil ones, who have worshipped idols and, thought nothing about God, and at the same time have lived an evil life.

5265.

There is also a similar chasm on the northern side of the Mohammedan desert. Thither were cast their worst ones; also, those of the Catholic

religion who worshipped images of the saints and thought nothing about the Lord. These were mingled with the Gentiles and cast thither.

5266.

Those of the Catholic religion who have adored images and have not thought of the Lord, are removed from the northern region, under the mountains there, and mingled with the Gentiles, and brought with them to their places, just like the Gentiles, because their lot is similar.

5267.

Next, I saw the whole northern valley, as far as the mountains there, completely upturned, and all who were there scattered, and partly mingled with the Gentiles and others; and then there also appeared there as it were a smokiness.

5268.

CONCERNING THE MOHAMMEDS. The first Mohammed <sup>146</sup> dwelt at the left under the plane of the sole; and there he held his court, and inflowed from thence into the Mohammedan people; but, under the guidance of the Lord. There appeared there a certain radiance, such as is emitted by candles. I was sent thither, and I perceived lasciviousness mingled with the conjugal state, which was filthy, for it excited lust. That sphere was loathsome. It was said, that, in place of these [Mohammeds], others now succeed, who, for the reason that the multitude think much about Mohammed, are to be kept there by the Lord, lest their phantasies should be destroyed. That lascivious sphere is from plurality of wives, whom they hold it lawful to marry. It was granted me to lie down in a warmth not at first very unpleasant, which, however, immediately became a disagreeable and exceedingly grievous lascivious heat, from which I greatly desired to get away.

5269.

CONCERNING THE DESTRUCTION OF BABEL, AND CONCERNING THE GREAT CITY THERE BETWEEN THE NORTH AND WEST.

Between the north and west, behind that Babylonish city whereof I spoke

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<sup>146</sup> See Nos. 5260a and 5261.

above - page 356 <sup>147</sup> - there was a mountain which continued into a country of mountains and plains, farther on, and also on both sides, from the north as far as to the southern quarter there, and from the other side [of the mountain] as far as to the eastern; so that, from the other part of that mountain, and from the sides, there extended a large and wide district.

5270.

On the top of that mountain was a little city, and in the midst thereof was a Pope. His palace was exactly like the papal palace on the Monte Cavallo at Rome. But inside of the mountain was a great city, than which there is no larger anywhere. It also extended from the northern quarter as far as to the eastern, into which it penetrated, though slightly; and, from the other side, through the western quarter, as far as to the southern. It was, also, exceedingly broad. There was there a vast multitude of men of various religions; but still the city was of the Catholic religion. There were said to be there as many as several myriads. But beneath that under-city, there was not another city.

5271.

That city did exceedingly abound in monasteries of men, amounting to many thousands; so that it was wholly a monastic city, except for a small space in the middle towards the west, and on the side towards the east. The rest of the city was nothing else but monasteries. All the people there were subject to those who were in the monasteries, just like slaves to their masters; and, moreover, if anyone had aught of Divine Blessing, they entered where he was and devoured it till nothing remained. Whatever they could they brought together into their monasteries and hid away; thus living by their wits, without performing any use for the public, and caring for externals and scarcely anything else. They taught nothing, but only displayed an outward sanctity, which was wholly hypocritical and also profane. I also found some acquaintances in that city.

5272.

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<sup>147</sup> No. 5249



I was conducted thither when a visitation was commencing; and, then, they first carried out a golden image of Mary, which they held most sacred, arrayed as is customary; and next the Pope was led forth to another place towards the north - whither, I know not. It was perceived that in the life in the world, he had been blind [I wonder] whether, perchance, he was saved?

5273.

The visitation next entered that great under-city.<sup>148</sup> There was a great opening in front, and a road from thence on both sides, and also forwards. But first, there was an elevation there, and afterwards a descent, for the purpose that that entrance should not be exposed on that side where the former city was.<sup>149</sup>

5273a.

It should first be known, that the dominion of that Pope was over all that wide and ample tract concerning which see above [no. 5269] - which extended widely round about, and where villas and houses were closely packed; so that his power was very widespread.

5274.

When the visitation, as was said, entered there, then all who were in the monasteries were brought out until all the monasteries were emptied. A Divine force compelled them, so that nobody could withstand it; but all were brought out through that exit. Those who were first brought forth, were taken to the place towards the front previously mentioned, that had been a valley, under which were many hells which were cast forth, until as it were a smoke appeared. In a word, it was the whole northern region, as far as the mountainous district. At that time, there was a great swamp there; and into this those were cast who were brought out first, of whom there was an immense number. Those who were brought out after these, were taken to that southern mountain chasm - into which the mountain was cleft, as above said [no. 5231] - and were there driven into the depth. Lastly, were brought forth some who appeared altogether hard, who are those that have nothing of good remaining and are in self-love above

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<sup>148</sup> See No. 5270.

<sup>149</sup> i.e. the little city on the top of the mountain. - See no. 5270, beginning.

others. These were cast [into] a gloomy cavern, under that mountain, at the side of that marshy valley. Thus all the monasteries were emptied; and they were afterwards destroyed, so that the city was wholly cleared of monasteries.

5275.

After this, inquiry was made in the city as to where the wicked were; and they were all cast forth, in great multitude, and thrown into the same marsh towards the east, and some into the hells of the Gentiles above described. Thus, that city was purified; and the people who were left behind, who also live well and take no pleasure in doing ill, were suffered to remain there.

5276.

After this, the visitation reached the top of the mountainous region, but at the back of the city, in the distance there; and all the wicked were brought forth from thence and cast into the hells, and also into the gulfs.<sup>150</sup>

5277.

CONCERNING THE EASTERN GULF. Afterwards, I was brought to the eastern gulf, and I saw that all things there were appointed and arranged, that every evil one was allotted his place, and that some were placed over them to have charge; and the crew that was not quite so wicked was removed from there and carried away elsewhere.

5278.

<sup>151</sup>It was told the rest in the city, that they should receive their superintending judges and governors, and also their priests - whom, also, I saw sent thither. The situation of that city was thus:

5279.

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<sup>150</sup> These asterisks at the end of 5276 and at the beginning of 5278, which occur in the Latin, would seem to signify that the description in 5278 and 5279 follows immediately upon, on that in 5276. We have, therefore, so placed it, though preserving the original numbering. - ED

<sup>151</sup> These asterisks at the end of 5276 and at the beginning of 5278, which occur in the Latin, would seem to signify that the description in 5278 and 5279 follows immediately upon, on that in 5276. We have, therefore, so placed it, though preserving the original numbering. - ED.

A [Fig. 3] <sup>152</sup> was the mountain mentioned above [no. 5269], where was the little city where also the Pope was: from this was the exit and entrance [no. 5273] into the great city which was beneath [no. 5270]: GEF was the northerly extension: I, the outreach into the east [ibid.] BD, the city towards the west and even as far as the south [ibid.], which is at C. But EI was the part where there were no monasteries [no. 5271], because the people were of another religion. UZYX was the great tract where were the villas and fields and much people [no. 5273a] over whom the monasteries had dominion.

5280.

CONCERNING BABEL, OR GREAT BABYLON, BETWEEN THE WEST AND SOUTH. There was, moreover, a great city extending from the west towards the south - towards the south as far as the chasm there into which the mountain mentioned above [no. 5231] was cleft, and towards the boundary in the angle at the western side. At this point ended that great subterranean city of which we now treat.

5281.

And since the situation of that city was between the west <sup>153</sup> and south, extending in both directions, therefore, all those assembled there who excelled others in the light of nature, and were esteemed above others in the world for ingenuity and skill in invention. Especially the abodes of the Jesuits were there.

5282.

Their dominion is round about there to a surprising distance. It is a continuous mountain region. It should be observed, however, that that city does not appear on the top of the mountain; but they enter it through a great shaft, and descend from the middle of the mountain, and then into that great city.

5283.

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<sup>152</sup> On the next page in the printed text is a diagram of a city to which the letters of location refer.

<sup>153</sup> The Latin edition has "east" (orientem); but, in deference to what seem to be the requirements of the context, we have substituted "west" in the text, supposing that orientem, is a misreading of the Latin Editor's for occidentem. -ED.

Likewise, those who dwell in that great surrounding tract, do not appear above the mountain region, but below it; and they descend through the shaft to their villas and dwellings.

5284.

The reason is, that robbers and sorcerers, and a crew that can destroy the inhabitants by magical arts and by phantasies, roam about everywhere. Therefore they let themselves down under the mountain, where also there was light like that above - for the mountain does not obstruct the light.

5285.

Those who dwell in that great city, and those who dwell without it under the mountain in that great tract, are, principally, the rich. In like manner in the city, where no one is admitted unless he is rich. The monasteries there are innumerable. The whole city consists of these - except for the rich residents amongst them.

5286.

The Jesuits and monks, there, rove everywhere and scrape together riches, and conceal them in a deep place where they have cellars full of gold, silver, and diamonds, and precious stones of various forms. They conceal them all in their cellars beneath the city. There are there vaults within vaults, darkened; the light is not admitted into them; but they enter by the light of candles. There they keep their treasures, of which mention is made in the Apocalypse [chapter 18].

5287.

What kind of a city that is, and how their cellars are arranged, may be seen from the diagram on a subsequent page [Fig. 4].<sup>154</sup>

5288.

I spoke with the Jesuits who went out and in. They were aware of how it had fared with the cities already mentioned; wherefore, they descended to the cellars, and there they hide their more precious things in crypts

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<sup>154</sup> The diagram is of a city at the foot of a mountain, with what appear to be tunnels going down from the top of the mountain and from the center of the city, leading into caverns beneath.

there that are still darker, so that they may serve their purposes afterwards; for they believe that they cannot be taken away from these hiding-places. They have the greatest anxiety over their riches.

5289.

I spoke with them about their life in the world, and said that they care nothing about heaven, nor even believe in it, but simply mislead rich people so that they may get their riches and possess dominion; and, that, for this reason, they insinuate themselves, by various arts, into all homes. Also, that they keep the multitude in the darkest ignorance, and thus block up the way to heaven; for the way to heaven is blocked up to men when knowledges are hidden away and withdrawn from them. Passage into heaven, moreover, cannot be effected by their means [i.e. that of these Jesuits], because they believe nothing and are inwardly devils. It was said that they continually perform masses there as in the world, and always in a foreign tongue which is not understood of the people; likewise, that they place all worship in such things, so that there exists outward sanctity without any inward.

5290.

When they perceived that the Last Judgment was upon them, they then hid away their more precious things - such as the diamonds and precious stones - in the crypts; and the gold they carried out. There were many images of gold.

5291.

A [Fig. 4] <sup>155</sup> is the mountainous surrounding [no. 5283, 5285], where the rich dwell beneath, or inside, in those places; BCD is the mountain under which is the great city; CE is the shaft [no. 5282] whereby they descend; FG is the great city - G the western quarter, F the eastern quarter; and HI, the shaft leading into the cellars where they keep their riches. The chambers there are rendered dark by winding corridors, KSM at length bent alternately, or reciprocally, at NH, where they keep their most precious things. They descend into that city by the shaft, and ascend by circular steps, or in continuous spiral ways, and also by

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<sup>155</sup> The diagram is of a city at the foot of a mountain, with what appear to be tunnels going down from the top of the mountain and from the center of the city, leading into caverns beneath.

slanting steps - wide ones, because there is always a multitude going out and in.

5292.

I saw them carrying out their gold, wishing to hide it with the others who dwell beneath the mountainous part. Some received it; some sent it back, saying that they have no dealings in such things. All the rich are admitted, from whatsoever region they may be, and they dwell round about under the mountainous part there; and also some rich Jews - for they think of nothing else but riches and dominion: some, of dominion on account of riches; some, of riches for dominion's sake; and some of both.

5293.

They also made themselves a communication with the hells under the earth belonging to the southern part, at the middle there; and they resorted to these hells, in order to defend themselves by means of magic and various execrable arts, and to destroy others, and also to coerce those who were not willing to submit themselves, and who were not willing to give them their riches. In the hells in that place, the more expert a devil is in execrable arts, the more welcome he is.

5294.

They placed in their inner cells, dust of the ground, which they solemnly believe to be gold, <sup>156</sup> and then, immediately, the ground there, under the treasures, began to bubble up, and thus [the cells] to be overthrown. This happened where their more precious things were; and, next, an earthquake followed, and many were cast in from the neighboring hells. Hence there fell upon them a panic; and all they who were there rushed out of all the monasteries, and betook themselves through the shafts to the level of the mountain, where there then appeared a vast multitude of Jesuits and monks, skilful, when in the world, in learning, arts, and intrigues. Those who were in the palaces there, who were standing at the windows, kept quiet till after the monasteries had been deserted; but, being at length affrighted by the earthquake, they also burst out.

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<sup>156</sup> Dr. Immanuel Tafel, the Latin Editor, reads verum (truth), instead of, as the context unmistakably demands, aurum (gold). -ED.

5295.

Some, also, who were wholly devoted to wealth, let themselves down, from their heart's desire, to their treasures, and resolved to die there, saying, that, if their treasures are destroyed, it is all over with them also. These, at the last, however, were cast out, all of them carrying their golden images along with them; but they were compelled to cast them away.

5296.

Then, the mountain-top began to be borne away, and the whole city was presented to sight, along with the magnificent monasteries, their temples, and the remaining palaces - all which were beheld; and an eruption burst forth from the lower place where the treasures were. Then the east wind, or a wind from the east, came, and carried away the whole city and dispersed it in smoke, and carried it away into the western sea; and all the treasures were utterly destroyed, and likewise cast forth into that sea; for, at the west, there is a great sea [K, Fig. 5].<sup>157</sup>

5297.

Afterwards, also, the hells intermediate between the center and that city were likewise utterly cast forth, and those who were there cast into the hells of the Gentiles (of which above [no. 5264]), which are on the west, at both sides of the Mohammedan heaven.

5298.

This lasted for some time; and it seemed, at first, as if a deluge was let loose over the whole region there; and, at length, it appeared to be divided by a certain precipice which lay between the hells and the district over which that city ruled.

5299.

At length, also, the district under the rule of that city, where the rich dwelt under the mountain, was cast out; and they who were there burst forth, some hither, some thither.

5300.

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<sup>157</sup> A diagram of two cities with a mountain between and towards back in reference to them.

When this had been accomplished, the whole of that Jesuitical and monkish crew was brought to the western sea, to the shore there that faces the south. They stood on the shore in a long row, and were cast into that sea. Their position in the long row on the shore was according to their natural lumen and the wickedness plotted from it.



## 5301-5350

5301.

Thus perished that great [city], which is Babylon, with all their riches, which they have amassed for ages, believing that these would save them and that no judgment would ever take place.

5302.

In order that an idea may be had of the situation, which is somewhat confused, on account of the turning to a quarter opposite from those who are above me, (the accompanying diagram [Fig. 5] <sup>158</sup> and the following key thereto, are furnished).

5303.

Lastly was seen something black flying over the place where that city had stood. It was a dragon-monster, appearing just like a Dragon. A [Fig. 5] <sup>159</sup> is that very great city, concerning which see p. 362 [nos. 5273-5275]. B is the rich city Babylon, now treated of [no. 5285]. His the sea [no. 5296]; S, the district subject to the rich city, where the rich ones dwell [nos. 5283, 5285]; T, the tract subject to the other city, the very great one; M, the hells of the northern part, which became a swamp [no. 5274]; and N, the hells of the southern part, the inhabitants of which were cast into the hells of the Gentiles. These we are now treating of.

5304.

The sphere which exhaled from those who dwelt in that rich, or wealthy, city, was of such a nature as to take away the whole perception and sensation of good and delight from others. I was in the delight of good and truth, and, when brought to the neighborhood of that city, while it was still flourishing, all that delight died away, until none of it remained. The reason was, that they were in the sphere of the delight of the love of the world and of self; and, in this case, all heavenly delight is taken away

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<sup>158</sup> A diagram of two cities with a mountain between and towards back in reference to them.

<sup>159</sup> A diagram of two cities with a mountain between and towards back in reference to them.

from those who are not of such a character. So powerful was their sphere.

5305.

CONTINUATION CONCERNING THE GREAT CITY BETWEEN THE WEST AND THE NORTH, TREATED OF ON P. 361 [no. 5269f]. In the western district subject to that city, or to the Pope, were very many monasteries, chiefly under the mountain-land. The monks, there, went out to seek for souls and subjugate them; which was done at night-time. Then, all in whom such a purpose was discovered, were cast, part into the northern swamp, part into the murky cavern, part into a certain gulf. This happened with everyone in a moment, just as with the rest who were in the city.

5306.

After this, an earthquake began in that district; and the rest were terrified by it and rushed out. It was a vast number, all of whom were cast into their hells. The reason was also told them, namely, because, with exceeding assiduity, and in every way they can, they keep the people in darkness, and so hinder their being instructed by the Lord through angels. Thus they entirely take away from them all means of salvation, which is, solely, knowing the truths of the Church and afterwards appropriating them; and, if they be prevented from doing this no means of saving them can be given. Moreover, also, those here described hunt after souls who enter the other life, of whatever religion they may be, partly by allurement, partly by force and violence, partly by magical art, and partly by damnable persuasion; so that they completely shut souls out of heaven, and bewitch them into a merely external sanctity that appears before the eyes but is devoid of all internal quality, and also inveigle them into idolatrous practices in every manner - and all this solely with the aim that they may get possession of all things in the world, and rule not only over the souls of men but also over their bodies; and, thus, that they may be lords of the whole earth, and all others their slaves. Therefore, also, they prevent them from reading the Word, and have masses in a foreign language, and set up images everywhere, and trumpet forth miracles; and yet they perform no use at all but to themselves - eating, drinking, raving and sinning, denying God and arrogating to themselves all the power of the Lord.

5307.

The speech of those who were there, was outwardly sincere, but they themselves were inwardly devils. By their speech they were able to mislead whomsoever of the simple-minded they would.

5308.

CONCERNING OLD WOMEN WHO HAVE LIVED IN ALMSHOUSES; <sup>160</sup> AND CONCERNING BEGGARS. There were some women, many of whom, to the number of fifty or a hundred, appeared, in turn, at the angle between the north and west, and, from that mountain, continually infested all whom they saw, wishing to lead everyone, and thereby to possess them. They so infested me, frequently, from a desire of entering, by this means, into the world.

5309.

They were expelled thence several times, and cast out therefrom; but yet they always returned. At length, I was brought to their dwelling, which was some distance off, in the land between the north and west. I was led thither for the space of nearly two hours, and conducted about by roundabout ways; for they contrived the paths in this way, lest anyone should come to them. All the other paths they so sedulously contrived by magical arts, that nobody could come to them save by many roundabout ways. I was led through them, and finally to their residence. They were women who have lived in almshouses, and performed no use in the world except eating, drinking, sleeping, talking together, and going to their Church and feigning outward sanctity. They had no wish to be instructed in the doctrinals of the Church: they cared nothing for them. In a word, they have given themselves up to idleness.

5310.

They dwelt in little cells, which were continuous on both sides to a considerable distance. Every little cell had a door; and, when they entered, they also closed up the entrance by an art of phantasy, in order that, if anyone came there, he should not be able to enter; so that they might be in security. They knew how to go to places round about by

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<sup>160</sup> Or, possibly, "convents." - ED.

means of thoughts, and appear there as if present; thus, to go, as it were, out of the body; and, after they had infested others, they returned in a moment, and were thus in safety. These were the delights of their life. They dwelt at Z, and appeared at A [see Fig. 5, p. 373].<sup>161</sup>

5311.

Then all who were there, except some who had not been of such a character but have lived well, were cast into a certain gulf, which is the fifth, on the other side of their dwellings. There, also, all of them were cast, and the region thus freed from the infestations of such ones.

5312.

It was said, that those in that gulf are compelled to think according to the sight, or according to the objects of sight and of the external senses, and not to wander therefrom at all; and when this happens, they experience the greatest torment, because they are not able to go out of the body through space by means of thoughts, and appear elsewhere: for all such persons learn to go through space as to the thoughts, and to appear at other places than where they are; in which places they appear exactly as if really present thus in many places [at once]; and the more adroitly they can do this, the safer they regard themselves. This phantastic art prevails to a great extent amongst spirits, and is exceedingly pernicious.

5313.

Afterwards, I saw beggars, who were in other places. They appear in a higher situation, and all as if continuous, or, as it were, glued together, by reason of their acting as one. They were cast into a gulf, remote from the preceding one, towards the north.

5314.

THE SITUATION OF CHRISTIANS AND OTHERS. The middle is occupied by those Christians who are called Lutherans, and Reformed; each sect according to its genius. These are on the rocks. Surrounding these on every side, are such as are of the Catholic religion. Next around are the Mohammedans: the Gentiles, however, are around these, on the

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<sup>161</sup> The figure consists of two parallel lines with many shorter lines going out from them at a perpendicular angle away from each other - indicating the cells in which these people live.

west; and those who are good are transferred to the east, and stationed around them [i.e. the Mohammedans] there.

5315.

CONTINUATION CONCERNING BABEL. In the western region is a vast number of monasteries for men, but not above that region, with the exception of a few which are for the purpose of observing how things are circumstanced round about. They are beneath the earth; and there are many dwellings there, and as it were small cities full of monasteries. The number of monasteries exceeds the number in the world even to twenty-fold. Now a monastery which, for instance, contained fifty, at present also contains just as many. The rest, who have lived in previous centuries, established for themselves similar monasteries round about there, but under the mountain. The whole western region is full of such

5316.

The western region which is subject to the very great city, is full of similar monasteries, namely, such as have not been very wealthy. But those who were rich and wealthy dwelt in the western part and as far as to the southern; consequently, in the region subject to the rich city, already mentioned.

5317.

The former multitude has accumulated since the time of the Reformation; and the latter are they that dwell under the mountain. Those, however, who lived in the Dark Ages, dwell below, where there is a vast region allotted to them and their retainers. The dwellings, there, are arranged in a circuit of wide extent in all directions, so that that region is full of them - but, under those who lived after the times of the Reformation. Such as are from the Dark Ages dwell beneath them, as was said, in a wide region; for, when the latter arrived, the former let themselves down thither. Except at a point in the middle, they are not able to ascend to those who are above; but this happens rarely, inasmuch as that middle place is closed up. The point A [Fig. 7] <sup>162</sup> there, appears as if heaped up, and thus, closed. They search for ways to get out, but

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<sup>162</sup> Figure 7 is comprised of two concentric circles, with the outer one having a bump at the top where is the letter "A".

find none. Sometimes, certain of their number put in an appearance; some appear like gods because they wished to be so worshipped, and some like robbers. They are, in the greatest darkness, and are not acquainted with anything belonging to doctrine.

5318.

Almost similarly dwell the rich who lived in the Dark Ages, and those who lived after them, under the western region. The latter are above and the former beneath - but these are only the rich. If they appear above, as sometimes happens, by means of thoughts, then they are in various ways cast back by those who dwell above, so that, at length, they dare not emerge; for those above fear lest they, rather than themselves, should bear away the gains from the people.

5319.

They also have light there, but it is dim. It is an illusory light that they have. They are allowed to go and dwell round about, and also to let themselves down still deeper, but not to rise up. When they go about, they always turn their back to the Lord as the sun - never their face. They are wholly idolatrous; they pay sacred worship to images and not to the Lord, because they say they have got all His power themselves.

5320.

They also possess concealed treasures; and they place their heart in them, believing that they can never come to want while they have these. Owing to their phantastic faith, which is also persuasive, these treasures remain there; and, as often as they come there, they see them. They always say that they are destitute.

5321.

There are some in the western region, who are in the boundary between the rich and those who are not very rich. On the side belonging to the rich, the inner places were laid open; and there appeared there both higher and lower dwellings, which were seen clustered together there because the inhabitants were all rich. Their destruction was close at hand. Wherefore, being terrified, they rose up, descended, and carried forth their gold, silver, diamonds and precious things, believing that thus

they would be safe. They ascended by winding, or spiral stairs; and the stairs appeared crowded with men.

5322.

CONCERNING THE TOTAL DESTRUCTION OF BABYLON. Babylon was the name of those two regions, subject to the two cities, that are in the two angles - to wit, the western region at about the middle, or by the chasm, of which also mention has been made above; and the western region, also near the middle, which is subject to the rich city - these two regions were properly named Babylon, because riches abounded there, and those who were there placed their heart on those things only. The other two regions - to wit, from the middle of the western region as far as to the farthest boundary of the northern - which were subject to the very great city, were also Babylon, but not so properly as the two former ones, inasmuch as in these two there was not so much wealth.

5323.

After the confine between the southern and western quarters was destroyed (concerning which destruction somewhat was stated just above [no. 5321]), a total vastation began to come upon that great tract which is Babylon; wherein, as above said, dwelt a great multitude, one stratum above another - to wit, those who lived before the time of the Reformation beneath, and those who lived afterwards, above.

5324.

The vastation commenced by an east wind, which was sent in the first place through the southern tract, and proceeded to the western as far as the boundary that is in the middle of the western tract; and it carried away the mountain above, which covered [that region], to such an extent that, first, the under-side of the mountain appeared uncovered, and then was exhibited what was the character of that subterranean region, that, namely, it was full of palaces and monasteries. Round about the chasm above mentioned, appeared nothing but a certain gloom; afterwards, in that southern tract, the rich who were outside the monasteries, in so great number that it was as if that whole tract was built beneath; and then the region as far as the western confine, and from that spot to the middle boundary in the west, where were magnificent monasteries in immense number.

5325.

Next, all the heaps between the palaces and monasteries were carried away by east and west winds, which proceeded, in order, one after another, until that stratum was laid bare as far as the foundations, and even to their treasures, which were under the monasteries.

5326.

This being done, the rich, who occupied the forward tract, were cast down thence into the hells of the Gentiles, previously described [no. 5265], at the west, around the Mohammedans; and the monks and priors, and all the prelates, when they saw that all things were laid bare, rushed forth from their monasteries, and were brought to the western sea, at its northern parts.

5327.

Those of the rich who were at the front, had done nothing else than eat, drink, and amuse themselves, consequently, give themselves up to enjoyment, not even thinking about any God. They had a worship, but it was destitute of any [genuine] worship - a mere matter of habit. In a word, they had done nothing at all else than live for enjoyment. All their utensils were of gold and silver, and of precious stones besides. These are they who were cast into the hells of the Gentiles. They have lived in luxury.

5328.

After this was accomplished, then all the palaces and all the monasteries were turned into smoke, which smoke proceeded to the western sea; also, all the hidden riches, which all vanished into smoke and were cast into the sea.

5329.

After this was accomplished, then a stronger east wind arose and carried away another mountain-roof in each tract; and this passed on to the two other tracts, as far as the angle between the north and east, where it stopped. That wind seemed to pass over the whole, going, and returning, and continuing, till all things were completely laid bare, consequently, those two strata; and, these being exposed, there appeared, everywhere,



nothing but monasteries, with a kind of rabble round about for slaves. The monks lived there like gods; and the rabble worshipped them as their gods.

5330.

So deplorable was the darkness in another stratum, that they proclaimed themselves gods, and said that the Lord has no power, and that they have all, and have transferred all power from the Lord to themselves - knowing, all the while, that it was not granted to them, since it was only to Peter; and, when others inquired what heaven is, they then led them to their treasures and gave them something of trifling value, and brought them to their table and treated them to delicacies, saying that this was heaven.

5331.

All of these - and their number was immense - were brought down to the northern shore of the western sea, and cast into the sea; and all the monasteries fell into dust; and [everything that was in them] vanished into smoke, and was carried down into that sea.

5332.

Afterwards, I saw a certain atmosphere fall down from heaven, which completely devastated all those tracts so that they became a desert.

5333.

Subsequently came merchants, of whom a great number were accustomed to come to the southern quarter in particular; and they sought the rich who had dwelt there, but did not find anything at all. Therefore they went away sad. Certain ones flocked thither to drag out the gold and silver from the bottom; but they sought for it in vain.

5334.

After this, there exhaled from that place a smoke as it were of sulfur, which proceeded to the western sea.

5335.

It was also observed, that some who dwelt nearer to the city of the rich, in the southern tract, had, as it were, a millstone around the left shoulder, the shoulder being inserted in the middle of it. This was a representative that they had confirmed their execrable dogmas from the Word. A millstone is such a doctrinal.

5336.

Thus was Babylon devastated and utterly destroyed on three sides, the southern, the western, and the northern. This commenced at the end of the year 1756 and the beginning of the year 1757. Yesterday and today those three tracts [were fully destroyed]. Today is the 6th day of January, 1757.

5337.

CONCERNING BABYLON ON THE EASTERN QUARTER. There were also very many of the same religion in the east, where mountains appear; and in that region also there are monasteries, and common people in subjection; but those were there who have been pious and upright, who have engaged devoutly in holy exercises, and have been devoted to many uses. They were taken out from those mentioned above, and transferred towards the east, to the mountains there, where they kept up their religion. They said that, from that part, they had influx into those who were in the southern and the western tracts; but that they were able to do nothing with them, inasmuch as all piety and devotion was changed into such luxuriousness and corporeality, as characterized them, and that they labored with them in vain.

5338.

Those who dwelt in the angle between the south and east, in monasteries, were cast out of them, and passed through along the middle of the southern plain as far as the west; and those who were near them more to the east, crossed the northern plain along the middle and passed as far as the western tract, which was laid waste, and thence proceeded to the angle between the west and north, following an angular, or diagonal, line, as far as those who had lived in almshouses, mentioned above, [nos. 5308-12] and still farther to the remotest distance; and thence they repaired towards the western quarter, at the other side of the destroyed tract, and there were allotted their residence.

5339.

It was perceived that there was still with them something of hypocrisy; for they affected the left side of my head with a dull pain. The reason that they were of such a character, was that they have, indeed, been in outward sanctity, and also, more than others, in inner sanctity, but yet they have been in the desire of ruling over others; and, being led by [this] blind love, as their devotion was so far hypocritical; and, as they were in darkness as regards Divine things, only worshipping saints more devoutly than others did, therefore, they were removed so far off; and there was then given them another locality in the west to dwell in.

5340.

After these were driven out, then were those driven out who were in the eastern quarter, in the middle, and on both sides of the middle; and they were led around, somewhat towards the corner, or diagonal line, between the east and north, and removed as far as possible; and then they were dispersed into the northern plain, beyond that tract which had been destroyed and made a desert, or waste. The multitude of them was vast, and occupied a great space around that tract, nearly as far as the angular line between the north and west. It was a vast multitude. They were the ones who made to themselves a sun by means of phantasy, and placed therein a certain one whom they called Christ - of which ones I have already treated. Such as were there were in darkness, and believed that they were led by the Lord, but that the Lord does nothing save through them - besides other notions that pertain to darkness; for those who were in the east are of such a quality. Those there who are towards the south, are more in natural lumen. In a word, they are, for the most part, as it were foolish.

5341.

Lastly, the visitation came upon the angle between the north and east; and, on both sides thereof, in a long stretch into the region there, were monasteries for virgins and women, of which there was an immense number, in triplicate strata, below and above. All those who were in the monasteries were brought out; and such of them as led an evil life, especially by adulteries and harlotry, and such as became profane through an evil life at variance with their religious principles - these were

brought forth to the front, to the boundary of the angle; and, on both sides thereof, at the north and east, extending over some space, was made a great and deep chasm, into which all such ones were cast.

5342.

The remainder, who passed a life in accordance with their religious principles, and at the same time were engaged in some work, and were not idle, were brought out thence towards the east, somewhat distant from the boundary, so that they might settle there, and form a society without monasteries. But only a few stayed; they [i.e. the bulk of them] returned, longing for the monasteries. Those who have lived in idleness, caring for nothing else than outward piety, were shared amongst the followers of their religion, so that they might there act as attendants to them, and learn to work; for the heavenly life does not consist in idleness, and in piety without work, but in piety with work.

5343.

The rest - also women - who were diligent in serving others there, in various modes, in reference to food, clothing, and the rest of the employments there, and who did so out of affection and religion - these were brought away outside of the region of the Church, so that they should form a society there, in a place protected from infestations from men, in order that they might there learn the truths of faith; for such ones learn - not, however, those who have been idle. That society was formed in the confine between the south and west at a remote distance, in a region where they are safe; and, to them, in that place, are sent those who teach.

5344.

Afterwards came many travelers, merchants of various nations, and monks who were travelling and absent while these things were happening; and, when they saw all things there waste and deserted, they lamented exceedingly. This continued for days.

5345.

Those who are in the sea, and those who are in the gulfs, dare not raise their heads out of them. As soon as they do so, they are cruelly

tormented; for round about there prevails an altogether different sphere, which is opposed to theirs.

5346.

Those in the west are those who have been in an extreme love of self and had rule as their end; in the east are such as were in the delight of the love of ruling; in the north, those who are in an obscure light respecting everything; and in the south, such as have excelled in genius.

5347.

CONCERNING THE LAST JUDGMENT OF THOSE WHO ARE CALLED PROTESTANTS, AS, FOR EXAMPLE, LUTHERANS, THE REFORMED, AND OTHERS. Those who were of the Lutheran, Calvinistic, and the other religions in the Christian world, with the exception of the papists, were in the middle; but below, upon a hill, and somewhat round about, were those who were of a genuine faith, and at the same time in the good of life. Above them, on an extensive mountain and in a mountain region round about, were such as have been external men and have not had any internal, who have known the Word and doctrinals, and have frequented churches, but still have cared nothing at all about their life; in a word, have been in externals alone and loved themselves and the world above all things. These were on that mountain, and in the middle; also in the mountain-region round about, where there were various cities and a vast multitude. All of them were brought down below the mountain-region as far as the boundary where the Catholic religion is, and were there brought into a steep, or sloping, chasm - dark, wide and large. Those who were in the southern part of that mountain and mountain-region, were brought down into that wide and dark chasm which is at the northern boundary; in like manner those who were in the eastern quarter there - all in their order: those who were in the eastern quarter into that chasm which is at the southern part nearer towards the east; those who were in the southern, in their order, towards the west thereof; but those who were in the western quarter of the mountain, were brought [into] a mighty, steep, dark, yawning chasm, at the boundary of the western tract, and there cast deep down.

5348.

First those of the southern quarter, afterwards those of the western, and lastly those of the eastern, were brought down there. This happened at the same time that the Papists of the eastern quarter were brought down beyond the northern tract - of whom above.

5349.

Those who were brought into those chasms at the boundaries, were such as have led an evil life and have thought very wickedly of God and religion - in a word, the evil.

5350.

When this was done, their dwellings were laid waste and dispersed. They were mostly of those that were outside the cities.

## 5351-5400

5351.

Afterwards, an immense number of those called Protestants, and who proclaimed the doctrine of faith alone and yet had no life of faith, both the learned and the more unlearned, who said that they possess true doctrine, have the Word, know the Lord, and many things besides, and that therefore they should be saved rather than others; and yet they had not any of the life of faith - these were brought forth in a vast multitude; at first, in a westerly direction towards the sea there, and were conducted to its southern side, and thence brought back towards the south in another part of the vastated Babylonish tract, and as far as to the east there, and also still farther, beyond the middle of it. From that point they were separated; and some were scattered towards the north, and were seen no more. The rest of them were brought back towards the south, and there borne hither and thither, now forward, now back, and were there explored as to whether they had any faith; for there, in the south, places are distinguished according to Divine truths. Everywhere they were explored as to whether they have had the faith which they professed; and, in every case, it was ascertained that they have had no faith, because no life, since, where there is not life there is no faith, for, apart from life, faith is a mere matter of knowledge. This lasted for the space of an hour; and everywhere they were told whether they believe, or have faith; and it was ascertained that they had none at all. This, also, they themselves there confessed; and, likewise, that they do not even know what a life of charity is, or that the doctrine of faith is separate from the doctrine of charity, and that they do not know the latter nor care for the former; because, [say they], faith alone, without life, saves.

5352.

When they were in the southern quarter, there went out, near to a gulf there, a multitude which was concealed there from former times, who likewise said that they believe and therefore would be saved - and thought nothing at all about the life. That multitude was mingled with the former.

5353.

Again, from that mountain-region and from the cities, was led forth a multitude who lived morally; not, however, from any conscience, or from religion, but only from fear of the law and of the loss of reputation, profit and honor. They were thus devoid of any Christian life: wherefore, it had been nothing to them to do evil against God and against the neighbor, save when their own advantage restrained them. And because they had not any life of faith, and thus no communication with heaven, they were also cast out towards the southern and towards the western quarter, and led somewhat round about; and it was ascertained, by investigation, that they had no religion - for where there is not life, there is no religion: religion regards living and not merely thinking. Living enters the man, and makes him of its own quality; but not thinking only.

5354.

Lastly, those were brought forth who have been well-versed in the doctrinals of the Church, and also have led a moral life, though not from doctrine but only on account of the laws - because, living in society, they were bound by the laws - and on account of reputation, profit, honors; therefore, with a regard to men and not with a regard to God; and thus for the sake of themselves, and not for the sake of the truths of faith. These, also, were examined as to whether they had anything of conscience; and it was ascertained that they had nothing - therefore, also, nothing of religion; for a religion which does not teach life, and which the life is not in accordance with, is not religion. These, also, were cast out of the mountain-region.

5355.

All of these were arranged into three classes, and driven far away, until, at the last, they could not be seen except like a cloud - and this was separated and dispersed; and it was said from heaven, that they were all cast into uninhabited and desert places and wholly separated from one another, that they might no longer associate together; and they wander about in that desert, like people possessed of no religion. Such as were of the first class, were cast forth into separate deserts and uninhabited places, outside of the tract where the Church is, since they have no religion because no life. Those who were of the second and third classes,



were scattered into more interiorly situated desert places. Amongst the Gentiles are some of no religion, who lead a wild-beast life.

5355a.

Their dispersion was made to every quarter, to the west, to the south, to the east, and also to the north. They can never return thence, since, in the places whither they have been dispersed, they are deprived of every knowledge of religion and every doctrinal of the Church. In the desert places this occurs, and they therefore pass a wretched life. 5355b. It is wonderful that all these should be ignorant that religion pertains to life, and that they should altogether separate religion from life - to such a degree, as not even to think of a life according to religion, but only of the civil life which obliges them to live morally in externals.

5356.

All those who have thought in themselves that evil ought not to be done, and that good ought to be done, on account of God, and because the Word so teaches, consequently, who have thus received somewhat of conscience - all such are saved, inasmuch as they all communicate with heaven. The rest do not.

5357.

OF WHAT QUALITY THE ENGLISH, DUTCH, GERMANS AND SWEDES ARE, AS REGARDS RELIGION. It was ascertained, by investigation, of what character the English are, as regards the truths of the Church - that, namely, with the exception of the priests, they do not care to learn them; but yet that they have a fairly keen perception that a thing is so when it is reasonably stated, consequently, they have an interior sight as regards religion; still, however, not an active, but a receptive sight. The reason is because they deal sincerely with each other, without deceit; and because it is customary, when any act otherwise, for others to shun them, etc.

5358.

The Dutch have no such receptive perception, but still they are very penetrating, adhering to their doctrine, and not receding from their faith

in it: if clearly shown that it is not true, they understand, but turn their back; for they are unwilling to recede from their own position.

5358a.

The Germans remain in their doctrine; nor are they willing to accept anything else. The Swedes do not care to know anything of doctrine, excepting what they have learned in boyhood. Alter that, with the exception of the priests, they learn nothing. Certain Englishmen had a ready reception.

5359.

Afterwards, the clearing away from the middle space of all the cities, and also of the neighboring mansions, continued. Every spot [was cleared] of all those who have lived in the Church without the Church, or in religion without religion, in that they never regarded the life, and, whatever they did, did all for the sake of self, and, moreover, lived in ease and luxury. Such characters were cast, part of them into the northern chasm, part into the western, some, also, into a chasm in the south, besides into the desert places in every direction. This went on for quite a long time. The number was immense.

5360.

It was observed, that, in one city, almost a fourth part of those who appeared there - who were of a different genius from, and, consequently, turned their back to, the others - only appeared when they turned themselves into some similarity of affection. The portion that was of a wholly different genius, and did not accord with the citizens, were allotted quarters under the city, and this in various places. I beheld, in the London there, the ground heaped up in the shape of a small hill, and an entrance under it. Under the hill there, although it was small, there was an immense number of the wicked, amounting to many thousands, all of whom were then cast into the hells - because from them, as long as they are there, an exhalation arises to the inhabitants of the city, which infests them and changes their affections and thoughts. On some occasions, also, certain ones go out from thence, and make their appearance; but they return again. This occurs under the cities, in many places. Thus, also, are the cities always cleansed by the Lord.

5361.

Moreover, outside of the cities, in the environs, and sometimes within the cities, are very many, such as, although wicked, are not cast down, and such as, although good, are not immediately raised up to heaven. These are such as have arrived from the world within the last 10 to 20 years, who minister to men, and through whom, as subjects, communication is effected with the hells and with the heavens. These are the ones who are in the world of spirits; for those who are in the hells can not be drawn out of them after having been fully vastated. Sometimes, some [may be drawn out] who have not been fully vastated; for those who have been vastated are kept in hell, neither can they be drawn out thence, for as soon as ever they thrust forth their head from thence, they are tormented dreadfully. They who are from the world, and serve as subjects, are vastated in the meanwhile; and this occurs from head to foot; for every single particle of the body of man and spirit, corresponds to some society - if good, to a society in heaven; if evil, to a society in hell. The evil are vastated as to all the hypocritical, or external, truths and goods they possessed in the eyes of the world, their evils and falses thus remaining. But the good are vastated as to evils and falses of act, which are separated from them, their goods and truths thus remaining; and so they are raised up to heaven. Thus all things follow on.

5362.

It was observed, that, after that Last Judgment, the hells were completely changed: namely, that the hells of the evil ones of the Catholic religion are now at a great depth in a region around the middle, in the northern and southern quarter. The hells that were formerly there, were cast into other places - which has been previously treated of. But the hells of the evil Protestants are open, round about, to the north, west and south, in a great chasm stretching obliquely under the district of those [places] where Babylon is; so that these hells are now under Babylon. Besides this, they are also elsewhere, as in the western sea, in the gulfs, in the chasms of the mountains and in the deserts - all of which has been before described.

5363.

Those who are cast into the hells, into the chasms, into the gulfs and into the seas, can never afterwards ascend from them; and, if they do ascend, even so much as only to raise the head, they are tormented in a dreadful manner; which, also, I several times witnessed. They protruded the head and arms but a little bit; but they instantly drew them back, for a dreadful pain and torment assailed them. The reason is, because all places, wherever they are, are appearances of Divine Truth in ultimates. Divine Truth in ultimates appears in such forms as those of nature, and all places receive Divine Truth variously - one differently from another. Hence it is that spirits and angels can at once see, from the gait of another spirit there, his quality as to truth and good, or as to falsity and evil. The paths of truth and good are everywhere varied. Hence, also, it is, that the abodes of good spirits and angels are variously distanced, and situated according to their truths and goods. Wherefore, the evil who are cast into the hells, into the gulfs, the chasms and the seas - where evils are beneath - if they thrust forth their heads, or shoulders, fall into the hands of the Divine Truth from Good which is there. They cannot endure this at all; for thence they suffer torment.

5364.

That this is the case, was also discovered by the circumstance that such as said they had faith because they were somewhat versed in doctrine though they did not live according to it, were led round about to where were the kinds of Divine Truth which they said they believed; and, before they arrived there, they cried out, "We believe it;" but, as soon as they came to that place, they themselves discovered that they have believed nothing. And this occurred at all those places where was the truth which they said they had believed. A similar thing occurs with all others when explored as to whether they believe the truth when they have not lived it, or received it in their will by life. I was also conducted through various places, below and above; and it was ascertained that there were variations everywhere. In hell are similar variations - but they are opposite.

5365.

I also saw many persons sitting round a table in a certain house. They all looked like rich merchants; and still more of them in turn approached. In external form, they appeared as if good, and they were also well dressed.

But I saw that they were all cast down, in succession, from there into the desert places; thus, outside the societies of the upright. The reason was stated to be, because, in the world, they lived just like Christians in external form, and did right, but merely for the sake of obtaining a reputation for honor, so that they might make gain out of and be trusted by, others; and they have done nothing at all for the sake of God or the neighbor, but for the sake of self; and that, thus, they had no communication with heaven. Hence it was, that such ones were cast into the desert places, where they roam amongst robbers, and commit robbery; for, with such as do nothing from religious principles, externals are taken away, and they become robbers. They would also become such in the world, did not externals hold them in bonds.

5366.

I afterwards heard how it was with the Last Judgment upon the Dutch. All of those were cast out of their cities, mansions and lands, who have done nothing good from any religious or conscientious motives, but only for reputation - in order that they may appear honest - with an eye to gain. For, when their regard for reputation and gain is removed, as happens in the other life, then such ones rush into every crime, plundering everybody without any mercy. There was an immense number of such characters, amounting to many myriads. I saw and heard them expelled, and cast into the dark chasm that sloped obliquely under the eastern district; and part also into a chasm extending beneath the southern district, on the side where it verges towards the east, but yet not into that same one into which the Catholic crew was cast, but somewhat more to the front. This continued quite a long time. It occurred on the 9th day of January, 1757. Those who had something of conscience, and something of religion, thus remained.

5367.

The Dutch nation dwell at the right, in front, in the middle space where the Protestants are, - chiefly in the plane of the arm. They who are somewhat humble, are in a city which is covered from above - which has been mentioned previously - and the bulk of these are preserved.

5368.

The Dutch nation are such that, from natural lumen, they excel in judgment. From that lumen, they take an exceedingly just view of matters, especially such as are in the world. And, inasmuch as they constantly think upon their business, they do not appear to be interiorly in heavenly light [lux]; but, yet, this is concealed in their natural light [lumen]. <sup>163</sup> For this reason, they are also able to apprehend whatever is true in religion; but yet, although convinced, they turn their backs, and care little. They do not act thus out of regard for profit, so much as on account of their business itself. Business itself is their end and love, and money is a means. They therefore love the latter for the sake of the former. The avaricious are otherwise; to them, money is the end and love and business is a means.

5369.

The English, however, appear a little forward, to the right, higher up, in a plane above the head. Inasmuch as they are of an entirely different genius, light [lux] appears to exist interiorly amongst them, and a spiritual element is received in it. They perceive, instantly, whatever inflows, and also receive it instantly. Those of them who have thought about God from a religious ground, and have hence acted honorably, see the truths of faith quite clearly; nor do they let them down into their natural mind, inasmuch as this is not so much occupied and filled with worldly things, and hence so obscure, as with others. The reason is, because they love sincerity, and act from it, and because this is a general characteristic with them. <sup>164</sup>

5370.

CONCERNING THE DRAGON. By the Dragon, in the Word, are meant those who have no desire for doctrine, but only for the Word in the letter, and who, by it, justify all people in their loves and principles in order to obtain their good-will, confirming those things by the Word in the letter - for they thus excuse all evils to whomsoever they will, whether they be robberies, pilferings, murders or adulteries; and who also justify themselves and their own life in like manner, thus living according to

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<sup>163</sup> We have ventured here to read lumine (=light) in preference to the Latin Editor's homine (=man). - ED.

<sup>164</sup> It must be remembered that this description and that in no. 5357, above, were penned 130 years ago. It is to be feared, that, since that time, the English character has undergone considerable deterioration in the matter of plain dealing. -ED.

their own pleasure and strengthening evils and falses in themselves. Such are mostly sensual and merely external men. They are distinguished from others only by the fact that they read the Word; but they do it without doctrine for a lamp to enlighten them.

5371.

In the other life, these persons justify all, merely in order that they may be called wise and be extolled above others; and some thus explain and bend [all things] at their pleasure, if only they may gain something by it. These are meant by filthy adulterers, those, namely, who lie with their daughters-in-law, and who love adulteries of sons with their mothers, or stepmothers. Just such is the character of their religion. But there are different kinds of them; for together they make up the whole of the dragon. Those who are altogether sensual are the ones who constitute its tail.

5372.

Many such persons were seen; and it was heard how they mislead the multitude and patronize every evil, abusing true doctrine and wholly rejecting the internal sense of the Word. They were gathered into one mass and sent into an abyss. Their abyss is in the southern quarter, at some distance from the boundary where it is joined with the eastern quarter. I beheld, there, a burning as it were of coal - which is the love of self and the world; and they were cast in there, some higher up, some lower down, and they are kept there, bound. Hence it is that it is said of the dragon, that he is sent into the abyss and kept there bound a thousand years.<sup>165</sup>

5373.

I also saw a crowd of vast number cast down out of heaven - and, in fact, on to the earth at the west towards the north there - and they were scattered in a desert country; for that crowd cared nothing for doctrine, but remained merely in the sense of the letter of the Word. Hence, they had no faith, and applied the Word [to favor] any matter, love or principle; wherefore, they had not any religion, because no certainty touching any subject. These were the ones of whom the Apocalypse

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<sup>165</sup> Revelation 20:2, 3.

speaks, who were cast down out of heaven to the earth by the tail of the dragon; <sup>166</sup> because, namely, they have no knowledges; nor can heaven be opened to them, because they are in no doctrine; nor can they be arranged and kept in any fixed place where Divine truth is, because they have no certainty. Hence they rove everywhere, and wander in the desert; nor are they received by anyone.

5374.

I saw those who were of such a character cast down, out of a heaven which is in the highest part, to the number of many thousands. They were, then, at the northern side of that region. The casting down appeared as often as any execrable adultery was perceived below. They entered heaven by reason of piety of life, and because they have thought about God.

5375.

After this, I saw multitudes brought down from the heavens to the eastern quarter, in order that they might wander there.

5376.

((Moreover, all those are dragons who have the Word and doctrine from the Word, and only speak about them but do not practice them, thus, also, those who are in faith alone. Some constitute the head of the dragon, some the body and some the tail. Those who talk and do not practice, are the very lowest sensual men.))

5377.

CONCERNING THE DESTRUCTION OF THE OLD HEAVEN, OR CONCERNING THE CHANGES THERE. There is a still higher expanse above the middle space where Christians are. It did not appear to me before, neither did it appear to those who are beneath. It is high up over the head, round about. Some said, that they do not see it, but that yet they saw some ascending as it were into a cloud, who, however, vanished at a certain height. Thither ascended all from the Christian world, who have thought about God and led a life of piety; thus, whose interiors were slightly open, but this only by their life of piety and thought about God.

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<sup>166</sup> Chapter 12:4.



5378.

I heard and saw them let down from the heaven, there, to the number of many myriads; first towards the north, next towards the west, and lastly towards the south. In a word, an immense multitude was heard; and it was said that they were those who have lived piously and thought about God, but, yet, not about the Lord except as of a man like themselves, and not of Him as God; also, who have thought about the Father alone, and otherwise of the Lord than was proper - in a word, have always directed their thoughts to God the Father, in order that He might save them for the sake of the Son; and, when they thought of the one God, it was not at the same time of the Lord; consequently, they have not worshipped the Lord, when yet the Father cannot be approached save by Him, since He is The Way, and no one comes to the Father but by Him, and also because no one could see the Father unless He teach them, as He says in John 1:18, and elsewhere - in a word, [they are those] who have not had the Lord in the life of their piety, when, yet, without the Lord there is no salvation. For they who are of such a character, howsoever they think about God still cannot be led [of Him], for they always think indeterminately, and have no bond of connection with the Lord, who, nevertheless, is the God of heaven and earth. Neither were they able to think about God under any human form, and thus under any determinate form; hence their thought falls into a sort of nonentity. Indeed, neither do they think of a Trinity - as, however, they suppose they do when they think about God - inasmuch as they have passed by the Lord, and are then in forgetfulness, or in no thought about His Divine, no matter how openly the Church teaches it. Their thought about the Lord falls away from [His] Divine (which to them is nothing), to the likeness of a common man, thus to what they could not direct their thoughts [of God] to, because their idea concerning Him was like that concerning a mere man, and not God. Such pietists were not able to be with the angels in heaven; and they were, therefore, brought down thence, to the number of many myriads.

5379.

Also, the angels complained that their thoughts concerning the Lord were spoiled, on account of the multitude of such persons round about,

and on account of their thoughts; for, in the other life, thoughts which are of affections are communicated. They were all round about.

5380.

All of them were brought down to those quarters, as above stated, and to the level earth there, or to where the plains were, and where there appeared a gloom, greater and greater according to the distance; and, afar off, woods. And this was according to their life; inasmuch as they were not able to have love and faith in God except so very dimly, because they then worshipped the Lord in such obscurity, and in so low and slight a manner.

5389.

<sup>167</sup> Then, also, I saw that there were brought forth, from the western quarter, and raised into heaven, to their place, as many as a multitude of people, who were those who have been concealed in that part in various places there, from the first times of Christianity, and guarded by the Lord lest they should be seduced by the evil, especially by the Papists who are at the front there. A multitude of Christians was there hidden, and guarded by the Lord - who are they who are treated of in the Apocalypse, chapter 20,

5390.

of whom it is said that they have been slain, and that they were raised up out of the sepulchres; and who are of the first resurrection - verses 4, 5, 6, 12, in that chapter. <sup>168</sup>

5391.

That the Lord is to be approached, and God to be worshipped thus, the Lord teaches in many places, even in the Old Testament, where He is called Father of Eternity, God, Hero, <sup>169</sup> also God with us, or

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<sup>167</sup> The numbering in the original leaps from 5380 to 5389, as here. -ED.

<sup>168</sup> Revelation 20.

<sup>169</sup> The Latin Editor here reads Herus, Master. But Swedenborg's reading of Isaiah 9:6, is, et vocabitur nomen illius, Mirabilis, Consiliarius, DEUS, HEROS, Pater aeternitatis, Princeps pacis, = "and His name shall be called Wonderful, Counselor, God, Hero [not the Mighty God, as in the English Authorized Version], the Father of Eternity, the Prince of Peace," (see Arcana Coelestia 2005). Knowing this, and noticing that, in the present text, Swedenborg unquestionably has in mind the Lord's titles as recited in Isaiah 9:6, we cannot doubt that he here wrote, Deus, Heros = "God, Hero." We have made the English translation, therefore, to read accordingly. -ED.

Emanuel, <sup>170</sup> as also Jehovah our Righteousness, <sup>171</sup> etc.; in which places it is His Human that is treated of. It is also known that the Father and Son are One, and that the one is of the other, and the one in the other, reciprocally; and the Divine is still One. Wherefore, those who have thought only of the Divine of the Father, and of the Lord as a man apart from the idea of Divinity - these can by no means receive the Divine, for the Lord's Divine is the all-in-all of heaven, and as soon as this inflows [into them] it is not adopted but rejected; and the Divine is received by them without the idea of a human, which is without any idea; for no idea can be conceived of a Divine apart from a human. This is the reason that they were rejected, inasmuch as they were not able to receive the Divine influx relating to the Lord, thus neither that concerning faith and love, nor respecting all and everyone of the things that belong to faith and love to God.

5392.

Afterwards, I saw brought out of heaven, men and women who have led a life of piety, and in fact an idle life, who continually meditated about God and were in prayer and supplications, but did not know, from doctrine, anything except that God remits their sins. They did not know what sins are; and this because they were ignorant of truth. They were also such, that, when they beheld worldly matters and civil cares in others, they said that these things ought to be abandoned and God worshipped, and therefore condemned others, and despised them in comparison with themselves - placing all things relating to salvation in such a life of piety, and not in a life according to the Lord's commandments. Those in heaven said of these, that they dwelt there at one side, and that if they encounter them or direct a look thither, they occasion a sadness which corrupts their joys, and also deadens the truths of their intelligence and wisdom and causes them to be as it were oblivious to what is going on; but that [such characters] are tolerated, although they [i.e. the rest] wished them away.

5394.

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<sup>170</sup> Isaiah 7:14.

<sup>171</sup> Jeremiah 23:6.

<sup>172</sup> All of them were brought down to a place in the north, that they might not harass, and plunge in sadness, others, who are in heaven. They were brought down to the northern quarter, because they were in ignorance of such things as lead to heaven; and it was said that they were allowed to dwell together, but that they ought by no means to pass a slothful life and thus hang their heads and go as it were melancholy, inasmuch as such conduct has never been commanded.

5395.

The German Protestants appear more towards the north; the Swedes, at the north and west, in the middle; the Danes, in the west; the Dutch, towards the east and south; the English, in the midst amongst them. All appear according to their genius as regards religion.

5396.

When the visitation of the Germans, Swedes and Danes occurred, those were first cast out to whom religion was not a matter of very much concern, thus, those who thought about civil and worldly matters and but little about religion save that it exists - not even that it ought to exist. Their perception respecting it was also deadened, as if it were not a matter of very much moment. They said that they did not know the difference between living civilly and morally well, and living well in a Christian way; and that it is just the same thing whether they refrain from evil in the state merely because they would be punished by the laws thereof, or whether they shun evil out of regard to religion, thinking about the precepts of the Church derived from the Word; when, yet, the difference is so great, that they who do well only on account of civil laws, still have no conscience, nor, consequently, influx from heaven. But these were merely external men; and, when the externals of such ones are removed, as happens in the other life, they rush into every crime, into which they are led by the hells, according to their cupidities, without restraint, since they are not inwardly ruled by the Lord; and, in the other life, they are in dense darkness as regards all things which belong to intelligence, and in torpor and listlessness concerning everything that pertains to the life there: in a word, the whole of their life is open outwards, or downwards, and not inwards, or upwards. This is the

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<sup>172</sup> The numbering strictly follows the original, omitting number 5393. -ED.

difference between doing well from religion, and doing well from a civil standpoint, out of regard to the laws and fear for their reputation, profit, or honor.

5396a.

There appeared a multitude of so-called Protestants, upon quite a high mountain and also around the mountain, who have been, in the world, of such a temper, that they esteemed themselves better Christians and worshippers of God than other men. They believed this because, they say, they have performed the work of repentance, and have done so as often as they attended the Holy Supper; and that they have also prayed on their knees, at other times, that their sins might be forgiven: this they have called repentance; while, yet, they neither examined themselves, nor knew, nor cared to know what their sins were; only that they believed they were born in sins. Wherefore, when they returned from the Holy Supper and from their prayers, they led a life not at all different from their previous one. They supposed that not to act contrary to the civil laws from fear of punishments, nor contrary to moral laws from fear of the loss of reputation, profit and honor, was to live Christianly. 5396b. Evils of thought and will they did not suppose were sins; when, yet, these are the sins that condemn. To do well outwardly, when such things are within, is hypocrisy, and, in relation to God and the neighbor, fraud and deceit. Such was the quality of their repentance and fear of God; for, when externals are removed, no bonds of conscience, which are of the thought and will, bridle or restrain them from rushing into evils and falses of every kind, without any mercy. Such are those who do not think from religion, and will, and thus act, from it; and, inasmuch as they had the intention of injuring the righteous whom the Lord defended (which also they knew), they were told that they do not fear any God. This they denied, though they said that they were, indeed, aware that the Lord defends the righteous, but, still, they do not regard the Lord otherwise than as a man, and have never thought otherwise about Him. 5396c. But they were asked whether they do not know that the Divine is also in the Lord, and that the Divine is the same as God the Father; also, that His Divine and Human act as one; also, that one is never contrary to the other; also, that the oneness is like that of soul and body in man - as, moreover, the Creed received in universal Christendom teaches; and likewise that no one cometh to God the Father except by the Lord; as

well as that He is The Way - whence it follows, that he who acts against the Lord acts against God the Father; and that those all acknowledge no God, but are atheists, who deliberately, or knowingly, thus disparage the lord. They confessed that, from doctrine, they know such things, but that they never think so, but think no differently about the Lord than about a man just like other men. Inasmuch as these persons were of such a character, that mountain sank down to a level surface, and those who were worse than the rest were kept there on a certain summit, and cast into a hell in the neighborhood of the north.

5397.

In the Creed called the Athanasian, the following things are said: that the three persons are not commixed, nor separated; as to the Divine, and that as the Father is, so also is the Son, uncreate, infinite, eternal, omnipotent, God and Lord; but, yet, they are not three [Gods] but one God; The Father not made, created, or born; The Son not made, or created, but born of the Father; The Holy Spirit not made, created, or born, but proceeding; No one of them is first or last, nor greatest or least, but the three are alike eternal and great; That Christ is very man; that He is the Son of God: God and man; God from the nature of the Father, man from the nature of the mother; equal to the Father as touching His Divinity, less than the Father as touching his Humanity: but, although God and man, yet, nevertheless, those are not two, but He is one Christ: He is one, but not in such wise that the Divine is changed into the Human, but the Divine takes the Human to itself; He is one altogether, but not in such wise that the two natures are mixed; but there is one only person, because just as body and soul makes one man, so God and man is one Christ - who suffered for our salvation, etc.<sup>173</sup>

5398.

In the western quarter was a multitude, whose speech sounded sincere, so that, from the speech, they might be believed to be as it were sincerity itself, and who, by means of this fact, were able to induce the simple-minded to believe that they were sincere. They were those who so appeared in the world, and tried to obtain a reputation for sincerity, but, inwardly, were destitute of conscience and without religion. They consult

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<sup>173</sup> This paragraph is in italics indicating a quotation.

together how they may subjugate and rule the simple-minded. They assail others behind the back, and not to their face; and they thus inspire such things as they think, and at length subjugate them. They were also cast into a hell in front there, under the western region. For the most part, they were, inwardly, wickednesses - devisers of arts to get gain, with the end of ruling.

5399.

Those were explored who had not any charity towards the neighbor - not those who are unmerciful, and of such a disposition; for these are at once seen to be infernal - but they who do not appear so in words and in outward form, but yet are so in heart and internally. They are those who say they are for their country and its good, and likewise act and speak as if they were for it, and yet are not; for those who are for the good of their country have charity towards the neighbor - for the good of their country is the neighbor, and more the neighbor than a fellow-citizen is. These were explored by the following criterion, namely, as to whether they wished well to the Lord's Kingdom, thus to heaven; for they who wish well to their country also wish well to the Kingdom of the Lord; for after death this is their country: in the other life; no other country is recognized. They were those who have thus acted and spoken in favor of the Lord's Kingdom, by thus speaking and acting well towards those whom they knew to be of the Lord's Kingdom, but, when they believed it would fail in any way, and saw its states changed, then, at once joined those who destroyed, and bore them help. They [i.e. those thus explored] were scattered round about; and, when any of such a quality were perceived, they were cast into chasms and deserts on every side. It was observed that they constantly preferred their own good to that of the public, and only favored the public good so far as good would thence accrue to them. Good, also, did accrue to them; and so long as this was the case, no notice was taken of them; but, when the change of state was perceived, they cast themselves at once on to the opposite side, thus hoping, by virtue of their persuasion, to get good out of evils.

5400.

All those were afterwards cast out who cared nothing at all about the truths of the Church: which they did not even desire to know, and declined to become acquainted with as being far removed from them,

and interior truths as being inimical to them. There was a vast number of such; for they have all thought nothing about religion, but only about external worship arising in habit inculcated from childhood, and from regard for their good name, lest they should be reputed irreligious. For he who does [not] care for the truths of the Church, cannot be led by the Lord to heaven; for it is by those truths that he is led, because he is imbued with the faith and love of them, and is thus led to think them and do them. All these persons, also, were of such a character that they wished to rule and lead others, thus, not to be themselves led, - which, also, was ascertained by the fact, that, wherever they saw anyone, outside of their region, they immediately infested him, by subjugating him, leading him as their slave, not even suffering him to think for himself: thus did they desire to obsess others. All who have hated the truths of faith are of such a character. Gentiles, however, care for their religious principles, and love to know interior truths and to live according to them; but amongst Christians there are very few like this, excepting priests and elders, of whom many, and even the greater part, learn these things for the sake of a reputation for learning, so that they may be promoted to honors and held in esteem, and for the sake of applause - thus for self's sake, and not in order to live according to them and thus amend their lives.



## 5401-5450

5401.

At the boundary in the west, there appeared women who infested whomsoever they saw; and it was perceived, that, when they returned to their residences, they made their way through many roundabout paths and blocked up the rest, lest they should be tracked after they have been infesting, and punished. I was brought to this boundary; and, behold, there was a vast multitude of women who in the world have been harlots, numbering many hundreds of thousands. All these were then cast thence into a marshy pond, which is some distance off at the back of those in the west, and into hells there; and their houses were destroyed. They had been such as continued in those courses during the whole of their life.

5402.

Afterwards, others were seen who, unknown to their associates, have secretly practiced whoredom - who, also, have been such to the end of life in the world. These were seen at no great distance from the former ones, to the number of many thousands and myriads. They, in like manner, were led down to the pond on the western side in that region, and cast into a gloomy, yawning cavern there situated.

5403.

There is also a marshy pond in the southern region, into which are cast those who have been harlots clandestinely. Very many of those there are of noble condition (St.). Into this [also] are cast those who have been external men, all of whom thought and spoke like men in the world, and, for the most part, in such language as there is in the world. Such ones are numerous; and they are in a natural sphere, not in a spiritual, for the reason that they have not known the truths of faith. Those who are of such a character, and the harlots, are cast into the southern pond; the rest, also, who are such, are in the south.

5404.

Those in heaven marveled that few who come into the other life from the Christian world, know that the Lord rules heaven and earth, when, nevertheless, they may know this from [the statements of] the Word that all things of the Father's are His; also, that all power in the heavens and the earths is given to Him, and that He shall judge all men. Few, also, think any otherwise about the Lord than as they do about a common man, or as about themselves.

5405.

ABOUT THE RESIDUE OF THE CATHOLIC COMMUNITY, AND A CONTINUATION ABOUT BABEL. Of that community, there was a vast multitude who were not in the monasteries, dwelling at the east and occupying that whole region - all the way from the eastern quarter above the southern - which extended itself towards the gentiles there, upon the mountains at that part, and in the plains, beneath and above. And all this multitude was transferred from the east, by a direct way right into the west, into another part of the Babylonish region there; in which place residences were given them upon hills and plains, through a great extent of country.

5406.

Great part of this communion were such as have lived in good although they have not been in truths: they have practiced good according to their religious belief. They were of that disposition that they did not injure others, nor devise schemes [against them]. That from their good they were always in the affection of truth, was plain from the fact, that, on their way, they time after time asked silver and garments from others, like the children of Israel from the Egyptians - which signifies [obtaining] knowledges from those who were in knowledges. The ones of whom they asked these things were the Egyptians - they were Protestants who were not in good although in truths. This was heard several times.

5407.

These were taught in the residence to which they were carried. There were given them priests to instruct them, inasmuch as they are only in good and not in truth, altogether like the gentiles. The Christian religion in that communion is altogether extinct, so that scarcely a vestige of it

remains; inasmuch as they have not the Word by which to be instructed about the truths of religion. They [i.e. the Catholics] acknowledge the Lord, but as without any power of saving; saying that they themselves have His power. They make for themselves idols; they remit sins; they introduce into heaven; they cast into hell; they save whomsoever they will and give them wealth; they sell salvation; they preach holy things for the sake of gain; they witness and tolerate the worshipping of themselves and of idols, which, also, they exhibit everywhere. They make missals in the Latin tongue in the place of preachings, or in the place of instruction; they make a holy external apart from say internal - the internal is a void, because there is not the knowledge of truth; they hinder instructions from books; they teach only spurious good, that is, that people should give to the monasteries and sanctify themselves by rosary worship on behalf of souls, continually: in a word, they know nothing of truth. Those, too, of their prelates who are learned, are, for the most part, atheists, because only in the lust of ruling and of possessing the whole world, living for glory and in idleness. They also strive to make the universe serve them, or all men to be their servants. Therefore, they have no truths, and they therefore dwell not far from the gentiles; for their goods are like the goods which are with the gentiles. In fact, they no longer have anything of the Christian religion; for, as regards heaven and salvation, they do not think of the Lord but of Pope, cardinals and saints: all other things are hidden from them. They know only that the Lord is, that there is a heaven and a hell, and that there is a life after death; but of faith and charity, by which the Lord is worshipped, and by which heaven and eternal life [are secured], they know nothing.

5408.

There remains a sufficient number of that communion, as of all others, for the service of the men of that communion; or every communion is served by its own [spirits], though sometimes by others: thus, Catholics by theirs. I saw, there, the city of Rome, at the right between the south and west but within the Babylonish region; and I saw all the streets there, but not the Monte Cavallo, nor the Church of St. Peter: these did not appear. The monasteries, also, remain there; but how long was not said.

5409.

Upon a lofty mountain almost above me, there appeared the sign of the cross, as, amongst the Catholic people, in their roads and elsewhere; and it was perceived that they were attempting something there. It was given me to see, and know, that certain ones have begun to inaugurate Babel there again; which they did in this way: they endeavored to persuade those Christians who were in truths, that the sign of the Cross was placed there to the end that it might be a sign, to all, that they worshipped the Lord, to whom power over the heavens and earths belongs. They also made themselves, there, a crypt under the cross, into which they descended and concealed themselves, so that they might, thus, in silence and in hiding, elaborate their villainies. They said, also, that they accepted the true doctrine of the Lord, of love and faith towards Him, and of charity towards the neighbor; but that to them was entrusted the charge of seeing all things rightly observed. Nor did it appear to the Christians that there was deceit in this, namely, that those things are acknowledged to the end that they may serve them as a means to dominion (as before said); for such ones were like the former, <sup>174</sup> in that they seized upon dominion by means of holy things. Moreover, they conjoined themselves with sorcerers, and with others, and also with the hells amongst which their end was; for the love of ruling for the sake of self as the end, is in hell. They also patronized holy things to the end that hell might rule over heaven wherefore, also, the hells acted in unison with them. All these, who reached the number of a thousand, were cast into the western sea next its northern shore.

5410.

There was still seen a monastery-region in the west, somewhat widely extended, beyond the Babylonish territory, towards its northern angle; which was, nevertheless, terminated in the northern angle in the latter region at the west. Thither those transferred themselves who had no place in the Babylonish region in that part; and, because they differed in disposition from those, that territory was beyond where the destroyed Babylonish territory in that part terminated. This was its situation. That territory was crammed with monasteries also.

5411.

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<sup>174</sup> See no. 5407. -ED.

Afterwards, I saw a vast number brought down from the mountains which were beyond the destroyed western Babylonish territory, towards the south, and also from the southern mountains there, and transferred by a way to the west of that monastery-region of which I have just spoken; and, when the vast multitude came thither, there appeared as it were an inundation there, where the monasteries were, below; and, then, all who were there came out of the monasteries, and the greatest part of them fled away. A certain woman mingled with the people who were brought down thither.

5411a.

At length, the vast multitude was examined as to who among them were in the affection of truth from good, thus, have lived in the good of charity and have desired to know truths. That investigation was seen like a sudden bringing of them down from that region, through the north and east, towards the south, and thence towards the middle and this several times by turns: investigation by means of changes of state so appears. Those of them who remained in the midst, upon the hills and upon the plains there, were those who were in the affection of truth for the sake of truth, and were consequently imbued with the truths of faith. The rest - in order that they might stay there and be taught - were sent to the monastery-region there, where it was granted them to dwell apart from the monasteries. This was also granted to those from the monasteries who were in the affection of truth for the sake of truth.

5412.

They were carried down into the midst, to be there instructed; because the Protestants, who had, and knew, the truths of doctrine, are there. And it was then seen that they wished to take away, as it were, their silver vessels and garments, and the like; just as the children of Israel did from the Egyptians. By that event, such things as are here narrated were signified; for the Egyptians were in science.

5412a.

Treasures of gold and silver and of precious stones were left under the ground in that new territory amongst the monasteries; and these were given to the new inhabitants there, because they were in the affection of truth from good.

5413.

RESPECTING THE MOUNTAIN WHERE THE JESUITS ARE, AND ABOUT MIRACLES BY MEANS OF THE HEAVENLY DOCTRINE.

There was a certain one near me who infested others with diabolical art; and, because such arts exist by influx from others of similar character, it was therefore inquired where those were, and it was discovered that they were upon a certain mountain in the western quarter, towards the northern angle. Wherefore, some were sent thither out of heaven, who visited the place; and it was discovered that those there were Jesuits, to the number of several thousands, who assembled themselves thither and dwelt together in a city, so as to be in the city but apart from the monasteries. It was discovered, also, that they acted by observation round about, and thus ruled over many at a distance; also, that they employed evil, and even magical, arts, to accomplish this.

5414.

It was found that they had collected, and posted round about that city, magicians more cunning than any others, whom they employed for protecting themselves. Wherever they met any such one, they attached him to themselves; and to these they gave dwellings in the environs. Thus was the city girded about.

5415.

In the midst of the city, however, was their treasury, which was exceedingly great and valuable and collected during a long time. This they called their holy place. That treasury was under the ground; and, in the midst of it, was a miraculous lamp, always burning - concerning which in the sequel.

5416.

When these things were found out, then were carried away, of the Divine power of the Lord, firstly, the atrocious guards of diabolical magicians which were round about; and these were scattered in every direction and plunged into swamps: thus, cast into hells. When this was seen by the Jesuits, then they discerned that their destruction was close at hand: wherefore, they had recourse to their arts, which appeared like miracles. They caused to appear in the air a resplendent, shining banner, by means

of which they summoned the neighbors to their defense; for such a flag is unfurled upon mountains, when danger threatens. For this reason, such a flag appeared in the very air, floating and resplendent. Afterwards there appeared a man in the air, resplendent, and floating in like manner; who appeared, at first, like an angel, and the next moment as a monk. After that, many other things in succession, all in the air. They appeared everywhere. One such shining [banner] went into a mountain where were some of that religion who were devout, to the number of twelve; and these immediately ran down from the mountain, and stood in a certain place, and devoutly and piously prayed for those others. This was done so that the simple good also might be enticed to their protection; for such things inflow and are communicated.

5416a.

Besides, they had four devout women - who, from a religious habit acquired in the world, were continually at prayers - constantly praying for them: so that thus, also, the simple good might be won over. But these women, since they were sincerely devout, descended from the mountain when they noticed the visitation. Many miracles were afterwards performed with that doctrine, <sup>175</sup> in different places.

5417.

Shortly afterwards, the ever-burning lamp in their treasury was snatched away. It was lifted up and exhibited; and afterwards it was carried around everywhere, that they might see it; inquiry being then made whence such an art that it burned continually - which was magical - originated. It has found that it was in a certain mountain where some monks were who invented that art - some account of whom immediately follows.

5418.

After these things were found out, and there had been visitation of all and every single one of those of that quality who were there, namely, the Jesuits, then, to begin with, the treasure was whirled around, completely mingled with the dust of the earth there, and thus passed into dust; which having been done, the city, with all therein, together with the

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<sup>175</sup> See below, 5419. -ED.

treasure reduced to dust, sank down into the deep, thus into hell and a smoke ascended therefrom, which was spread around.

5419.

After this, there was visitation among the monks. Those who, by their art, were able to produce that continuous burning [of the lamp], were in a mountain, also in the western quarter, not far distant from the middle; and they were found out there and examined. They said, first, that they had done it by means of prayers, morning, noon and evening; but they lied: they produced that burning from art, in that they cast heavenly doctrine into a crucible, and so into fire; and, when the crucible was let down, it [i.e. the heavenly doctrine] was taken away from the fire and placed in that lamp. They also produced that shining, floating flag by means of that doctrine, in a similar way; projecting it on high, and thinking then of such things as appeared. Because these employed such art - which was the foulest magic of all, because effected with Divine truths - therefore, they, also, [sank down]; the earth opened under the feet, and they were swallowed up and cast into hell.

5420.

After this, inquiry was instituted in various places, and it was found that, by means of that doctrine, they produced shining appearances in the air and in chambers - thus miracles - which were very numerous. With a certain one, all his books, through that doctrine [thus abused], fled away; and other things happened elsewhere. That that doctrine shone, was from the Divine truths in it; for Divine truth is what gives light in the other life.

5421.

ABOUT THE JEWS. The Jews dwelt within the middle-space at the left, in the plane beneath the sole of the foot; and there they had their many synagogues, and repaired to them and held their worship. I spoke with them there, frequently; but they were all dispersed and the synagogues destroyed; and, now, they wander round about without any worship anywhere. They appear solitary. Below that plane are also Jews, who have not yet been dispersed. That they should be dispersed is foretold by the Lord in Matthew, chapter 24. The reason that they were within the middle-space, was because they had the Word: for such are within that.



5422.

CONTINUATION ABOUT THE DRAGON. As was said above, those were dragons who have not been in any doctrine, but only in the sense of the letter of the Word, which they have applied to whatever they wished, for the purpose of upholding their principles and their loves, and also those of others, especially the powerful and rich, and for flattering the delights of their own love and of theirs; consequently, who have in this manner committed adultery with the Word - filthy and heinous adulteries; who have been able therefore to be of any doctrine whatever, and thus to be carried hither and thither like the wind; knowing, consequently, nothing of truth, and thus being not at all in the affection of truth for the sake of truth. Such men, also, are sensual; not thinking beyond the senses; holding the interiors of the Word in hatred, and also the doctrinals of the Church in aversion. For he who does not learn truth from the doctrine of the Church, is not in any doctrine, nor can he be in the affection of truth. They were questioned, from doctrine, about some matters. They answered from some passages of the Word, thus from whatever doctrine they chose; and, when it was inquired how the Word in that place ought to be understood, and also in other parts where dissimilar statements occur, they would not listen, much less answer. Several times they propounded something heretical and false, from that diabolical crew; and secured their favor at first, by honoring them; then, immediately, they found passages from the Word for confirming them, and thus for confirming evils and falses: as, for instance, that there is fury with God; that there is anger and passion; that all evil is from Him; that He might save and is not willing, and that when He might be merciful He is hard; that (from the instance of David) robbery and murder [may be committed] providing only the civil law does not stand in the way; that the torments of hell are from Him, and, thus, that He is merciless; [that He] promises and does not perform, as [with] the sons of Jacob out of Egypt; that He repents Himself like a man; that the Lord [Jesus Christ] is only like a common man. Thus they waver and wander amongst all heresies. They can be Jews, Socinians, papists. Since they are such, heaven cannot be allotted them, because not anything of truth, and consequently not anything of wisdom.

5423.

They who were of such a character were gathered at the left, beneath the heel of the feet; and others in the southern [part], towards the west and likewise in the eastern [part] towards the south. The bulk of these also were presbyters. When, moreover, they were seen representatively, they appeared like black dragons with a long tail.

5424.

There were gathered together in the heavens, from every quarter, those who have, indeed, lived well in a moral point of view, and also have frequented churches and the Holy Supper, and have then been in devotion, but, nevertheless, have not had the least care to know the doctrinals of the Church - only to listen to preachings without any inclination to learn, but only from a certain outward sanctity, and who, also, have not cared to know anything else but passages in the Word: in a word, who have not been in any affection of truth for the sake of truth, but only for the sake of outward sanctity. For they who do not love to learn the doctrinals of the Church, however much they may listen to preachings and read the Word still are not in any affection of truth; and they who are not in any affection of truth, are not able to be in angelic wisdom. They are admitted, indeed, [into heaven]; but they live separately, nor do they associate with them [i.e. the angels]. Wherefore, they dwell there in the outskirts; and, when they turn themselves towards the angels, they take away their happiness and good-fortune, which they enjoy by reason of [their] wisdom; they also blunt their minds and make the light dim. They are indeed admitted: such have been admitted into heaven within many centuries, till there is a vast multitude of them. But, although in heaven, they have not possessed heaven, because no one is able to possess heaven except he be in the intelligence of truth and the wisdom of good. It is into good which is from truths that the Lord inflows; and not into empty [goods].

5425.

All such communicated with those below who have been dragons - of whom before; for all who are in heaven communicate with those who are below; thus they have connection and make one. This is according to order. Hence it was, that, when the lower ones were removed, those also who were above were drawn away likewise.

5426.

The dragons, from influx from the higher ones, conspired against the heavenly doctrine, which they wished utterly to destroy. That conspiracy was discovered, and, then, the dragons, who were very numerous, were cast a very great distance towards the south-eastern angle, until they were scarcely visible. Consequently on this, it was then seen that a vast multitude of such ones who were in heaven, fell down from the heavens on every side for the entire distance; and the fallen multitude appeared like a starry mass, as it were a Milky-way. This is described by the dragon drawing down the third part of the stars of heaven upon the earth. <sup>176</sup>

5427.

Their casting down was at first seen from south to north towards the eastern quarter; afterwards, towards the northern; then, also, somewhat towards the western; and it took place on to the surface of the earth in that part.

5427a.

In their place, ascended those who have been in the affection of truth for the sake of truth, and were reserved by the Lord to this time; for angelic wisdom can be given and communicated to those, but not to others.

5428.

When the dragons looked upon those who were in heavenly doctrine, they fell into fearful agonies, and were tortured and tormented; inasmuch as they cannot endure Divine Truth.

5429.

Michael, in the Apocalypse, <sup>177</sup> are those who are in heavenly doctrine: the blood of the Lamb, <sup>178</sup> by which they conquered, is the Divine Truth of that doctrine.

5450.

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<sup>176</sup> See Rev. 12:4. -ED.

<sup>177</sup> Chap. 12 verse 7. -ED.

<sup>178</sup> Ibid., verse 11. -ED.

<sup>179</sup> Some hideous black horses were seen like dusky clouds. They approached me, and I felt behind me the sphere of adulteration. I wondered what that was. Certain ones at my back were then heard to say: "What need of knowledges, thus, of truths; it is sufficient that one is in holy worship." It was thence perceived that those dusky clouds were from these. They were then told that outward holiness, without knowledges of truth and good, is not holiness, because there is nothing from heaven in it; for it is from an empty man from whom nothing is perceived. They were also told that a man's love, namely, of truth and good, is in all and everyone of the things of [his] worship: hence, if there is nothing [of this] within, what must the quality of the worship or the quality of the holiness be? Those of this description think of self and from self. [It was said], also, that a man is not able to have heaven in him without knowledges: for instance, if he does not know of the Lord, that all good is from Him, and of himself, that all evil [is from him], and that from this knowledge comes the humiliation which belongs to worship. If these [knowledges] are not in the humiliation it has not anything in it, since only the mouth produces it and not the heart. Thus, too, it is in many other instances, namely, that things must be known before they can enter into the formation of the understanding and the will, or the faith and the love. These who were of such a character were monks, <sup>180</sup> because they keep everybody in the greatest obscurity and darkness: thence it is that papistical darkness arises. Those, namely, who are of such a character, averse to knowledges, by which, all the while, is the way to heaven, and who place the whole of worship in outward things, are the Gog and Magog of the Apocalypse. <sup>181</sup>

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<sup>179</sup> The numbering leaps, as here, from 5429 to 5450, the Latin Editor tells us, in the author's manuscript. -ED.

<sup>180</sup> "Monks" -inasmuch as it is Protestantism which is signified by the Dragon - must, it would appear, be here employed as a synonym for the "monkish policy" described. -ED.

<sup>181</sup> Chap. 20:8. See also Apocalypse Revealed, 858, 859. -ED.

## 5451-5500

5451.

Those who are in any doctrine, although not entirely true, and are nevertheless in the good of life, are in heaven; for falsity of doctrine is not falsity when there is good in it. All in heaven differ as to truths; but those who are not in any doctrine cannot be in heaven.

5452.

ABOUT THE RUSSIAN NATION The Russian nation dwells in the south-eastern angle - right in the angle - under the earth there. They are in greater darkness than the rest. I was conveyed to that part; and, at first, I saw a dirty place where were many who deliberated about matters relating to their kingdom, and indeed about liberty such as [is enjoyed] in other countries; but they did not show themselves; they were in complete concealment. I afterwards heard one saying that they feared the Czar, and that the Czar was everywhere.

5453.

After this, I was carried down to others of that nation who were better. They worked continually. After this to others, who also worked. I afterwards saw many who were leading women in procession. It was heard that this was heaven to them!

5454.

I heard, after this, that they do not care for religion, and scarcely anything else than that if there is a God there is; if it is asked where God is, that God is in heaven; if they are asked whether He created all things, they do not comprehend, because they suppose that, in that case, He will walk about in every direction and preserve things. In a word, they are entirely empty; neither do they care for truths, as such things [prove].

5455.

It was said, also, that they were inwardly wickeder than others, and that they operated, in an exceedingly powerful way, by means of phantasies,

but are not skilled in magic; for those learn magic who are in knowledges, but not those who are not in knowledges.

5456.

They who were the better amongst them, were, to a great multitude, carried down thence towards the north, beyond the deserted Babylonish region there, and let into a plain, at a great distance northwards. There, this region is terminated in woods, in which are those who are as it were wild beasts. They enter into vaults in various places there, and scarcely ever appear above the surface. The tract of those there, is on the northern side, towards the eastern angle thereof.

5457.

ABOUT THE PROFANE OF VARIOUS RELIGIONS, ESPECIALLY OF THE ROMAN CATHOLIC. There were collected into one [assembly], profane spirits of both sexes; and, in the first place, those who were of the Catholic religion. All of them, also, are those who have believed the holy things of their religion, and have profaned them; as, for example, those who have contrived deceitful arts against others in any way whatever; who have perpetrated crimes, without and within monasteries; who have debauched girls in monasteries, and the girls themselves who have been debauched; their Superiors, of both sexes, who have allured [the girls] and permitted [these things], and who have, afterwards, contrived their murder, secretly, lest their crime should become known: besides other abominations [which they have associated] with the holy things of their religion - which abominations must be withheld.

5458.

All such, gathered into one [group], were cast into an extremely deep and dark pit which was opened in the midst of the middle region, and there were hidden away lest they should appear. Thither these - of both sexes - were cast; and they were collected in the angle between the north and the east.<sup>182</sup>

5459.

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<sup>182</sup> These asterisks are evidently intended to signify that no. 5460 should follow immediately after no. 5458. We have, therefore, placed it accordingly. -ED.

After this, in the midst of the western part, almost within the Babylonish territory there, the land was seen to be drawn down from the earth there to a certain quadrangular space. This was felt as if the shirt were being drawn away from a man's genital region. And then appeared there as it were liquefied flesh, dissolved by putrefaction. Thither all those were cast who have lived well exteriorly, have attended preachings and the Holy Supper as a habitual practice and frequently, and yet, inwardly in themselves, have planned murders and adulteries, and have cherished hatred towards the neighbor, revenge and ferocity without pity, and have never performed any repentance other than that they have prayed that their sins might be forgiven, and nevertheless have not thought about those hatreds, revenges and cruelties, but have persisted in them, not thinking of those things which are then read and said, [namely] that those are forgiven who examine themselves and after [the worship] shun, and are averse to, [their] evils. Such ones, because they have always believed, and nevertheless have lived thus, were cast forth into that profaners pond, which appeared like fluid, naked, putrefied flesh. Thither were cast all, of various religions, howsoever many, who have been of such a character; and this to a vast multitude. After this, that pond was covered with dust brought thither from its southern shore.

5460.

<sup>183</sup> Thither also were sent those who have persuaded others to abominable deeds, also by magical arts; and those, too, who, in the other life, have declared that they are Christ, either that they are Himself or are sent by Him, and have spoken piously and devoutly, and, under that mask, have contrived crimes. There are very many of such a character, especially from the Catholic religion; the simple-good can be misled by them. Such were seen, first, [issuing] from the monasteries in the western quarter, not from the northern.

5460a.

After this, there was seen in that pit a smoky vapor rising on high, as if towards heaven, to a certain mountain there, on the summit of which those who are there have placed a certain devil, whom by means of

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<sup>183</sup> These asterisks are evidently intended to signify that no. 5460 should follow immediately after no. 5458. We have, therefore, placed it accordingly. -ED.

phantasy they clothed in white, whom they called God the Father, and to whom they offered adoration. There were many such [devils] one after another, to a very great number. Twelve, who wished to be thus worshipped, rose up thither: they were all collected into one [group], and were seen cast out of the northern side towards the west, and thrown into the profane pit. Among them were some Jesuits.

5461.

BABYLON THEREAFTER. ABOUT THE SWEDES OF THE EQUESTRIAN ORDER, <sup>184</sup> AND ABOUT OTHERS OF THE SWEDISH NATION. Certain ones appeared in the western quarter, slightly removed from the middle part, towards the southern, who had badges on the front of the breast, and were girt and decked with the hands and stars of the Equestrian Order; and it was perceived that they were of those who have belonged to the Equestrian Order of Sweden. I then heard the angels saying, about them, that they were such as have changed their disposition which they previously had, namely, that they [now] thought only of themselves, of their dignity and of their preeminence over others, and, thus, that they determined all their thoughts to themselves; and, if to others around, still so that, on account of such badges, they regard, venerate and worship themselves more than others: thus, all [their] interiors are determined to themselves on external grounds; while, formerly, that nation was not of such a character. They did not think of self from external considerations but from internal; so that they have, now, by such means, become external men. They said that they deserved to be set over others more than others did; and therefore offices were given them. When, however, they were in a certain senate, and began deliberating about solid realities, it was perceived by the angels that they were not able to speak from interiors, or to see the things within themselves, or to discriminate good and evil, from judgment, but only to speak from the memory, and thus not to judge anything except on the ground of agreeableness; and this was because they were now in such a Babel, thinking of themselves, and also of their importance in the eyes of others; for as far as this occurs, so far interior obscurity supervenes, and [the disposition] also deteriorates. Wherefore, they were expelled from their offices, and sent far away into the west, that they might seek offices

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<sup>184</sup> It was this "Order" that Swedenborg himself belonged to. -ED.



for themselves [there]; but, wherever they came, those there told them that they thought only about themselves and not about their duties, save from an external sensual ground, not from the understanding as others [did]; and that, the sensual sphere reigned more with them than with others; therefore, also, they were not received, but sent into other places, where they found none over whom they could rule. At last, they were reduced to extremities, so that they begged aims. Those <sup>185</sup> who are external and sensual, reason and speak cleverly, but only from the memory, when they regard themselves, or are [arrayed] in those badges; but internal men are different. The former, at that time, see nothing from internals, but only from the memory.

5461a.

A certain one, also, called Lagerberg, on whom such Equestrian Order and badge was conferred, and with whom it is well, inasmuch as he has studied the good of the country and wished it well - not from pride as some others have done: he then saw these, and said that he discovered the same tendency in himself, viz., that when he had on the badge, he was not able to think as before he put it on, because he was then amongst those who were powerful from thought of self - and also when he was at home and had the Equestrian robe over his dress; but that, when he threw off that robe, then he immediately returned to his former judgment and his former disposition; wherefore, he gradually discontinued putting on such livery at home, and only [wore it] in public, because of the injunction.

5462.

It happens similarly with those who are in employments and in dignity, and think only of themselves, of their power, of their authority, of their knowledge and of their superiority over others. Many Swedes who are of good family, are of such a character, because they almost all affect dignities and also titles, solely that they may be distinguished; and because they are now become external or sensual men, they are more like this than they were formerly.

5463.

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<sup>185</sup> In the Latin Edition, this short paragraph is printed on the margin. -ED.

Evil and infernal spirits who have been released in order that they may minister to men - thus who are in the world of spirits - all know how to lead those who think of themselves; and they also do lead [them] whithersoever, even towards whatever hell, they will, as far as they are able to turn their thoughts to self; but those who do not [direct their thoughts] to self, but to others whom they esteem more worthy than themselves, especially if to the Lord, they are unable to move. When a man thinks of self he is in the love of self, and of the world for the sake of self - if he prefers himself before others, and [considers] that he is abler and knows more than they, and is superior to others; but they who think of others, are in charity towards the neighbor, and in faith and love towards God. Evil and infernal spirits know how, by various arts, to turn the thoughts of another spirit upon himself, and thus to lead him whithersoever they will. Some do it by magical art; some by arts of phantasy; some from communication of the thoughts and by influx from themselves at the time:

5464.

(1) They place themselves at the back, below and above, and there they thrust in their thoughts; they turn the thoughts of another spirit, and thus of a man, to himself, to his own power, to his own praise, in a word, to the proprium. Almost all infernals know how to do this. (2) Others gaze upon various parts of the body and upon the head and, where they see anything black, they know the proprium still rules there - for the proprium is black, because it is of the love of self - and, then, they seek to learn what of self is there, and, when they find out, they infuse their own thoughts there, and lead [their victim] whithersoever they will. (3) Some look into the forehead; and, if it appears black, they then lead him; likewise, if it is grayish-white like a plastered wall, inasmuch as this indicates simulated external sincerity; but from him in whom they see human flesh they withdraw, and him they do not lead. (4) Some cast a black veil over his face and also over his breast, and thus they magically take away his thoughts of the neighbor, and oblige and compel him to think of himself; and so they lead him, but not like they do others who are black of themselves: the former return immediately. (5) Some enshroud another in darkness and convey [him] into the dark, and so compel him to think of self. (6) From the color around a spirit or man - black, white, flesh-color, or yellow - they conclude something about the

man's state as to his proprium, or self-love. Where it is black, there is self-love: such a one is led; and it is according to the intensity of the black. (7) Some only perceive by means of the thoughts of another - for there is a general law of thoughts - and these insinuate themselves into them and turn them to [the victim's] proprium and love of self, in all ways - by phantasies, by magic; and by the aid of many of the hells; and, so, they drive him to thinking about himself; and, when it comes to that, he is in their power. (8) Sirens know how to insinuate themselves into the various affections which are the ruling love of a man; and so they take him with them. Also, they know how to reduce the thoughts of another, magically, even to the sensual, which is the extreme external; and, when he is reduced to that, they induce various phantasies and lead him whithersoever they wish. It is the sensual of man where his self-love, or proprium, resides: so far as he can be drawn up, or elevated, out of that, as to the thoughts, towards interiors, so far he can be led away from his proprium. Man's sensual, at this day, is, with most people, wholly corporeal, and has not anything spiritual. (9) It was granted me to perceive when I was in the proprium, and when not in the proprium. When in the proprium, I was fit for nothing; wherefore, I was led out of it by the Lord, as far as that could be done. Hence is manifest what the love of self, and the love of the world for the sake of self, is. When [any] are led in the proprium and borne away, they appear to be led down through the surrounding places; which is according to the changes of the state of the thoughts. There were some such of the Swedish nation, whose desire it had been thus to reduce the thoughts of other spirits to subjection, and so to lead them whithersoever they would; but they did not know how, save one or two of them. They were in the western quarter.

5465.

[I was] looking to the east in a certain desert place which ended in a wood, where, also, some were wandering about. These drove certain ones into the proprium, and led them to self; and, amongst them, were some known to me in the world. But by reason of the fact that they were set over others - for they were without rulers - they, therefore, infested one another dreadfully; as happens where there is no magistrate and no order, or no government. I was conveyed to this place; and it was found that those there were such as had no fear of God nor regard for man, so that they cared for no one; this is how it was that they acted in such ways

from the hells. The majority of them were of the common people, who, nevertheless, have thought craftily and wickedly within themselves in the world. Visitation was then made upon them; and, when it was proved that they were of such a character, those were taken from them, who, by the arts of phantasy and magic, brought them thither; and there was opened, in the middle region, a great cavern which reached into the depth; and into this were cast all who were there, and all those who were in the woods were also sought out, and cast thither likewise. There were, moreover, many who appeared upon a higher place at the end of the wood, who were such as knew something about God. Those who were yet like the rest, were also cast into the same cavern. It should be known that all such are conducted together to the same place - this is usual in the other life - thus, those who were such [were conducted] to the tract in that part, and into the woods. Those who were in that tract, knew how to hide themselves in certain subterranean vaults; also, those who were in the woods; but they were got out of them.

5466.

There were, moreover, still craftier ones who were more skilful in reducing others to their propriums and leading them. These dwelt under the earth in a long row, right in the extension of the angle between the west and south. From the middle-space into the far distance, is what is called the extension of the angle. <sup>186</sup> Ba is the south; bc, the east; cd, the north; da, the west. The extension of the angle between the west and south is eaf: this is what is called the extension of the angle. They dwelt along that extension; on the western side, men; on the southern side, women who have been harlots; towards the middle region, those who have known something about the Divine; further removed towards f, those who have known nothing about the Divine. They were thus arranged: consequently, the men were on one side and the women on the other. Where the women dwelt, there appeared a sulphurous brightness as it were, which was by reason of the lasciviousness in which they have been in the world; for lasciviousness, amongst women, so appears in the other life when they are together. But where the men dwelt, there was darkness. I was also led to a certain place there; and it was seen that they dwelt in their chambers like harlots, but, outside, sat upon seats about

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<sup>186</sup> Here is a drawing which is a rectangle with lines leading away at the corners.

the southern wall. Afterwards, visitation was made to show of what quality they were; and it was found that the men, who were wicked and cunning, have, by various arts, stolen men from elsewhere and conveyed them to the women, who treated them cruelly in different ways. It is said that they stole them; and this happens when they lead them to their proprium, and thus carry them away whithersoever they will, according to the former showing. Those men, also, were able, by their wickedness and art, to lead away spirits whom others cannot - as, likewise, was done with certain who were with me.

5467.

After the visitation had shown that such was the character of the women, and of the men, who dwelt in a long row along the extension of the angle, then followed the judgment, [namely,] that all such ones were cast into hell, from which they could never more go out. The women were cast into a place burning with sulfur and fire. This place, or this shining pond, appeared just as with those in the houses which were luminous with the sulfurous [sphere] of lasciviousness.<sup>187</sup> Into this pond all the women were cast. The pond was situated crosswise to the end of the angle, extending itself from the west into the south, transversely to the angle. It was large. They who were cast thither were a great number. The men, however, who dwelt along that angle, were cast to the western side into an abyss of a like description which opened in front of that pond, which abyss was dark and extended deeply under the sulfurous pond. Forwards, also, opened a similar abyss, which likewise extended under the other: into this, were cast those who knew about the Divine and who attended churches, and nevertheless had all the while been in a like wickedness.

5468.

The extension of the angle between the west and south is de [Fig. 9]; the sulfurous pond into which the women were cast, ae; the abyss where the men were, b; the abyss, farther forward, into which those were cast who

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<sup>187</sup> See previous no., 5466. -ED.

knew about the Divine and were still of such a character, c. But of these let something now be said. <sup>188</sup>

5469.

Since, however, evil spirits who care nothing for the Divine, are able to effect nothing, by any art or phantasy whatsoever, except they have with them spirits who know the Divine, thus who have known some of the truths of faith, it was therefore inquired where such ones were as might bear them aid; and they were found in a certain mountain above, over the middle-space, towards the west. There was there a vast multitude, of both sexes, of such as have been in the like wickedness, and stolen men by various arts, phantastical and magical, and led them into the cavern in the western region, at no great distance from the middle-space - where, also, the brightness appeared - and there barbarously entreated them in various ways. When this was discovered, then, all those women, to a great number, who were in the cavern, were cast into the sulphurous lake, *ae* [Fig. 9], <sup>189</sup> and the men into the anterior abyss: all the women were adulteresses in the world, and the men adulterers, and, in various ways, enticed to adulteries. These, howsoever they may have frequented churches and participated in the Holy Supper, still are such that they care neither for God nor men; and, in the other life, they abandon themselves to such arts - in which they place the delight of their life. Those who [were] in the mountain were of various nations; some of them, also, of the Swedish. -

5469a.

After some time, a great part of them were transferred from those hells, an exceedingly great distance in the west, to other hells. They were seen by others, who were horror-struck - they were so monstrous, corpse-like and vile. They were seen by the last pope; and it was said that he never saw anything more horrible. [I saw] also among them, in a house, some who had been nuns; of [one of] whom nothing such was suspected. I spoke with her.

5470.

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<sup>188</sup> Figure 9 is a square with the four directions noted on the sides, with south being on the top. A line extends from the upper right corner away from the square, and at the end are three parallel areas.

<sup>189</sup> Figure 9 is a square with the four directions noted on the sides, with south being on the top. A line extends from the upper right corner away from the square, and at the end are three parallel areas.

<sup>190</sup> [Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.]

5471.

<sup>191</sup> ABOUT THE FOUR ANGLES, AND ABOUT THOSE WHO ARE THERE, AND ABOUT THEIR LAST JUDGMENT, ALSO ABOUT THE DRAGON AND ABOUT THE ABYSSES INTO WHICH THEY WERE CAST. All things in the other life must be considered in relation to such a site [as in Fig. 10]. <sup>192</sup> The middle-space is where those are who are truly Christian; and in its midst (A) is the New Jerusalem. It is quadrangular. The angles must be regarded in relation to the extensions into the quadrangle as, for example, the angle between the west and south is ghik; the angle between the east and south is ab, etc.; the angle between the east and north, op; the angle between the west and north is mn these lines are called the extensions of the angle.

5472.

Those who were situated along the extension of the angle between the west and south, gh, <sup>193</sup> and the sulfurous lake or pond, l, and the gloomy chasms, k, i, have been written of immediately above

5473.

They who were situated along the extension of the angle between the east and south, ab, <sup>194</sup> were those who have cared nothing for the doctrine of the Church, but have applied the sense of the letter of the Word to whatsoever they chose, and thus to favoring whomsoever [they would] and their loves and principles; thus, who have not lived well, and have, in the way specified, been adulterers with the Word. At the southern side, along the extension of this [angle], were the women of such a

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<sup>190</sup> Number 5470 is placed after 5475.

<sup>191</sup> For no. 5470, which is Fig. 10, see page 420. -Ed.

<sup>192</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.

<sup>193</sup> - which see.

<sup>194</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.

description; and on the side towards the east were the men of such character - thus, the women and the men dwelt apart. They were, therefore, adulterers in the spiritual sense. Visitation came upon them, and, after it, the men were cast into that long chasm tending towards hell in that part which appears at c, according to the degree of the adulteration they have committed being more or less. The women of such a character were cast into that chasm, d, at the southern side [of the extension]. The clergy who have been such and have lived ill, were cast into that chasm more distant from the others, which is at x; and, there, it appeared, below, like a coal-fire, and the smoke thence issuing was like the dust of powdered black coal. In the women's chasm, below, appeared a horrid coaly glare. After these were cast into these places, a vast number of similar ones were cast down into the same chasms, and expelled thither from various mountains in the east, where z is, and round about; then, also, from mountains in the south, and, likewise, some from the middle - all according to the degree of their adulteration. It was an immense number.

5474.

After this was shown a plain, lower than the ground, in which were various dark, subterranean places at the sides, exceedingly broad, situated where EF <sup>195</sup> is, crosswise to the angle. Thither were brought down all those, of whatsoever condition, both priests and others, who have had no doctrine - thus not a fixed but an unsettled faith - owing to the fact that they have studied the Word only as to the sense of its letter, and so did not explain anything in it according to the doctrine of their Church, for which they had no regard. For they who do not care for doctrine, have not a fixed faith but an unsettled one; therefore, they do not possess in the other life an intellect which can be illustrated. These who are there, have not lived so very ill, but, in externals, morally well; some not so well. There they are separate: they obtain a situation according to their life. They were gathered in that part, successively, from the first centuries; and, now, many are brought down there. It is quite a large and roomy space. Those who are there are not so badly off; but the states of their life are changeful and uncertain. They do not dwell

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<sup>195</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.



in stated houses, but now in these, now in those; for the reason that they do not possess a fixed, but only an unsettled faith. It was said that those who are cast thither are not able to go out any more.

5475.

It should be known that those two chasms c and d, <sup>196</sup> also that great plain, EF, are what are called, in the Apocalypse, the abyss into which the dragon was cast; therefore, those in then are dragons of the abyss, -Apoc. 20:3; and, in that great plain, EF, are those who have spiritually committed whoredom with the Word: in those two anterior ones, those who have committed adultery with it.

5476.

Beside the angle between the east and north, along its extension, op, <sup>197</sup> dwell those who have lyingly made themselves out, before men, to be sincere, devout, and characterized by every virtue, also that they were endowed with faith, and who have thus, in various ways, led men astray, inducing them to believe that they were such; whereas, all the while, they have been utterly insincere, thieves, harlots and infamous. I have heard that they have seduced whomsoever they chose, by lying. They have spoken as if from the heart and trustworthily; devising many such means by which they might persuade. There were, on the northern side, the women of such a character, who operated powerfully by phantasies; on the eastern side were the men, all in chambers there, under the earth, in a long row. The men and women of such a description who were worse than the rest, were shut up more interiorly.

5477.

Visitation was made upon them, and they were found to be such, on both sides; and then they were all cast down thence, and, in fact, into a certain

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<sup>196</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains. Translated in the Authorized English Version, "bottomless pit," but "abyss" in the Revised. --ED.

<sup>197</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.

mountain, q, <sup>198</sup> at the end of the angle, in the midst of which a shaft opened leading into the depth. Thither were cast the women of such a kind, to a great number; and, into the dark chasm beyond the mountain, in a certain plain at the eastern side of that mountain, a little farther on, at r, were cast the men who were such.

5478.

At length, [some] from the hells under the middle-space, were also cast thither, even to a great multitude; and they were not seen (to come) from the mountains, but from the hells under the middle-space. The men were cast into the chasm r, the women into the shaft in the middle of the mountain, q, o'. <sup>199</sup>

5479.

At the angle between the west and north, beside its extension, mn, <sup>200</sup> dwelt those, who, in the world, have known nothing, and were thence in blindness as to spiritual and moral things - of an utterly gross nature; some, also, were as it were idiotic, inasmuch as, in the world, they have wished to know nothing about the doctrine of the Church, nor about the Word . . . <sup>201</sup> There, also, are the two chasms, the forward one for the men, the hinder for the women; and those who are, in turn, sent thither, are as it were idiots, many of whom are such as have been called wise, or clever, in the world, but who yet have denied the Divine, have cherished hatred and revenges in their heart, have been adulterers and the like, whatever [they may have been] in moral life: those who are such, lest by means of the gift of natural ingenuity they should hurt others, are sent thither, and there they grow idiotic. Such, too, within a short time, were also vastated for two days together; and, when they arrive at that place, they become stupid and go as it were silly, just as though they knew nothing at all; for, except this happened, they would do evil to many by means of the gift of their ingenuity and its abuse.

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<sup>198</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.

<sup>199</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.

<sup>200</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.

<sup>201</sup> This hiatus occurs in the Latin. -ED.

Lagerberg <sup>202</sup> was sent thither because of his haughtiness, arising from dominion in the world; on account of his confirming himself in adulteries by intrigues before his marriage (he also afterwards confirmed in himself that there is nothing of evil in them); on account of the revenges which he cherished in heart against all who opposed themselves to him; on account of denial of the Divine, believing that religion is only to be countenanced for the sake of the masses; and because he did not care for any of the doctrinals of the Church, but only delighted in reading and re-reading the transactions of the senate, and the like - on account of the delight he took therein from his youth, stimulated and enhanced by reason of the influence he possessed thereby. He was not a man of society, because he was stern: hence it was that he was given to such [pursuits]. He was explored, and so exposed; wherefore, he was vastated within two days and sent into that anterior chasm, and became foolish like the others. He breathed revenge right up to the last, and this for [slight] cause, because, namely, he was hindered from carrying off another man's wife. The light [lux] in that chasm, was altogether coaly nothing else.

5480.

After this, it was seen that a large number who were there, rose up from the lower earth in the western region towards the southern; also of those who were carried into the mountains which were in the east in place of those who were cast down therefrom, whom above [no. 5427a]. For, when evil spirits are cast into hell, then good ones succeed in their place, most of whom have been concealed and reserved by the Lord in the lower earth, and thus taken away from the contagion of the evil and there initiated into spiritual life. It was said that they were such as have learned the doctrinals of the Church in youth for the sake of the reputation of being learned in such matters; but afterwards, led by the Lord, they have, by their means, imbued the Christian life, and, as far as they have done this, so far have put off the pride of erudition.

5481.

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<sup>202</sup> See above, no. 5461a. -ED.

Dwellings according to the quarters above the earth. <sup>203</sup> In the western quarter, towards the south, dwell those who are cunning and wicked, wishing to lead others to the north. There, are the dull ones; thus, those who enjoy no talent for injuring and leading others.

5482.

In the northern quarter, towards the west there, are those who are dull and enjoy no talent for injuring and leading; but, towards the east there, dwell those who ingratiated themselves and seduced by lies, thus were cunning and wicked in that way, and also wished to lead others.

5483.

In the eastern quarter, towards the north, are those who are in lies, and by that method cunningly seduce - thus, who are not in any religion; towards the south there, those who are not in any doctrine, vacillating and believing whatever they have a mind to: to some extent also these are domineering.

5484.

In the southern quarter, towards the east, are some who are domineering, and who are in high employments, and who do not know anything with certainty. Towards the west, were some who were crafty through affections, as sirens and others.

5485.

These [habitations] are above the earth where they appear, and are evil. Those there who are in mountains and rocks above the earth, and those who are below the earth at various levels, are, differently from the former, both good and evil. Angels and good spirits know, solely from the path which spirits pursue when they walk about, what their quality is.

5486.

ABOUT THE SIRENS AND THEIR LAST JUDGMENT. Of what quality, and who, sirens are, has been described several times before. They are the worst of all in the other life, and exceedingly destructive above all

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<sup>203</sup> The Latin text has diem, but there can be no doubt that terra was intended by Swedenborg. See the opening of no. 5485, below. -ED.

others, inasmuch as they are able to seduce whomsoever they approach, if these are not taken away and protected by the Lord. They are an impious crew; for they enter into the affections, both good and evil, of all, by both phantastic and magical arts. They conspire with all the hells. In a word, they are more diabolical than any others. There are also men of such a quality, who, in the world, have acted similarly, and have entered into the friendships of everyone whatever, by insinuation into their affections and interests, solely for the sake of gain and of obtaining rule over them, and, so, by those means, of governing. It has, also, been a matter of indifference to them whether they insinuated themselves by piety, by charity and love, or by impiety, profanity, by murders, by gross flatterings of all evils, by taking oaths, etc.

5487.

The siren-women dwelt together upon a mountain in the southern quarter, towards the western, where they were together, and infested all round about, even those who were very far removed from them - for such is their nature: wherefore, visitation was made upon them, and it was found that they were of such a quality. For this reason, they were brought down, by force, from the mountain far away towards the western line, and a very great distance above it, till they scarcely appeared - to the western side, beyond the line there, to the farthest boundary of the Christian territory (but where the Christian domain ends, inasmuch as they had no religion); and there they were cast into a lake there situated, crosswise to the western quarter in that part - at O [Fig. 10] <sup>204</sup> there: the worse ones amongst them being the nearer to the line. The sirenic mountain, or the one where the sirens were, was at Q [Fig. 10].

5488.

After those women who were in the mountain were cast into the lake mentioned, they were borne away by their own hell - which was in the southern quarter near the middle-space - where was an immense multitude of them. They have been sent and led down thither for many years. The number and multitude was enormous, and seemed to fill the whole exceedingly extensive intermediate space. There were as many as

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<sup>204</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.

several myriads. An exit opened for them in the southern region, and they were brought down to the same place and all cast thither.

5489.

After this, some were sought for who had hidden themselves in the mountain. The search was prosecuted by men of a like wickedness to the women's. They seemed to enter a shaft which was in the midst of the mountain. They stole into this; and it seemed that they excavated a space there around the mountain, at another part of it, to an extraordinary distance, which went round and round and at length from cavern to cavern. Thither fled the worst of those women, who have also committed murders and studied magical arts, and likewise profaned holy things. Those women were thrown down there through the shaft in the midst of the mountain, and were cast into a place there towards the southern side.

5490.

After this was accomplished, it seemed that dust was as it were spread over the whole place, so that it was covered up, in order that no one should ever rise out thence; and one could scarcely tell where they were.

5491.

Afterwards, the men of such a quality were cast into the place P [Fig. 10] <sup>205</sup> there, which is on the southern side. They were led beneath, out of the underground [places] in the western region; and, first, those who were there under the earth near to the southern line. These were conducted down over the mountain to their place, and cast into the part of it nearer towards the angle-line. Then, from underground, rose up, in the western part, almost in the midst, some worse ones, who, in like manner with the sirens, were able to enter into the affections of others, equally by means of profane and by means of holy things. They were also taken down over the line towards the sirenic mountain - but at the western side of it - to the same lake, into the midst thereof. And, finally, there rose up from underground, in the west, close to the northern line, those who have been the worst of all, who have committed murders,

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<sup>205</sup> Figure 10 is a drawing of a square, each side of which is labeled with a direction - with east being on the top. From the four corners proceed straight dashed lines leading to various areas. Above the drawing are some mountains.

thefts and adulteries; who have been atheists and nevertheless appeared like angels of light - making a display of holiness; who, also, have, in secret, practiced magical arts which they have learned from the diabolical crew - about which, however, nothing was divulged in the world. They, also, were brought down upon the angle-line, but at the eastern side of the mountain, to that lake, and were cast thither towards its farther angle thus, they were hidden so that they might never appear [again]. Thus was that atrocious crew cast into hell: it was also exceedingly numerous.

5492.

ABOUT THE STATE AFTER DEATH AND ABOUT THE HELLS. ERIK BRAHE. There was a certain one (Erik Braha), known to me in the world, who, while in the world, lived gaily, and cared only for worldly things. When he was about to die, he prepared himself more devoutly than anyone, until the priest and all [present] believed he would come into heaven on account of his repentance at that time. I spoke with him the third day after death; and then, immediately he encountered acquaintances there and saw such things as he had taken delight in the world, he returned to his former life; so that his repentance at the time of death amounted to nothing at all.

5493.

On the fourth day after death, he was summoned to judgment, being led below, in the western quarter towards the south, somewhat away from the middle; and, there, how many adulteries he committed was disclosed; that he murdered one woman, and ravished many by force, besides hundreds of other adulteries. After this, were recounted, in order, the tricks by which he stole wealth, and thus robbed by clandestine arts; which he did as much as many hundreds [of times], and up to many thousands of copper Thalers. And these things were enumerated in long succession, one after another; nor was he able to deny anything. The enumeration took place according to the members of the body. He had lived continually in luxury and in the practice of atrocious arts; wherefore, he was that day cast immediately into hell. [He was] now, first, where are the filthinesses which proceed from adulteries and rapes. He there appeared black, like a devil. Communication with

heaven seemed to be taken away - which appeared like streaks of light being lifted from him.

5494.

After this he was removed thence, but with scarcely any mastery over himself. Still, some things which were with him were called forth, and the hells with which he had been associated when in the world, were discovered. They were most wicked; for he had committed many crimes, and always so prepared the way beforehand that the affair could not be brought home to him. Among other hells, was one in the west towards the northern angle under the earth; in which part were many most infamous and most wicked hells. There was communication with one of these; and, then, they who conspired with him were grievously punished. Hence, others, who also endeavored to rise up, bewailed, in a loud voice, that, if he roamed about at large, they would run into his grievous punishments - about which they made great lamentations. It was hence manifest that they could by no means rise up out of the hells, for fear of punishment; for they bewailed, in a loud voice, that if he was free they could not do otherwise than rise up and be punished - that is, if he should bring them into pride and into such things as relate to pride.

5495.

On the fourth day he was taken away from thence, and there was given him his former life, such as he had in the world; and, on the fifth day, he rushed into all crimes according to his criminal arts, and these such that the angels were horrified; and he was also most grievously punished several times. This was on the fifth day after death.

5496.

ABOUT THE HELL OF POISONERS, ASSASSINS AND MURDERERS. They who, in the world, have been poisoners, assassins and murderers, are, in the other life, carried immediately into hell and vastated; and, lest they should sally forth thence and commit evils, they are tortured and tormented with the most grievous punishments until they no longer talk of ascending therefrom. The hell of these is the first in the western quarter towards the north, somewhat remotely from the middle. There are several depths there, according to the degree of the evil. In that part, they torture one another, even, at length, until they lie as if half-dead -



[appearing] in the light of heaven, it is said, like phlegm, with very little interior life.

5497.

I saw that they raised themselves out of that hell, and menaced others with such evil as their own, which is, as it were, death-bearing. If, also, they come to men, they bring death upon them immediately; and this in the occiput, and in the spinal marrow, and, with some, in the head. This, also, they attempted with me; and I came almost into a swoon.

5498.

The hell of these is not that hell where the most wicked <sup>206</sup> ones are; but this one is nearer to the north. In the hell of assassins and poisoners, appear as it were tigers, panthers, and, lower down, as it were dragons and vipers; because they fawn upon [their prey] before infusing their poison.

5499.

I saw them, afterwards, being transferred to a part farther removed in the same quarter, in the north, to the number of some hundreds, and thus hidden away there in hell, where they lie half-dead, and, ages after, are called forth and wander about like fools, totally destitute of understanding.

5500.

These are such as were murderers from will and deliberate intention, and accustomed themselves to it for a long time, and afterwards experienced delight in it, and at the same time were crafty and wicked, [though] exteriorly appearing as if honorable; for such ones are exceedingly dangerous in the other life: they are able to infest the simple-good. Thus, they are such as slay men in cold and not in hot blood - as was said.

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<sup>206</sup> See above, no. 5494. -ED.

## 5501-5550

5501.

CONTINUATION ABOUT BABEL. After several days, an orderly arrangement was effected round about that Babylonish district, and to the entire quarter; so that a girdle, or circumference, was made, at a distance from the midst, a little beyond the Babylonish district. All, there, were of the Catholic communion.

5502.

At first, were transferred those hells, belonging to these communities, which were at the south and at the east - those at the south being magical hells, and those at the east, phantastical - and those who were there, were cast in the western sea, in vast number, and into the western gulf towards the north. This happened in the following manner: all who were in the magical hells at the south, were driven out thence and cast into the western sea at its southern part, and along its entire shore, for a great extent towards the west - for the sea extends, in its length, to the west; its width was not great - and, after this, the magical [paraphernalia], reduced to powder, were scattered and strewed upon the sea: which powder looked like chaff. After this, those who were in the phantastical hells at the east, were driven out, also, to a nearly equal distance from the midst; and those who were there were conducted, by way of the north to the west, and part of them were cast into the western gulf there, towards the north, and part in the western sea, at the shore looking to the north - also in a long procession and an immense number.

5503.

Afterwards, were taken from the west, in vast multitude, spirits who were under the earth there, and were concealed by the Lord, and so preserved from the contagion of the rest, who were idolaters. They were taken from various places there, and were conducted to the south, to the east, and to the north, and even into places where the evil were previously; so that their dwellings were given them, like the lands of the nations to the sons of Israel in Canaan; and this, too, round about,

making a circumference. Those who were conducted to the south, were those who led a moral life from knowledges thereof; so that they lived well morally, but not spiritually because they did not possess the knowledges of the truths of faith, inasmuch as the reading of the Word was denied them; still, they were thus accepted. Those conducted to the east, almost at an equal distance from the middle-place of the hells there, were those who said they loved God, but yet were destitute of knowledges as to how He ought to be loved. There was then seen a prostrate man carried through, thither, with face towards heaven; by which was signified that they were like that: these were borne by a short cut, over the midst, to the places they were to inhabit there. Those who were conducted to the north, were those who said they loved the neighbor, but regarded as neighbor whomsoever was wretched and unfortunate, almost without distinction; and this, likewise, from lack of knowledges, inasmuch as they were in ignorance, by reason of the cunning of the monks for the sake of gain and self-worship. There, also, were conducted by a short cut. There was a vast number of them, even to many myriads. In the western quarter, and almost at a like distance from the middle, were placed those who had their worship from the old-established religion, and did like their parents, - not falling away from their religion by reason of their lack of knowledges. These lay hidden near by the western sea, on the shore looking to the north. All these, and those who are mentioned above, were of the Catholic community, and simple-good.

5504.

After this, a great number were sent to all these from the middle - namely, of those who are called Reformed and Protestants, who are in the knowledges of the Church - to the end that they might instruct them, and so prepare them for heaven; for they were, for the most part, in the affection of truth; and it was now provided that they should receive their joys.

5505.

Those from the middle, who were in the knowledges of truth and good from the Word, were sent thither to all these - who were preserved there for a long time, as in a school - from different altitudes there. Wherefore, the places there, in the middle, were many times cleansed from the evil -

those, namely, who were [only] in the pretence of good and truth, and yet have betaken themselves thither. Of such ones the middle region was, also, formerly purged in various ways, through a long time; for only those who were in knowledges, and the good who instructed the simple-minded of the Catholic communion, were intermingled with them.

5506.

ABOUT VASTATIONS IN GENERAL. Vastations occur in three, four, or even five ways: (1) by the person being let into his life; and then they are detected who make one with him, and thus who made one with him in the world. These are taken away from him and cast into hells, or into other places; but they are taken away. Hence, his life is gradually diminished, as he is let into his loves or into his principles. (2) They are borne around, - which takes place in a circular course, from right to left. If, for example, they are in the west, [they proceed] to the south, afterwards to the east, then to the north, and to their former place; and, then, those are discovered who are of a like character, and are taken away; and, so far as these are taken away, so far the persons are vastated (3) These are also borne around; and those who have conjoined themselves with the one undergoing the vastation, are turned with their back towards him, and thus estranged from him as to disposition. They also separate themselves; and thus, likewise, his life is lessened. (4) These, also, are borne around, too; and all who make one with the evils belonging to them are cast into another place. When also they are together there, they are taken away from him, like a shirt from the body; and thus perishes communication, excitation, and his life therein. (5) General vastation takes place through punishments, which occur as often as the subject of the vastation tries to do evil to another. The punishments are severe according to the nature of the evil, and frequent according to the persistence in it. (6) He who cannot be vastated thus, is cast into the hells of the foolish, of the dumb and of the stupid, or into hells which suffocate the external life - the internal life remaining.

5507.

I saw many such circular progressions; and with some, there was one, with some, many; and also severe and most severe punishments. Thus, there cannot be one who is not vastated, and, after the vastation, is cast into hell, or walks about with but little life. Some are not borne around in

this way, but only change their places not by a circuit, and yet are just as much vastated.

5508.

Vastations take place with all variety; first, interiors, and successively exteriors, even to extremes; and when these are reached, the thing is accomplished. Vastations are of the loves and of all the cupidities thence arising. The succession, from the inmosts to the outermost of the mind, appears in the body, from the head, to the heel of the foot, successively; and, likewise, the progression is so felt in the body, and last of all in the sole of the foot. Spirits know, also, that, when it has reached thereto, it is completed. The reason that it is so, <sup>207</sup> is because all man's interiors close in his ultimate in the body; and this, progressively, from the head to the sole; indeed, whatever the degree of succession of every single cupidity, it has its ultimate determination in the body. Hence, also this is the case when those things are called forth from a man which he did in the world: then, they advance from the head, to the arms, to the breast, to the loins, even to the ultimates of the feet, as if all things were written in that; for so, in man, are they arranged in order. In fact, the whole internal of man is like a man: it corresponds also to all things with man. Hence it is that the whole man, from head to heel, is his love.

5509.

It is a most usual thing that evil spirits are allowed to do evil, which yet the Lord turns to good. These are the temptations of the good and the vastations of the evil; and they are for the sake of separations and cleansings; for cleansings, like those of the blood in the body, and of the evils in a man about to be regenerated, are continually going on. Those evil ones thus join themselves with the evil everywhere round about, in the rocks and in the mountains, and to such, particularly to those who seek dominion, attach themselves; for such are those who gather others together. After they have been consociated and collected, then, there are, as it were, with them, and in that place, all with whom they have been joined; for they thus make, as it were, one body with them. They then all appear in him [undergoing the vastation] as in a subject; and, then, they are everywhere cast out of the societies to other places which correspond,

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<sup>207</sup> Marginal note: "N. B."

and to hells. When all with whom he was thus bound have been separated and cast out, then his vastation is accomplished; for he no longer has those who support him. Thus he falls into his hell, and is wholly in evil and its resulting falsity. I saw a certain one thus vastated, from whom the consociations of the evil were plucked away, and as it were stripped off from the head all over the body, from the arms to the heel. I saw another who was thus interiorly despoiled, who approached interior [ones]. He said that he would carry them upon his knees, - which are between the natural and the spiritual. That one, who has thought interiorly, was able to gather together still subtler ones, even to genii, who were all cast out; and the mountains purged of them. This last continued throughout three days.

5510.

Vastations and purifications are going on continually; but the Last Judgment only at the end of the Church.

5511.

There are many things which might be said about the purgings of societies, inasmuch as there are innumerable genera of evils and resultant falses which must be detached continually, or from which the heavens must be cleansed. Also, they are separated alternately: those who are best in the middle, and those who are not so good at the outskirts; and some, according to dispositions and their affections, are placed there at the east, some at the south, some at the west, some at the north - which, also, occurs in a similar way. Thence it is everywhere known what they are in disposition and affection, solely from the place, or situation, in the cities, and on the mountains and rocks; also, in the smaller societies as in the churches. <sup>208</sup>

5512.

I saw, also, before they were cast out from the mountains, that they were, at first, thus arranged in order, or placed; and that they were afterwards cast out to corresponding positions.

5513.

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<sup>208</sup> The arrangement of worshippers in the churches, according to state, is described in nos. 4929, 4936, 4938. -ED.

An evil [spirit], when once his external is taken away, which served him in the world for purposes of gain, credit and reputation, lest he should run into a difference of life from others, and lest he should be punished according to the laws, - then acts from the internal, and carries on like a madman, according to all his lusts and cupidities, without restraint and without shame; nor is he able to check himself. I saw many such, who, in the world, were held as honest, and were praised by the multitude. They would also do this in the world if those external bonds were taken away, as is manifest from men who take part in civil war, when external restraints cease. It is hence plain what conscience is; for they who have conscience, which belongs to the internal, are then [i.e. in the other life] in intelligence and wisdom more than in the world; for these things, also, belong to the internal. [5513a.] ABOUT AN EARTH IN THE UNIVERSE. (In wakefulness. - I was led a journey to some earth in the universe - a thing effected through continual changes of state - which lasted for about twelve hours. I was in company with spirits and angels. I was led in a straight line towards the south, and now indirectly upwards, now downwards, to the side of a mountain, and over mountains; also over gulfs. I also heard, here and there in the way, spirits upon the mountains, speaking to one another. I then reflected how immense was the Lord's heaven; for I was able, from the extent which I traversed, to compute, by making a comparison with the extension of the spirits and angels from our earth - which dimension was known to me - that, if several hundred myriads of earths existed, and from everyone came as many men as from our earth, there would still be room for them to eternity; nor would it ever be filled.) [2] (When I came into view, they accosted me from afar, asking who I was and what I wanted. I told them that I was there for the sake of travelling; and that I was conducted thither, and brought no one any hurt. One then asked what God I worshipped. I said that I worshipped the Lord. They replied that they also worshipped the Lord, and that they had feared whether I was from those strangers (who disturb them, and from whom they flee away) who say, and wish them to believe that God is a trine, whom they name Father, Son and Holy Spirit, and then make this trine one. They said, also, that they answered them that they know that God is one, and that He is the Lord and also man; and that they care nothing for that trine; since, from it, they get an idea of three Gods owing to which idea they are altogether confused, and likewise there perishes with them the illustration they enjoy from the

Lord. I told them that we, too, who are on this earth, acknowledge one God, and also that He is the Lord; and I related to them whence they [of this earth] have the idea of a trine: that, namely, in the Word, where their revelation is, those three are named; and that they, therefore, distinguish them, and thus the Divine Itself, into three persons, and have the idea of three thence; also, that they are thus equally able to think otherwise, but that they still know that God is one, since, nevertheless, those three names are only names of the one God, and are not persons. I told them, moreover, what idea I had of the Lord, by making a comparison with an angel, [thus]: an angel has his internal, which in man is called the soul, which thinks and wills; and he has an external, called the body, which sees, speaks and acts; and he also has a sphere of love, or affection, thus of life, around himself: these three make one angel. From this comparison, may be comprehended what sort of an idea ought to be entertained of the Lord, that, namely, the Father is in Him, as Himself says; His Divine-Human is the Son; and the Holy Proceeding, which fills the heavens and constitutes them, is the Holy Spirit. Thus, this trine is one. When they heard this idea, they said that they comprehend, from that, whence the visitors got the idea of three; and, further, those who were in illustration said that they know that this is so; but they grieved that those strangers separate between the Human and the Divine in the lord, when, nevertheless, they know that the Lord, as man, is God; and that, as regards the Lord, God and man are one.) [3] (They said, moreover, that those strangers confuse them by saying that they ought to have faith and believe, and that they are ignorant what faith is and what believing is, since they perceive in themselves that a thing is so, or so. To this, it was replied, that it is not necessary to tell those who are in illustration that they should believe, or have faith, since this would be like as if a man, who, with his own eyes, sees gardens, trees, fields and the like, should be told that he must believe that the gardens, the trees, and the fields exist - since he sees them; and that the case is similarly circumstanced with the faith of the things which they say, most of which are such as they do not understand. I said, further, that the reason that they say "faith," is, because man's two faculties are understanding and will; and that most of them know things from the Word, and thus understand, but do not do; and that, therefore, because the sowing of the Divine virtue from the Word goes no further than into the understanding, and not into the will, they say "believing," and "faith,"



when they would have said differently, if, from willing, they also did. They were given to understand that [those referred to] are able to be regenerated, but no others have the understanding illustrated save those who live according to those things [the Word teaches], and thus desire Divine truths in themselves. They comprehended this; and I perceived how greatly they were in illustration, also that their interiors were opened and in light and that they were in the celestial kingdom, - the subjects of which neither tolerate "faith," nor are willing to "believe," but say "yea, yea," or "nay, nay.") [4] (That they were in illustration, and perceived in themselves what was true and good, I was enabled to know from the fact that many things were told them about charity, about love, and about regeneration, and they immediately knew them to be as stated.) [5] (After this, I came to other spirits of the same earth, who were still farther on, at the western side of that earth. These told me that, with me, there was nothing but what was evil. I replied, that I knew it, and that the case was the same with them and with everyone; and that all the good which is with anyone is from the Lord. They thence perceived that I was in the truth; therefore, they spoke with me about that matter, and showed their idea of good, [namely] that it is from the Lord, and of evil, that it is in man; also, that the Divine always leads to good, although evil follows with it; but, still, one is distinct from the other; so that the Divine governs, and leads, and restrains, lest evil should be in freedom and prevail.) [6] They afterwards asked me how the Lord appears to the angels of our earth. I said that He appears in the sun, and that (He is the sun of heaven, from which proceeds all the Light there is with the angels and spirits, or all the light there is with all in the other life. They said that they know this is the case; but that, still, the Lord appears to them in a different way, when He descends and appears present.) [7] (Then was shown me, to the life, how the Lord appears with them. A dark cloud appeared at the front, at a certain altitude, descending; and, in descending, the cloud appeared more and more in the human form, and when it came to the spirits it then appeared in a flaming brilliancy, around which were little stars of the same color; and, when it was there, the spirits of that region assembled together from all places, and then it divided them - those who were good at the right hand, and those who were not good at the left, and thus arranged them in order according to the quality of their uprightness and goodness, and afterwards, thus arranged in order, sent them back. They said that this takes place as

often as they begin to become evil and the upright to be led away by the evil. I afterwards saw Him descending pretty deeply; and then it [i.e. the cloud appeared bright, but on the way the brightness was differently varied, and, at length, changed to obscurity; and it was said that this is altogether according to the uprightness and goodness of those whom it passes through - with those who are in truths it appears bright, with those who are in falses from evil, dark; with those who are in good, flaming. The spirits, there, also saw this; and they said that it often happens, and that it happens in that way. It was told them, also, that all things are thus reduced to order which were become disarranged; and that, as often as they are brought into evils and thrown into disorder, so often [the cloud] reduces them thus to order.) [8] (That which appeared sent to them was an angelic society from the Lord, in the midst of whom, at the time, the Divine of the Lord was; for His presence in the heavens is the Divine with angelic societies. <sup>209</sup>) [9] (Then, too, all the evil are separated by the Lord from the good and cast into hell and thus those there are purged. This was the first visitation upon them - which they have been expecting.) [10] Afterwards, I inquired of them about their earth, what kind it was, and especially about their sun on that earth. They said that it was of the largeness of a man's head and of a flaming color; also, that their day equals only nine hours of our time; which they could tell by virtue of the ratio of our days, which was with me. I inquired about their years: they said that each has 200 [of their] days, which was nearly 76 days of our time. Hence I was enabled to conclude that they do not have winter but an almost autumnal season instead; for, since the days are so short, and the years so short, the cold cannot become severe, but there must be perpetual summer. They also said that it was always summer with them; and that their fields and their trees are continually in bloom. [11] They said, also, that they live on fruits and vegetables, and not the flesh of animals, and that they drink milk mixed with water, and that they have fleece-bearing [cows], like sheep but of the size of cows and young bullocks. [12] (Further, that they live among themselves house-by-house, and never together, but that still there is social interaction with them between the families; and that also they have only one married partner, and not more, because this, with them, is against Divine order.) [13] (Moreover, that they are called together every

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<sup>209</sup> Compare Heaven and Hell, 69. -ED.

thirtieth day and listen to preachings by those who are illustrated by the Lord; and that this takes place under the open sky; also, that [the minister] preaches in a somewhat high pulpit, and teaches. Concerning revelation, they said that there are revelations with those who teach and preach, and sometimes also with others; and that revelation takes place in the following way: in the morning time, in the interval between sleep and waking, they hear, as it were, angels out of heaven, on Divine Truths and on a life according to them; and when they wake up an angel in white suddenly appears beside the bed and vanishes. It is thus evident to them that those things which they have heard are Divine. This happens in order that they may know the difference between Divine visions and visions not Divine; for, in the latter, no such angel appears.) [14] (They said that they walk about, there, entirely naked, inasmuch as [they are] in their own homes and around them, and because nakedness, with them, has nothing to do with shame: there is nothing lascivious in it. Maidens, however, do not go out, but stay at home till they arrive at a marriageable age. They are then taken to stated places, and posted behind a certain bench, by which the lower parts are screened and the breast-parts left exposed; and then the young men who were about to marry come to the place and see them, and choose themselves one for a wife. They see, instantly, from their faces, whether they are like themselves in minds and habits, inasmuch as their interiors are not hidden, but are manifest from their countenances. This occurs in different places. The young men who are about to take a wife come thither, and, if they do not meet with one, they go back. Also, when they have chosen, she follows him; and they dwell in a place prepared for them. There is always an old man, above, at the back, who sees to it that things pass off becomingly; and at one side is an old woman, who also takes precautions that all things go on decorously.) [15] (The men wear on the head a felt hat, round in the brim, and black. Their houses are low, made only of white-colored woods, over which is a roof, flat on the higher part, with a sloping cornice at the sides. At one part of that house are the wife and husband, with the maids and men-servants. The house is also continued into the distance, where the fleece-bearing cows are.) [16] (I saw the men there. Their faces were longer than the faces of the men of our earth. They were flesh-colored, as with us, but the eyes were exceedingly piercing and glittering from internal light; for they have internal light, because they are in such a state.) [17] (As regards their

spirits, moreover, they bitterly complain, of the strangers who come to them from other earths, that they greatly disturb them as respects those things which belong to their worship, and said that they flee from them; also that the strangers speak of such things as they are not able to understand, but which they say ought to be believed; and that they themselves who say this do not understand those things; and that they aim at nothing else than that they may rule over them. Many of those [strangers] appeared, but were separated from the spirits of that earth: the spirits of [that] earth were on the western side, but the former ones on the eastern side. Amongst others who come thither are monks; and it was perceived that they were of those who, in the world, have traveled all round about and converted the heathen. They also travel about in the other life, in similar fashion. They said of one of these, that, when he first came, he did not say anything else than that the faith ought to be held about the Lord, that He was born, and that He was crucified and suffered for us; and that they ought to venerate His missionaries. When they hear this, they say that they know the Lord to be Man, and that they cannot learn anything from them [i.e. the monks,] since the Lord Himself teaches them; also, that they do not know what they are aiming at.) [18] (I said that the inhabitants of our earth dwell together in towns. When they heard this, they all fled as from fear; but, still, I spoke with them at a distance about that matter. They said that those strangers wish them to do the same, and that therefore they fled; knowing, that if they should live together, then many evils would assail them, as the lust of ruling, and also of possessing the goods of others, and of envying others, and thus enmities - of which evils they know nothing when they live alone, house-by-house. They also comprehend that those strangers endeavored to persuade them to such practices in various ways, solely from the lust of governing; and therefore it was that they fled away as soon as they heard of towns.) [19] (I then saw that a visitation was made upon those strangers, and that they were assembled in one place, up to several thousands, and cast out thence; and thus [the residents] were freed from such ones. With those also who were cast out, was the monk, who appeared naked, but only to the waist, being girt with a mantle, and, as to the feet, encased in shoes.) [20] (When I went away from these, a spirit from them followed me, in order that he might see the sort of objects that were on our earth. He saw many utensils made of porcelain, or of Indian clay. He saw things made of iron, of silver, and of various

kinds of wood, and many articles of household furniture. He said that he had never seen such things; and, when I wished to show him a town, which lay open to the gaze when I ascended in the house, he instantly fled away, being unwilling to see it for the reason mentioned above: since, when I had the idea of a town, I had also government by kings and by primates, and many like matters, in the idea.) [21] (The strangers call the spirits of that earth simple, because the former place all understanding and intelligence in evil-doing; but I said that the spirits of that earth appear simple in such things, but yet they are a thousand times wiser [than the strangers]. With them is heaven; but with the strangers hell - where wickedness is wisdom, and wisdom, simplicity and almost nothing.) [22] (I next spoke with the monk who had been with those [strangers]. Inquiry was made as to what sort of a man he was, and what he did there? He said, That he taught them about the Lord. - What else? About heaven and hell. - What else? About faith in all the things he was going to tell them. - What else? About the Pope, that he has the power of opening heaven to whomsoever he pleases. They heard this, and investigated as to whether he believed in the Lord. It was found [that he believed] in no God; and, as to what heaven and hell are, he knows nothing more than that heaven is above and hell beneath; and about faith, that people ought to believe whatever he wished. When they heard about the Pope, they said that there is folly with every man, and that he [the monk] ought to be ranked amongst fools; for they could not imagine that such things could come into the mind of anyone. He was asked, What more? He said, That he should rule over them. To this they said: "What is this? What is it to rule?" - also, that thus he wished to take from them all heavenly light, and bring them into the darkness of hell; since he knew nothing except such things as were from hell, not even what the Lord is, of whom he had the idea of a humanity altogether like that belonging to himself. It was thence manifested that he tarried there, animated by the lust of ruling. They asked me why he wanted to rule. I said, In order that all might be his slaves; that, thus, he might thereby rule the hells; for dominion is their love which they hug. At these things they were amazed. Moreover, he was exceedingly cunning in leading others astray, and gloried in that skill, although he knew nothing of Divine truths.) [23] ([It has been mentioned] that they dwell alone, house-by-house, family-by-family, and tribe-by-tribe, and that the patriarch is supreme amongst them, and they revere him. He does not,

however, rule over them from the love of self, but from the love of them, or towards them; therefore, he wishes well to them more than to himself, like a parent to his children. They consult him and he advises them about every matter whatever. Thus, the rule of love is amongst them - the rule of love for the sake of others, as different as possible from the rule of the love of self. That love, also, is from heaven, where the Divine love is of such a nature; and self-love is from hell, because there the love of self reigns. But, at this day, no such rule, or no such republic, can be established, inasmuch as there resides in everyone, from heredity, the love of reigning over others for the sake of his own honor and reputation, and the love of possessing the wealth of the world beyond necessities; and, if it could, it would also wish to possess all things in the universal earth.)

5514.

**ABOUT THE HELLS OF PREACHERS WHO CARE NOTHING FOR THE WORD AND DOCTRINE FROM THE WORD. ABOUT BABYLON.** Preachers who indeed know the doctrine of their Church, but yet care for it and for the Word no otherwise than that they may preach it and be promoted to dignities and to profit, and thus who think only of the world and of self, and still live morally in externals to obtain reputation: in a word, who are merely worldlings and not Christians in thinking of a life according to the precepts of the Word or of the Church - these are let into a certain hell which is in the northern district towards the west there, not as far as the boundary of the middle [part]. A cloud appears there, like a dense cloud on earth. They are let into that, and there are allotted their places under the ground; and, when there, they do not know whether the Divine is anything: usually, they ask what the Divine is, what the Lord, what heaven, what hell: thus they live in a sort of maze.

5515.

**ABOUT THE AFRICAN RACE. ABOUT THE NEW HEAVEN AND THE NEW EARTH. ABOUT THE LAST JUDGMENT.** It has been previously related, how, from the middle heaven, where those are who are in truths from the Word - thus, where was the college <sup>210</sup> - many were sent to those

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<sup>210</sup> See no. 5505. -ED.

of the Catholic communion, who, although in darkness, were still in the affection of truth for the sake of truth, by reason of a life of good.

5516.

I was now led down to the Africans, first, by a northerly, after by a westerly way - for they dwell in the west far removed from the midst, towards the northern angle there; and, at first, I came to a certain palace, like one of stone on earth, where some people were; and, after that, farther on where I halted, and heard then a vast number [who had been] sent forth from the midst, or from the college, <sup>211</sup> to the nations which were at a distance; and, communication being granted, it was discovered that those nations were Africans, and that they were there who have lived well according to their religious belief, and acknowledged one God, and Him under the Human form.

5517.

I spoke somewhat with them about the Lord. They said that they are looking for information, and that they love to know truths. I told them that those who have acknowledged one God under the Human form, and have lived a life of good, are the ones who are able to be instructed and illustrated, since these are in the affection of truth; for good of life desires nothing more than it does truth, for it desires to know how to live well: hence those rejoice when they are instructed: also, that all such receive truth from the Lord, and are illustrated, according to the kind and amount of their good of life. They acknowledged this and rejoiced; and, afterwards, I also heard that a great number of spirits and angels who are instructed in Divine truths from the heavenly Doctrine, were sent thither.

5518.

The African race is the one in this earth which is able to be in illustration beyond all other races, because they are such that they think interiorly, and receive truths, and acknowledge that they are truths from that ground, differently from other races, for example, Europeans, who think exteriorly, and only receive those things in the memory; nor do they see that they are truths from any other ground than that they have been so

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<sup>211</sup> See no. 5505. -Ed

instructed from infancy, and that someone said so about whom they have faith that he knows - thus, from authority. The Africans in our globe are the ones who are of the genius in which are the angels in the Celestial Kingdom; Europeans, those who are of the spiritual [genius] - the difference in the nature of which may be seen in the A[rcana Coelestia].

5518a.

In a word, the Africans live according to their religion and its laws, which they love; and, therefore, they are of such a character, namely, interior. They were told that Christians do not thus live according to their religion, but according to the civil laws, and only have the doctrinals of religion in the memory, and rarely think from them on account of life, but only on account of doctrine; for they believe they are saved by the faith of doctrine and not by life, nor do they have doctrinals of life. This they wondered at exceedingly, not being willing to believe that it was so; believing that there is no man who does not live according to his religion, and, if he does not, he cannot do otherwise than become stupid, because, then, he does not receive anything from heaven.

5519.

ABOUT THE CELESTIAL KINGDOM: WHAT SORT ARE THERE. There was a certain one along with those who were of the Lord's celestial kingdom. He was a preacher. He belonged to the spiritual kingdom. The reason that he came thither, was because I spoke with him about those who were in that kingdom. When he came thither, he saw them sitting at a table; and, upon the tables, were foods of various sorts. When he saw them, he noticed how they passed the foods one to another, changed the plates, and various other things, which he supposed to be actings and drunken gesticulations. He was asked whether he understood what those things meant. He said that he did not. Others, who were along with me, who belonged to the same kingdom, did not see them acting, thus, but [saw] that those things were appearances corresponding with their thoughts. It was explained by the latter what it signified - which was done by means of spiritual ideas; and they said that they could not express the thousandth part by spiritual ideas, and even through those few [movements], nothing in fullness. They also said that they did indeed speak together, but by a cogitative speech that entered through an internal way, and thus became audible in a particular manner. The ideas



of those who belong to the spiritual kingdom cannot be otherwise expressed than that they are variegations of light; but the ideas of those belonging to the celestial kingdom, that they are variegations as it were of the flame from which the light is; consequently, inexpressible in words of natural speech. The celestials understand the spiritual readily, but not vice versa; because celestial things are interior, and, from the interior, exterior things can be seen and perceived, but not the other way about.

5520.

The doctrine of the Church passes immediately into the life, with those who became celestial they live according to it, in simplicity, as soon as they know it; neither do they think at variance with it, or reason whether the thing should be done differently. But the doctrine of the Church, with the spiritual, first passes into the memory, and thence into the understanding and into the life; but they reason whether the thing is so.

5521.

Their speech is not sonorous as with the spiritual, but is like a gentle undulation which is yet audible. This was shown me.

5522.

They who are of such a quality, do not know how they imbue, or learn, [truths]; but they yet, in the other life, learn truths in other ways also, namely, so that they become as it were infixed in them: for they are not infixed, but are inflowings, or are received in that way through influx from the Lord.

5523.

There are also intermediates. These are sent among the spiritual; and, when they stand there, then they keep quiet and observe, and they wonder that they [i.e. the spiritual] are such [as they are]; and thus they themselves, also, imbue their good through truths, but the truths do not pass into the memory, but into the life, and yet are all the while implanted.

5524.

Those who are in the highest heaven belong to the celestial kingdom. They are the best and wisest of all, and innocences, because they are in self-knowledge and humility more than all others, consequently, more than all others in the state of receiving good from the Lord. They appear naked, and as infants. But they who are in the hell of the genii - who are opposite to these - are the worst and stupidest of all, and entirely contrary to innocence; because they are in self-love more than all others. These wish to appear as giants.

5525.

ABOUT THE LAST JUDGMENT. ABOUT CHRISTIANS. They were afterwards separated, we have seen above, all according to the life; not according to the external life but the internal, which is of the will or of charity. Those who lived as Christians, in accordance with the doctrine of the Church, are separated from those who lived as Christians according to the Word - from which they drew many things which suited their fancy; without doctrine. Those also were separated, who, indeed, believed according to the doctrine of the Church, but still lived according to the Word as regards the life: they who only believed and did not live according thereto, were cast out, partly into desert places and partly into hells.

5526.

In the other life, they do not care whether a man has lived well according to the civil laws and on their account, but whether he has lived according to the Divine laws and for their sake; for this latter life affects a man's interiors and sets up a communication with heaven: the former, however, a man's exteriors only; consequently, [it is a life] for the sake of self and the world. These refrain from doing evil from fear of punishment; but the former from aversion to evil on account of its being evil, and from affection for good.

5527.

ABOUT THE STATE OF THOSE WHO ARE IN HEAVEN AND IN HELL, AND OF THOSE WHO ARE NOT YET VASTATED. They who are in hell turn themselves unvaryingly to self-love, and this however they may turn about the face and body, and wherever they go. The quarters are always constant with them. Their east is the life's love, or, there is

their delight. When [spirits] are such, then they are fully vastated and in hell.

5528.

In heaven, also, those who are there turn their face unvaryingly to the Lord. There, with them, is the east; to the right is the south; at the left, the north; and at their back the west - and this no matter how they turn themselves. The quarters, there, are in a contrary direction from quarters in the world. The reason is, because the sun of the world is to them a black body at their back: the sun of heaven, which is the Lord, is to their face. Hence, also, it is, that worldly things are opposed to heavenly things; for the sun of the world is relatively black: it signifies the love of self, and the moon the love of the world. The angels in heaven, also, see to the sides and at the back, when they turn the face to the Lord consequently, they see to the south, north and west, at the same time as to the east, but - inwardly in themselves. It is, also, as if their sight was all around - this, too, has been granted to me - for the light from the Lord, with an angel, sends rays in every direction; but, still, indistinctly to the other quarters.

5529.

But those who are not yet vastated, that [is], who are not yet in heaven or in hell, do not turn themselves to their ruling love unvaryingly, but, in whatsoever way they turn themselves, they change the love, and also the understanding [accordingly]; so that there are rotations, and this variously according to the place they are in. With those who come from the world, this lasts, with some, only a week; with some, months; with some, years, even as many as fifty, entirely according to [their] use there; for they attend on man, and serve the rest as subject spirits. Those who are such are said to be in the world of spirits. These, if they are cast into hell, keep on returning; but they who are vastated, and are once in hell, do not return. If they only raise out the head, they are fearfully tortured. I saw some taken out thence; but this was by favor of the Lord; but, afterwards, I saw that they relapsed into their hell of themselves. They are let out, sometimes, for the sake of certain uses, but never without special permission from the Lord. I saw that Sixtus V was taken out of hell, in order that he might speak with the last deceased pope, because he particularly desired it, but that he was not able to remain there. He

eagerly desired to sink down into hell, because, above hell, he came into torture.

5530.

The evil in the world of spirits, all communicate with the hells, but in different ways according to the kind of evil and falsity they have confirmed by the life; and the good communicate with the heavens, in like manner according to their goods and truths; and, with the latter, evils are successively removed, but, with the former, goods. When the evil come into hell, they instantly put on the falses of their evil, and are confirmed in them; [when] the good come into the heavens, they put on their own truths. The good, also, are confirmed in these truths to eternity.

5531.

It ought further to be known, that, when spirits not yet vastated turn themselves about, they do not at all appear to the rest, but as it were vanish out of sight. This the evil in the world of spirits know, and thereby make themselves invisible. Disagreement of love and of thought produces the like result. Likewise, those who do not agree with them do not see their homes, or anything belonging to their dwellings. They instantly cease to appear, although they are there. The reason is, because the mind of these is elsewhere, and their love elsewhere. Hence, there are many in a town who are not seen, and many who do thus appear: likewise their houses. The evil are able to ascend the mountains where heaven is and see nothing at all there, as if the mountains were destitute of men, when, nevertheless, they are full. The cause is disagreement of loves; and, where the loves are, thither they turn their interiors; and, therefore, they do not see those things.

5532.

#### ABOUT THE FORMER HEAVEN AND THE LAST JUDGMENT.

Visitation was made on priests in various places in Protestant Christendom, and those separated who can be called dragonists, from those who had not been. And the dragonists were found to amount to many thousands, and were cast out, by troops, into various hells, chiefly into the west, [both] nearer to, and farther from, the midst; and when

they were cast out, a sphere of filthy adulteries, which were variously within the prohibited degrees, was perceived from then.

5533.

They were [such] as, when they become priests, and even read the Word and know it, yet care nothing more for it than that they may preach therefrom - since it is assumed that preachings [must be] from it.

Besides, they care nothing for it, nor hold it as holy, and apply nothing from it to their life; they only apply themselves to it so that they may be advanced to higher posts, or with the aim of gain, which are their loves. Consequently, their internal is entirely closed up towards heaven, and the external open to the world. Some are able to dissimulate, and introduce themselves, by flatteries, into societies of the simple-good, who believe them to be only good, and better than themselves, because they are able to preach. Others [effect such things] differently.

5534.

Of what quality these are may appear from the crew which followed them, the number of which was immense; which crew, also, was cast out of the mountains, hills and rocks in the midst, where are those who had the Word and were able to be illustrated and to receive spiritual life. All these were such as in the world have lived a merely natural life, and, so far as they lived in societies, a civil life, which thence has also appeared moral. They have attended churches, listened to the preachings, partaken of the sacrament of the Supper; but (inasmuch as they have had no interior bonds, in fact have thought and willed evil and also done it) have never thought that such and such a thing is sin and thus against God and the neighbor, but have abstained from doing it only on account of external bonds, which are fears on account of the law, of opposition, of the loss of profit, honor and reputation - these have all had no conscience thus not any spiritual life but only natural and civil; and he who has no spiritual life has no communication with heaven, but is shut out from it; for, when externals are taken away, such ones are carried off without restraint to every crime, nor can they be withheld therefrom by heaven, since they are without communication therewith; and, howsoever the Lord may inflow through heaven, still nothing is received from that. That they are such, cannot, owing to their civil, and thence apparently moral and Christian life, be known by anyone, but only by the

Lord. And, because they are not Christians, therefore neither [spiritually] alive, they cannot be together with the societies of heaven, with whom is the life of heaven. They are able to know in the world whether they were of such a character, from the sole consideration whether they have thought in themselves, This is a sin, thus against God and the neighbor, or, against the Divine precepts, and therefore against the Word and doctrine, whether they have so thought in themselves, and not only so said with the mouth; for many speak thus with the mouth, but in themselves do not so think. These latter have no conscience, neither anything of heaven in themselves - only the world. They fear their magistrates and not God. They return from churches, preaching and the Holy supper just as they were before. This is, they reckoned, their duty, because it ought so to be done.

5535.

All such, to an immense number, were cast out from the Christian region this time, out of the middle; the majority towards the west, in desert places there, where they wander and dwell together in their own huts, under magistrates who hold them in bonds by punishments and various fears. They were cast out from the Christian region because they are not truly Christians.

5535a.

They were also explored, by being let into the general state of their life and turning themselves to the west; and, when to the east, still they spring back to the west, like as when a spring is twisted back and recoils; for, at the west one is turned to the world, at the east, to heaven. Some, also, turn themselves to the east when they think of it. They do not then put themselves into any simulated holy state; but this is apparent; for angels then look at their interiors, which turn of their own accord, and not at the exteriors; for the latter, with them, are then struggling in a contrary direction. The ruling love, which is the world, constantly prevails.

5536.

I heard such ones saying that they believed, since they have lived morally and civilly in externals, and have known the doctrine of the church, or

listened to preachings, that they were going to come into heaven; but that they now see that civil life is a very different thing to spiritual life.

5537.

If they only think that a thing ought not to be done because it is morally evil, it is still well - or, that it is not just and equitable, and that one must not do so; because such morality is still a plane for spiritual good and truth. It is otherwise when they act only on account of civil and worldly considerations.

5538.

ABOUT ADULTERIES: ABOUT HELL. Afterwards, all the adulterers were cast out, who were all those who perceive delight in adulteries; of whom, also, there was a vast number. But [they were cast out] according to the species of the adultery; for there are many genera, and species of genera. Adulterers are not cast out into desert places like those who are adulterers spiritually - of whom, also, above <sup>212</sup> - but into hells. The reason is, because such as perceive delight in adulteries have no communication at all with heaven; for heaven is formed upon love truly conjugal, inasmuch as conjugal love is from the conjunction of good and truth, and therefore is of heaven and of the essence of heaven; which [essence] is that conjunction. Wherefore, they do not possess the fundamental constituent of heaven, because they who have perceived delight in adulteries are not able to love their married partner, nor, consequently, to receive heaven.

5539.

In Christendom, at this day, adultery is so common that scarcely any who think from human learning or from themselves, think adulteries to be abominable. They confirm themselves in various ways [in the belief] that they are harmless; from which, also, the quality of Christendom is manifest, and, also, that its last time has arrived. The reasons are, because they do not make the doctrine of the church a matter of life; and thus because they do not care for the life; and thus, again, because they are adulterers spiritually.

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<sup>212</sup> No. 5473, 5475. -ED.

5540.

CONTINUATION. I was in a state of sadness, but did not know the cause. I then heard that a vast number was being let down out of heaven towards the lower places. The reason having been sought out, it was said that they were those who rejoiced that they possess heavenly doctrine, saying that they wished to embrace it because they believe all things which are in it. Many, also, perceived that those things were truths. But, as soon as they heard that that doctrine was not only a doctrine of faith, thus that the things which were therein were not only to be known and acknowledged, but that it was a doctrine of life, and the things in it were to be willed and done - also, that doctrine effects nothing with those who merely know and affirm it, but only with those who at the same time do it; for these, from the heart, love it and embrace it - then, they became sorrowful, and all rejected it, not wanting it. Hence was my sadness; and hence were they sent down into the lower place towards the north, where there was little communication with heaven, but yet where was some communication.

5541.

Those who were let down inquired of me how much must be done, whether all the things which are in that doctrine; adding, that they could by no means do this. It was granted me to tell them that it is not grievous and difficult; since it only intends that a man should live sincerely, both in his calling and outside his calling, with everyone, and in every matter, because if he does otherwise it is sin, that is, against God and against the neighbor. They said that they wish this, namely, to live sincerely and to think in that way: but, on examination [it was found] they did not wish this, inasmuch as they desired [to act] with fraud, cunning, and deceit against others for the sake of themselves, and also to injure them in many ways; which things they did not reckon to be evils. Wherefore, they were sent away; for to live sincerely includes all such things: as, for example, that one ought not to steal, not to commit adultery, not to injure, not to cheat, and all other things of the doctrine of charity towards the neighbor. It was also found that no one is able to live sincerely for the sake of God and the neighbor, except he who is Christian as to life, and not he who is so only as to faith.

5542.



Among these, also, are they who are in false doctrines solely from the sense of the letter of the Word. These care nothing for the real truths themselves, however plainly they stand forth in the Word and however much they may be preached to them in the other life, if they have only confirmed themselves in the former. Those of them, however, who have lived in good, they, by virtue of the good, constantly crave genuine truths; for good craves truths as food does water. [Each] desires conjunction, inasmuch as one loves the other. There were seen, in immense number, those, from the Lutherans and others, who had been of such a character. Because they did not wish to embrace anything of genuine truth, they were cast down out of heaven, and sent across into the earth towards the east at the north there; and, those of them who have lived ill, into the hells at that part.

5542a.

[It was said] that the dragons are opposed to heaven because they are opposed to heavenly doctrine; for heavenly doctrine does not appear in the sense of the letter, save only to the enlightened; wherefore, also, they are opposed to heaven; and, if they come thither, they immediately extinguish the wisdom of those there; but, still, when those dragons who are called forth to that part are attentively observed, they cast themselves down, by reason of a very interior obscurity which arises, and torment thence resulting. Those constitute the body and head of the dragon who have confirmed themselves [in those false doctrines] more than others; and they are situated therein according to the kind and amount of the confirmation. Their presence induces a sluggishness, even to extinction, of the affection of truth with those who are in intelligence from doctrine. From experience: such ones were below me, and above me; and, so far as they were present, so far was the affection benumbed; and if they had not been removed, numbness and loathing even to nausea would have taken entire possession of me. When anyone speaks to them from doctrine they do not understand; they oppose, and at length persecute [him] - some from aversion, some from hatred, and so forth. When they are without any doctrine, they appear to themselves to be in light, consequently, also, in their life and in the liberty of feeling altogether as they will, for and against, variously and wildly.

5543.

ABOUT THE LAST JUDGMENT AND THE NEW JERUSALEM. I saw that a vast multitude was let down out of heaven eastwards, and there allotted a place towards the front. Those who were evil were cast round about into deserts and into hells: those who were good lighted upon mansions there, to dwell in. Afterwards, I heard an immense concourse, which was let down out of heaven to all the rest of the quarters round about, to the western, southern and northern, with whom it fell out in like manner; and those who were good were allotted mansions and dwellings there. This lasted through several hours, during the whole night.

5544.

This was not a visitation, for that had often happened before, but an arranging in order; for, in the middle are the best sort, and at the boundaries are the good according to the degree of their good: towards the east also are those who are in the clearness of good; those at the west are they who are in the obscurity of good; those at the south, they who are in the clearness of truth; those at the north, they who are in the obscurity of truth.

5545.

Observe: that, in the prefaces to the doctrine, it is to be said that many intellectual things are therein; for the reason that angels are in the intellectual [degree] when they are in wisdom and intelligence; likewise, that with the man who is enlightened by the Lord when he reads the Word, nothing of understanding comes immediately; - the intellect, also, is for the reception of the truths which are of faith, and the will for the reception of the goods which are of love; and that, without such intellectual [degree], a decision could not be arrived at <sup>213</sup> as to what is true, since, from the sense of the letter of the Word everyone is able to conclude that that is true which he proposes to himself; as, for example, that there is fury with Jehovah and that it burns even to hell, <sup>214</sup> in David; also, that He rejoices to do evil, while He also rejoiced to do good - Deut. 28:63. So in very many other places. This is the reason that there are also intellectual things in that doctrine.

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<sup>213</sup> In the margin: "N.B."

<sup>214</sup> A passage to this effect is Deut. 32:22. -ED.

5546.

ABOUT HEAVEN. They who are in the heavens live there as they have done on the earths. Those who lived apart, or distinct, according to tribes, families, and houses, as the Most Ancients in our earth, live there also in like manner; and those who live under monarchies and in towns, live similarly there; but, still, these are also distinguished, in the towns, according to nations, families and houses, thus, according to relationships in their order - but, according to the relationships of truth from good, which are spiritual relationships. <sup>215</sup> Those who are in spiritual relationships, there, know each other at first sight, exactly as if they had been kinsfolk and relatives on earth. They are like intimates, although they have never seen each other before

5547.

ABOUT HEAVEN IN GENERAL AND ABOUT ITS DEGREE. There are heavens above heavens, and communication between them. Spirits and angels do not know how the case is with the communication and conjunction, except those who are in the highest heaven. There are seven degrees of these, distinguished, in general, between those who are internal and those who are external. Those who are internal are called celestial, and those who are external are called spiritual. The internal are distinguished into three, and the external into three; and, between the internal ones and the external ones is given a medium for the sake of conjunction. The ones who constitute the medium are called celestial-spiritual. Hence it is that there are seven degrees.

5548.

The first degree, which is the inmost one with the internal, is the Lord's alone, and may be said to be the very dwelling-place of the Lord <sup>216</sup> in heaven; for what is there transacted the angel does not know, but yet he is ruled by the Lord through it. The second degree with the internal, is one which comes to their perception indeed, like the internal of man does to that of his external. The third degree is the one in which these angels live, and where they have their perception: their human is there, and their soul in the second degree; just as man thinks in his natural and

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<sup>215</sup> In the margin: "N.B."

<sup>216</sup> The inmost degree of the human mind is so described in Heaven and Hell, no. 39. -ED.

sensual, and not in the internal intellectual. Thus those in that heaven possess an external like all spirits; but it is quiescent with them, and they do not know that they have it: thus, it is quiescent like a man's external when he is asleep. But, still, that external is filled with their internals. Through it occurs the communication with those who are in externals, or in the spiritual world, <sup>217</sup> by means of the celestial-spiritual.

5549.

The angels who are in the spiritual heaven, are not in internals but in externals. That external also is tripartite, namely, into internal, middle and external. The external, which approaches towards the external sensual in the world, is quiescent In the middle degree, they live, as to thought and observation. The internal is like a soul to them. They indeed have the internal which is above, but it is shut up. The communication [of the Lord] with these occurs through the celestial-spiritual heaven, across the celestial. Hence it is that spiritual angels are in the internal of the natural.

5550.

From these things it is plain that there are three degrees of heavens, or of angels in the heavens. The same number of degrees, also, are given with men the world who are angels; but, then, they do not know what is transacting in the internals. After death these are opened.

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<sup>217</sup> The phrase "spiritual world" seems to be employed here in a sense altogether unusual, as designating, namely, the "world," or region, in the other life, which the "spiritual" angels, as distinguished from the "celestial," inhabit. -ED.

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5551.

These degrees are altogether distinct for each other; but I doubt whether the learned of the world can take this in, for the reason that, for the most part, they have the idea, about externals and internals with man, of continuity from gross to subtle, without any other distinction.

5552.

Man, or the human race, is the ultimate, and what heaven closes in; for the reason that man has heaven in himself and corresponds to it. His sensual which stands forth in the world, is the ultimate itself, and therefore, also, the foundation upon which heaven rests, like a house upon its foundation - for there is a connection of all things, from firsts to lasts: also, man's sensual is comparatively fixed. What sort of fixity it is, can only be known by this, that all things which are on earth, are also in the heavens, but there they are not fixed; still however, there is the appearance as of fixity. Many things may be enumerated, as houses, fields, gardens, carriages, animals. It is hence plain, that, when man lives in the world, he acquires to himself a plane of fixity, and that this, therefore, cannot be changed; whence it is that man remains to eternity of the quality he has been in the world. He has this plane with him, but it is entirely passive. Still, his interiors close in it. Except he has this correspondence with internals in him, it cannot be well with him. It is well with him, also, to the extent to which this correspondence prevails. But he must have his interiors good: if the interiors are evil then he comes into hell.

5553.

In order, therefore, that the Divine might rule all things, both in the heavens and on the earths, from Itself; which happens through all things, through firsts and at the same time through lasts - to this end, the Lord came into the world and put on the human, and rose with the human even to the ultimates, as also He taught the disciples; for thus He was able in the world to subjugate the hells, and, so, afterwards, to rule the

heavens and earths, and no otherwise; for, at that time, man had entirely withdrawn from the heavens into [his] ultimates; so that, then, the foundation began to perish.

5554.

THE SPEECH OF THE CELESTIAL ANGELS. In order that I might understand the speech of these, one example was granted me. I perceived that a certain woman loved her husband, but was restrained by others, through speech, [from doing so openly]; sometimes, persuasive [speech] which merely aimed at fettering the affections of others - which occurs by restraining [them], by insinuating other affections, by hindering communication, by substituting others who inflowed more powerfully into the exteriors. When those were removed, she openly loved her husband very demonstratively; kissing and embracing him. Then I said that the case here was like that of a bow-string, or spring, which, though held back, still strives to re-bound: this is called its *conatus* [or effort]. The essential of a spring is in the effort; nor does it know anything of act, before the fastenings are brought together. In man, it is called will; for will is living effort - for all things in the living subject are named differently and exist under a different guise, while yet it is the same: only into organic, or substantial forms, life inflows. That which any man wills, he is in the effort of; and, when obstacles are removed, it becomes act. This, which is in the human will, is his love; for the will itself is his love. Hence, so far as anyone's love is held back, which happens through various causes which are called impossibilities, and also through other loves, outward and intermediate, so far it does not act. Thus it is in all things and every single thing of nature - in the universe, as regards the atmospheres; in the vegetable kingdom, as regards all and everyone of the things therein; in the animal kingdom as regards all and everyone of the things in it; in man, as to all and everyone of the things in him. Hence are equilibrium, efficient causes from ends, and effects from causes. Inwardly in the supreme sense [of the Word], is the Lord's love of saving the human race, and of giving them wisdom and happiness: the obstacles are with man and his loves.

5555.

These things were expressed through words and ideas, and observed by spiritual and celestial angels. The spiritual understood these well, and

with delight, because they are intelligences; but the celestials did not do so before something from a spiritual idea came into their idea - which is interior, and yet founded upon the spiritual idea. It is more general - thinking obscurely of such influx and consequent action, or of such state and consequent act. They thought, as it were, only in a general way of such state of all in the complex; and then the gestures of the body and of the face acted in like manner; and they showed this through the motions of all parts of the body, and also by the expressions and flashings of the eyes.

5556.

THAT ANGELS HAVE THE HUMAN FORM. Everything of the life of man, conspires, from the Lord, to the human form, the least and greatest of it. Everything of truth and of good, belonging to the understanding from its will, which is from the Lord, strives after the human form; for the reason that the Lord is Man, and heaven in its complex is a man. Hence is the human form with man; hence, also, with a spirit; hence, also, with an angel. When man lays down his body he has the human form; and when a spirit is laid to sleep as to the exteriors which are in the human form, he is under the human form still more perfectly. The soul is a man. If you say that the soul is the very life which inflows from the Divine, that is in the human form; for, whatsoever is from the Divine, thus from the Lord, is human in form. Love, or the good of love, is the very esse of that form; and truth thence, when it becomes good, is the very existere from that esse. That many learned men doubt about the resurrection, and have a notion about a resurrection of the body, is because they have thought about the soul from theories, and have had about it only the idea of wind: and some, differently, as of air, of fire, of flame. Hence that learning has blinded them, and confounded and annihilated the interior perception about man's life after death. The simple are different, unless they think similarly about the soul. Wherefore, in Christendom, when they think about the soul after death, they are not able to have an idea of the human form; when, nevertheless, that idea remains with all who have not annihilated the interior perception concerning the life after death by such [notions]: for example, those who are outside the learned world, all Mohammedans, and the wise heathen. That such idea, amongst the learned in the Christian world, is from that source, was shown by their ideas being examined and

discovered to be such; and there was not only doubt in them, but also negation from them. In that obscurity [of their minds] were such things as suffocated all heavenly light about the life after death. The ideas of the simple were also examined; and it was found that they entirely agree [with those] of a spirit concerning himself. Everyone's faith is according to his ideas. Those of them, who have thought about the life after death from the impossibility that the universal heaven along with the stars, sun and earth, should perish, and that [then] man's body, [consumed] by worms, mice, fishes, and divided and scattered to every quarter of the globe [should undergo resurrection], have denied the resurrection; which denial being once made, is afterwards buttressed by various arguments. Because man in the Christian world is such, it has been permitted him to believe that the body would undergo resurrection at a certain last judgment: otherwise, all who thought from their intellectual would have rejected the doctrine about the resurrection; which being rejected, everything of the Church and of heaven with man perishes.

5557.

ABOUT THE SPEECH OF SPIRITS AND OF ANGELS. The speech of the celestial and the spiritual angels differs greatly: also the speech of angels and spirits; which difference may be manifest from the very nature of their speech, in that they express [themselves] from ideas, in natural sound, which sound is, as it were, their love. When, therefore, [they speak] from their ideas, they speak such things from themselves. It proceeds from their whole [being], as if not only from the thought but also from the whole body. For the whole spirit is his love. Hence is their speech.

5558.

Hence is manifest of what nature is the speech of the angels who are in celestial love, that it is most delightful and lovely; for they speak from their love. Such, also, is the speech of the wise angels, that it is filled with ideas of wisdom which do not fall into the ideas of angels not so wise. Also, [it is manifest] of what sort is the idea of the simple, unless they be in the company of the wise.

5559.



Hence is manifest of what nature is the speech of those who are in hell, namely, that, by reason of their foul ideas, it is foul; and that it cannot have conjunction with the speech of the angels; for such ideas as are in hell do not fall into angelic ideas, because they are destructive [thereof]: moreover, that the speech varies there according to the genera and species of the loves; for everyone's love is what thinks and speaks, because the whole spirit, as to interiors and exteriors, is, as it were, his love. The exteriors are their ultimate forms. Hence is manifest what the differences are. The differences are of such a nature that the infernals can scarcely at all understand angelic speech, which, although from ideas in like manner, yet is from such ideas as are opposite to their ideas. But angels can understand the infernals. By this means, also, heaven is separated from the hells.

5560.

ABOUT THOSE WHO RELATE TO THE NAILS - HELL. Those who relate to the nails and toes of the feet, are the most wicked of all They care least, and scarcely anything, for those things which belong to heaven and the Church. Their wickedness exceeds the wickedness of all others. At length, however, they become the most stupid of all. Such is Cartouche.<sup>218</sup>

5561.

ABOUT BOOKS AND THE WORD, IN HEAVEN. They have the Word there, and also books. In the spiritual heaven the writing is like writings in the world, with Roman letters; but they are not at all intelligible to those who are in the natural world, for they are in an entirely different language, which is a universal one. They who read it, comprehend it instantly. The words in it are according to their natural ideas. They were many times seen by me; but, when I was in a natural state, though I was able to read I could not understand. I saw books: the letters were before my eyes: I read them; and this on many occasions. They have the Word, likewise; some, according to its internal sense; some, according to the external sense, but yet a more spiritual one [than with us].

5562.

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<sup>218</sup> A Parisian robber. He was executed for his crimes in the year 1721. -ED.

In the celestial heaven, however, they have no such writing, but the letters are different, almost like the Hebrew; and there they see in the separate syllables, little horns and apices, the many things which they signify; for there is with them a different speech. This was witnessed by me; and there was an angel with me at the time who explained. Hence, what we read in the Word as regards every little horn and every apex. <sup>219</sup>

5563.

They also write letters, and send to others, and also to other places; as, likewise, I have seen.

5564.

ABOUT SPEECH AND WISDOM IN HEAVEN. Spiritual speech is universal, from ideas; but its sound, or its articulation, flows from the very affection itself which is natural to one; so that the affection expresses itself by the sound, that is, the articulation, with them; like as every affection has natural gestures along with it. Consequently, the sound of the speech, or their words, flow from the entire spirit. The ideas are of the affection; and these, also, are similarly formed in the spiritual [region] of the spirit's body. But what spirits speak amongst themselves, cannot, as respects the greatest part, be expressed in natural language or speech; for it does not fall into the words, neither into the sensual ideas, of the thought which is with man in the body. In the body are the generals of things.

5565.

The case is similar with celestial speech in relation to spiritual speech. In celestial speech is such wisdom as cannot be expressed in spiritual speech, nor even grasped in idea; as, also, was proved by a certain one who had doubts about it. He was let into the company of celestials, and then he perceived those things which they spoke; but, when he went by to his fellows, who were spiritual, he was not able to express anything, not even by ideas of thought. He said that the things spoken were most replete with wisdom. He was the London Spectator. <sup>220</sup> It was also

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<sup>219</sup> Matt. 5:18; where, however, our English Version reads, "jot and tittle." -ED.

<sup>220</sup> That is, of course, either Addison or Steele - most likely Addison. Addison died 1719; Steele, 1729. The last number of the Spectator was issued at the end of 1714, the first number having seen the light in the early part of 1711. Since Swedenborg was in England from 1710 to 1712, for rather over two

proved that spiritual speech does not fall into the natural speech which is with man.

5566.

All angels, both celestial and spiritual, are perfected, as regards wisdom, to eternity; but, still, they cannot be perfected to any such degree that there is any proportion between their wisdom and the Divine wisdom of the Lord, because the Divine wisdom of the Lord is infinite; and there exists no proportion between infinite and finite.

5566a.

That everyone of the ideas of thought flows from the affections which belong to the love, as light from flame, so that it can be said that the understanding is the production of light from the affection of the will as flame, in every single respect - this was perceived, in heaven, to be so. [It was perceived], too, that it originates from the Lord as the sun, who is Love, and from the light thence issuing, which is their Divine; also, from the fact that the Lord dwells in every single thing of theirs; likewise, in the circumstance that it, [namely, thought,] is relatively general.

5567.

ABOUT THE ABOMINABLE BABYLONISH CREW. Those of the Babylonish crew who have displayed holiness in external matters, and thereby persuaded the vulgar that they were holier than the rest of men, and nevertheless have inwardly in themselves believed that they possess heaven and thus have a right over the souls of men, and have also persuaded the vulgar of this, and thereby ensnared their souls and deprived them of their possessions; - those of them who have believed nothing, and have done such things from deceit - these, in the other life, devise abominable arts and achieve the like things in a different way. They are behind, in the western quarter, upon a certain not very high mountain; and another kind of them upon a mountain nearer to the north.

5568.

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years, it is quite probable that he was one of the readers of that classic "newspaper" in the days of its publication as a periodical. It is eminently interesting to think of Swedenborg, at the age of twenty-three or twenty-four seated, of a morning, at a London breakfast-table, reading our own English Spectator of those days. -ED.

The former ones, who are at the western quarter almost in the midst, in another place verging also towards the north, these come clandestinely to the hinder parts of men and spirits, either themselves, or through thoughts, or by messengers: and there are in the persuasion that Christ was there present. Those who try to do this, are able to feign, and to induce a persuasion just as if the Lord was there, from [having] such a faith in the world. Then, all who have influx into the hinder parts of spirits turn away, and thus lead them whithersoever they wish, just as if the Lord were leading. They who come to the hinder parts of man, beneath the back-head, rule the man's thoughts. If any simple-upright spirits approach, they attract them to their side immediately; for persuasion so acts; and if they are detected as being spirits, they say that they have been sent by the Lord, or that He inflows through them, inasmuch as the Lord is thus omnipresent. Those simple-upright spirits having been entrapped, do to the man and spirit whatsoever the others wish. These are, for the most part, present when man is in temptations, when in misfortunes, in states of despair, and when the mind wavers about the Lord and His Providence and sticks fast in doubt. They then lead man to wicked thoughts. And if a spirit does not give himself, and whatever he has, entirely to them, they plunge his thoughts into hell, which happens through denial of the Divine. They act chiefly against the more innocent. They are inwardly in the love of self beyond all others, and are interior devils. Such have frequently been with me and in concealment, so that I was wholly unaware of the fact, save for the change of state as to the disposition. At length they were exposed, and then seen. I spoke with them also; and it was proved that they were most inveterate enemies against the Lord, and persecute all those who worship the Lord if they do not give them all they have, as to their souls, and as to their possessions. To them, the worship of the Lord is for a means to such abominations. I saw that that crew, which was very numerous, was cast down into a hell in front of their mountain, where the sulfur within, and the infernal fire within, is fearfully increased. Now, also, as soon as they come there - for there is their assembly - they are cast down into that hell

5569.

The other sort, which dwells nearer to the north in the western quarters, possess interior cunning, and are more cunning [than the former]; they

do all things, however, so that the spirit and man may be unaware. They speak sincerely, and piously too; but they do not so much display sanctity as sincerity, - inwardly, however, they are like the others. These, through their arts, seek to approach to man and spirit, not so much at the hinder part and sway the thoughts there, but they go about the left ear and occupy that province, which takes place by various and secret methods and arts, all of which I am not able to describe. Thus, they turn away therefrom all the influx out of heaven; for heaven inflows from every direction; and when they have possession of that province, then they possess the spirit and the man, for the whole power of apperception comes through that way; and thither enters the whole of that which affords the man delight from his ruling love - in a word, the entire delight of the interior thought. The influx of heaven has its axis around the ear; so that the axis of influx is there, for the reason that the ear receives such things, and those which enter there come to a man's perception. When they have occupied that province, then they immediately perceive a spirit's thoughts and affections - not before - and, then, in various ways, the spirit being unaware, they introduce many things which belong to the love, and which are contrary to the love, and seek out what it is, which, when he does it, brings him into sadness, or into joy, or occasions him delight, or unpleasantness; and, when they discover this, they insinuate such things as drive him to desperation, either about his salvation, or about Providence, or about the Divine, or something else, until, at length, the spirit is so that he is scarcely in his right mind. And so they possess him; and either thrust him out of his possession so that he flees to another [place], and thus strip him of all things that belong to him; or else attach him to themselves and have him among them as a slave, so that he may surrender to them all he has. After this, also, they search for the influx: out of heaven to that part, from all sides, and even as far as to the loins on both sides; and, when the influx is known to them, they then possess the whole of him and subject him to themselves, a vile slave. Some doubted of such wickedness, and it was permitted those [wretches] to operate into them; and, at length, they confessed that the others were able, if they wished, to thrust them down into hell of their own accord: for they induce such a state. In a word, it is a nefarious crew.

When man is in inward joy, or in inward sadness and melancholy, it comes from nowhere else than from the influx of spirits who talk and speak contrary to his loves, or in agreement with his loves. This was shown me many times; and this, also, many of the most wicked in the other life know. They spoke to each other, and it was not heard; but, through delightfulness and disagreeableness, it was perceived.

5571.

ABOUT NUMBERS IN HEAVEN. Sometimes numbers appear, a paper filled with them; they also appear on the walls - which signify such things as the celestials think; but scarcely anyone is able to know them except those who belong to such [i.e. celestial] heaven. When the numbers are simple - as, for example, 2, 3, 4, 5, 6, etc., to 12 - then they have a significance according to those things which are described in the Arcana Coelestia; but when they are compound, they have another sense: for example, 90356/358. These signify, God be with thee; and every single number something: the sense named, however, is according to those things which are above [referred to]. [Take] 358, here. These numbers, which are here and there, determine the sense into such a series. They who are of that [i.e. celestial] kingdom, understand immediately; and this without instruction, as if of themselves. Every single idea has its own number. In general, even numbers correspond to good, as 2, 4, 8, and odd numbers - as 3, 9 - to truth.

5572.

ABOUT THE GENII AND THEIR HELLS. The genii dwell deep down at the back, and there spread themselves widely under the hells of spirits, from whom they are distinguished and separated, by, as it were, a hard rock, which can never be penetrated, because there is no communication except through intermediates, - just as between the celestial and the spiritual. They also correspond to the celestials, and are ruled and kept in subjection by the Lord, through them.

5573.

A certain one belonging to the genii, was known to me in the world (Lag: Frolick). <sup>221</sup> He was long among the spirits; and he was able to lead all whomsoever he wished, namely, through thoughts, and also to lead them away at his pleasure. They did not know that he was of the genii. They said, also, that they were altogether unable to resist him; but that he could compel them to think whatsoever he would; as, also, he himself admitted. He came to me, likewise, and did in like manner with my thoughts, so that he was able to lead the minutest things there; and also introduced himself, by the hand, into the province of the breast. It was there, also, discovered that he was one of the genii, and among spirits with whom I was acquainted in the world. Many spirits adhered to him, even up to several hundreds. They said that he was able to take up their thoughts; others not so. They were evil and mostly naturalistic; and, inwardly in himself, he was also.

5574.

From the life of these ones in the world, it was permitted me to know of what quality they are in the world who become genii, that, namely, they remain firm in their own thoughts, partly owing to solitary life in themselves - that is, from the delight thereof; from sad lots then intermingled; and from continuous thought about them at the time. Hence they were able to be in one thought a long time, and to be kept [in it]; and not to fluctuate, like those who are in joy, and in variety, and with whom there is no sadness. It was chiefly through this that they were able to remain long steadfast in thinking about one matter. Such was that one. They at length become such that they say what they think, however another speaks; nor does [such a one] fall into doubts through any considerations, but holds himself continually in his own idea of a matter about which others are speaking, and abandons nothing thereof; not attending to the reasons of others any otherwise than [to say] that it is not so, and that their reasons are worthless; so that he does not rely upon others in any matter whatsoever. He makes nothing of authority, or the reputation of learning in spiritual and rational things. Thus he is in continuous thinking against any other who speaks differently from himself. They who are such become genii, and lead any who are of the

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<sup>221</sup> Dr. Kahl takes this to be intended for Ulrik Christopher Frolich, a Swedish judge-provincial, and, in his latter days, Vice-Governor of Christianstadt. He was born in 1678 and died about 1750 (See *Narratiunculo*, p. 20). -ED.

spiritual [genius] by their thought; for the spiritual are bent hither and thither according to various things: the rational, according, to reasons; the non-rational, according to the accepted opinion about the sincerity, doctrine, and learning of another. Such ones become genii, and rule others, in the other life, constantly, by means of their closely consecutive thoughts; and especially through the affections belonging to the others - which are the interiors of the thought. For these are in self-love beyond others, and are affected by their own thoughts, and love them. Hence the affections which are of love, [belonging to others,] by means of which the thoughts of all are ruled, follow [them] instantly.

5575.

Those of them, also, who reason, are intermediates. The celestial angels, in general, correspond to the heart and pulse of the Grand Man, and also to the flesh, even to the tendons, sinews, and bones therein; but the spiritual to the lungs and respiration, also to the various fibers and the blood, and to the animal spirit.

5576.

The genii, however, are, on the contrary, opposite to the flesh and heart; thus, the bulk of them become as it were bones, or as it were ossifying, cartilaginifying flesh; for they are so entirely opposed to good, in greatest and least things, that there is no soundness in them: they are opposite to the truly human voluntary faculty. In their hells, they at first appear like scarcely visible flying things. They flee from one another, because one is not able to bear the sphere of another's thoughts; for there is perpetual collision. Hence, they make themselves invisible. He who does not think similarly to another in the other life, is invisible to the other.

5577.

Few of the English become genii, because they rely on the authority of others, with self-thought at the time, and on the reasonings and reasons of others, according to their apprehension and consequent reception thereof. Hence, also, they are yielding. If only they believe that a man is learned and sincere, and of their own nation, then, their thought is clear and interior. Many of the Dutch, however, become genii, because they from their own [thought] think contrary to others, and do not disclose the fact. Their thought, in the spiritual world, appears lower and more



obscure. Many of the English also embraced the heavenly doctrine in the other life, and thence came into the New Jerusalem, because they are such that they embrace the truths of faith when they see them; and they see [them] in a certain interior light, and so remain in it [i.e. the heavenly doctrine]. This the English do quickly, but the Dutch slowly; for they who covet heaven see slowly and take up immediate [truths]; and when they grasp the fact that a life according to the precepts of that doctrine leads to heaven, they at length acknowledge them. They walk according to the form of heaven; and what they then know that is higher, this also they practice, according to interior representatives. Thoughts are according to the form of heaven; and - what man is unaware of - rational [ideas] which are truly analytical, are of truth from good.

5578.

ABOUT THE WRITINGS OF THE CELESTIAL ANGELS. There was shown me a sheet of paper on which something was written in Hebrew characters; and there was a certain spirit with me who said what every detail there signified: not what the sense of the letter was, nor that the interior or spiritual sense, but what the inmost sense, which is the celestial. He did not see this from the words, but from the syllables and their inflections and curvatures; or, as is said, from the apices and little horns.<sup>222</sup> It was hence manifest what every jot, apex and little horn, of which we read in the Word, signifies.

5579.

Moreover, it was told me out of heaven that their writing there, in the celestial kingdom, was wholly different from the writing in the spiritual kingdom. In the spiritual kingdom, it occurs through words written in a like diction to that which is written in the world, but their words there belong to their natural<sup>223</sup> or universal language, in which all spirits and angels are versed. I often saw such words in the Roman characters; but, when I was in the natural<sup>224</sup> sphere I understood nothing at all of it. There were the words, but they were not understood; but they are understood by any spirit you please, whoever he may be. It was according to their natural language which before. But the writing of the

<sup>222</sup> I.e. "jots, and tittle," - see note to no. 5562. -ED.

<sup>223</sup> The word, "natural" is used in contradistinction to "artificial" or "acquired." -ED.

<sup>224</sup> In this case, "natural" is used to distinguish from "spiritual." -ED.

celestials is entirely different. It consists of various inflections in various forms; and every curvature and inflection signifies something. And thus they express, in one such form, more things than can be expressed by very, very many words in the spiritual tongue; while, yet, it is only some exterior things [that they express]. Thus, celestial angels know perfectly how to write and read; and this without any previous instruction.

5580.

I was told, also, that they saw the spiritual writing, and indeed understood it according to its spiritual meaning; but, yet, [they understood,] at the same time, other things from the inflections of the syllables alone, which the spiritual angels wondered at and which they did not understand. A certain syllable was shown me; there were only curvatures, in various forms, almost as with certain Orientals.

5581.

It was also said, that the ancients, when writing first began, wrote thus, namely, those who preceded the Hebrews, before the Hebrew language existed; but that the Hebrew language indeed somewhat approached it, though it still deviated from it, inasmuch as in it there are sharp terminations in the syllables, which there are not in the celestial language. Still, however, in it, and in every single one of its words which are in the Word, celestial things are in the very syllables themselves; which things are understood by the intermediate angels. Therefore, also, [such celestial things] are inmosty therein.

5582.

In other writings, however, no such thing exists, save in those [things] which are from the Divine, thus in the Words. In ordinary spiritual writing which is not from the Divine, something, indeed, lies concealed, but it is not according to correspondence.

5583.

Whence such writing is, was also perceived, that, namely, it is according to the form of heaven, which is of such a nature; about which many things can be said, but not now. - Celestial angels know perfectly what corresponds, as, in what way good proceeds to this or that quarter; and

this from ingrafted knowledge, because they are led by the form of heaven. Hence is their writing, and many other things; so that they know what is true without teaching (Jer. 31:33, 34). It is permitted me to relate a certain marvel about a like matter. When angels see any spirit walking below them, then they instantly perceive, from the path in which he is walking, and the bendings of the path hither and thither, of what quality he is, and what he is thinking; whether he is going according to that form in which his thought is: also, from the form they draw their conclusion. Thence it might be manifest to me that the inflections of the writings are according to the form of heaven. To walk according to the heavenly form, and to write according to the heavenly writing, nobody can learn by art. If anyone should learn something of it by art, he would immediately withdraw from heaven, and also would be instantly detected; especially one who is walking; and this, from the set of his face, even when his feet go differently.

5584.

What all numbers signify, therefore, comes also from the celestial kingdom; but it is from a loftier origin than can be described in a few words. Hence [is the signification] of the numbers in the Word; as, 2, 3, 4, 5, 6, to 12, and so forth. I saw writings of numbers alone sent thence; but the numbers are there differently written: they fall in the natural sphere [according to the methods of calculation].

5585.

ABOUT THE SPEECH OF SPIRITS. (((The speech of spirits is natural. <sup>225</sup> It is from their interior memory, the ideas from which become words, but such as comport with the matters themselves; which, also, are the beginnings of natural <sup>226</sup> words. Such ideas are with man, although he is unaware of it; and in the other life he speaks from them. It is, therefore, a universal tongue; for everyone is able to speak it with another, nor needs to be previously instructed. That speech is heard as sonorously as speech in the world only, however, by a spirit; not by a man. When spirits speak with a man, that speech falls into the words of the man's language, like his interior ideas into the speech of his words.

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<sup>225</sup> I.e. as distinguished from "artificial," or "acquired." -ED.

<sup>226</sup> I.e. as distinguished from spiritual. -ED.

When a spirit turns himself to such a man, then the spiritual speech perishes, and he does not know any other speech but the man's: <sup>227</sup> he is even unaware that any other speech exists. Some, also, speak from ideas; but this now rarely, for, then, the quality of his truth and good is perceived; but, if there are with anyone genuine truths in connection, he is able to speak from ideas readily; and the more instructed anyone is, the better [the speech]; but he must beware of that speech: it is interior. I have frequently spoken in such speech, by means of ideas, with spirits and angels.

5586.

A certain spirit turned himself to me and spoke in my language, but when to a spirit, he spoke in the spiritual tongue. He also observed the distinction; that, namely, the speech of angelic spirits is sweet, and differs from the ideas of others, because their interior ideas are filled with truths from good. Evil spirits do not understand the speech of these, when they speak from their ideas as well as [from the interior memory]. The speech of the evil is foul, and good spirits do not like to hear it. The speech of the celestial is external; for they do not talk about anything else than those things which they see, and not those which they bear.)))))  
 (((These things were written when a spirit was present who had no ideas, but only spoke from the interior memory apart from ideas. Therefore, I was not able to describe it from thought. By means of so acting he prevented me.)))

5587.

**ABOUT THE SPEECH OF THE CELESTIAL AND OF THE SPIRITUAL.**  
 The celestial do not speak anything from their interior, because this does not fall into words. All truths are inscribed in their interior according to the order of heaven, so that an image of heaven is in them; and because they are thus in the truths themselves they never talk about them, and consequently not about such things as belong to reason, or rational things, neither about morals, or civil matters as regards justice and equity - since they see them all from the truths in which they are. That

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<sup>227</sup> The rendering here given, though not representing all that occurs in the Latin edition, does represent what, even according to the Editor of the Latin, Swedenborg himself wrote. All we have omitted is the portion added by Dr. Immanuel Tafel, which gives a different, and, we are satisfied, an erroneous sense. -ED.

they talk nothing at all about them was granted me to prove; for such a celestial one is with me. I was also informed out of heaven that such things as are rationals and they hear, they never utter, neither are able to utter, because they have not a memory for those, other than that they know and perceive them when others speak of them; and, then, they say, or think, Yea, yea, or, Nay, nay. They said, moreover, that whatever from such things enters by means of hearing, they do not utter, but yet still they perceive. What, however, they see before their eyes, this they know, and this they utter as readily as others; for these are such visible worldly and exterior objects as pertain to their body, or their human. I was let into the like state, so that I might know how the case is. But things must be seen by them, not so much heard. The things which enter through hearing into the perception, enter into the interior man, thus into the voluntary or into the affection; but those which enter through the sight, enter only into the exterior man, and into the external intellectual. Hence it might be evident to me, that their memory is of such a quality as that of spirits, which is exterior; from which, also, they can speak, but it is not interior. They, therefore, do not speak with ideas. Moreover, they speak by various gestures and by their movements, in doing, going and sitting.

5588.

As regards the speech of spirits, it is from the ideas of the speech-thought; which ideas are distinct from the words which are with man; for, when a man speaks, he thinks only the sense of the thing about which he is speaking; and that sense is what falls into the words. That thought which is the speaking, or exterior thought, separated into ideas, constitutes the speech of spirits; and it is from the interior natural memory. For the internals which the spiritual have are closed: wherefore, they speak about truths and goods.

5589.

This memory is pictorial, formed from the visible objects in the world; and when it becomes active through the influx of light out of heaven, it constitutes that speech - which, because it is from the light of heaven, renders the ideas thereof conformable to the nature of the things in the universe. Every single thing has its conformity from the influx of heaven. Those heavenly-fashioned ideas, fall, among spirits, into words, which,

also, are distinctly spoken out, and distinctly and sonorously heard amongst themselves, like all speeches on the earths amongst men. Hence it is that the speech of spirits is a natural <sup>228</sup> speech, and also the universal of all, whereby spirits from every nation of the earth, and from every globe, are able to converse together; and this as readily with the most ancient people as with the moderns. Into this speech, every man spontaneously comes immediately after death; and when he then speaks, he is unaware that he has ever spoken differently. Hence, also, it is manifest, that the common speech of spirits is in every man whatsoever, and would become of the same character [as it is with spirits] if one man should enter into the thought or another with his own thought; and, also, that thus he can bring forth, in one moment, more things than, by words, during half-an-hour. From these things it was also manifest, that that speech is one of words, but entirely different words, formed according to the notion of the thing, and articulated by means of sound, so that the sound is articulated, expressing all the things belonging to the matter. It differs from the speech of brutes in this way: that that is continuous, but that of spirits discrete, because there is with them the thought of the thing itself out of heaven and from the Divine truth there, - which, there, is light. Hence, with men, [speech] is discrete and articulate, because they are intellectual: with beasts it is continuous. <sup>229</sup>

5589a.

But how much the words of the language of spirits differ from the words of the language of men in this world, could also be plain to me from

<sup>228</sup> I.e. "natural" as distinguished from "artificial," or acquired. -ED.

<sup>229</sup> Dr. R. L. Tafel is of opinion that these signs in the margin are used by Swedenborg, here, as elsewhere, to indicate the days of the week on which the occurrences he is recording happened. The signs themselves stand, in astronomical usage, for the sun, moon, and planets, after which the days of the week are named, or to which they have been allotted. We take the arrow of the Latin Edition - which see - to be a misreading for "[circle with an arrow pointing upwards]" the sign for Mars, with which Tuesday is associated. The sign "[circle with a plus sign below and an inverted arc above]" stands for Mercury, which indicates Wednesday. These two signs occurring together, as in the margin in the present place, would, in this point of view, stand for "the night between Tuesday and Wednesday;" a phraseology paralleled by Swedenborg himself, in no. (4791m), which was written in "the night between the 15th and 19th November 1751." The reader should know that Swedenborg used the various astronomical signs to which days of the weeks are allotted, in connection with specific dates, almost habitually, during the seven and a half months between the 2nd February and the 15th September 1749. Between nos. [4139 1/2] and 4389, they appear, as maybe seen from the Latin, no less than 130 times. This fact makes it possible to test Dr. Tafel's opinion of their significance, by seeing whether the sign occurs in septennial periods (or multiples thereof. For the purpose of making this test in such a way that the reader may form his own judgment, we have drawn up the "Analytical table of Swedenborg's use of Astronomical Signs in connection with Dates," which may be found in the Preface to the present volume. -ED.

various considerations. It can be expressed in the world by sound, even distinctly and articulately; but nobody there can understand it, because it is the spiritual of speech but not the natural - in which latter man is. Speech also differs from the interior thought of man and of spirit; for it is exterior, and care is taken lest [that] thought should enter it; for thus would be manifested of what sort the spirit was. Therefore, those in the other life who are rational, or who speak from reason, and those who speak only from the memory of a thing without its thought, speak alike; and those there are also able, as much as in the world, to pretend that they are learned, although they speak solely from the memory. <sup>230</sup>

5589b.

Thus also preachers speak, each one from his doctrine without interior ideas at the same time. They only let themselves into the exterior affections, or into a holy external state, in which their speech is just as in the world. The hearers hear only the speech in such affection, and are affected from that apart from interior affection.

5589c.

In a word, their speech is every bit as natural <sup>231</sup> as hearing, sight, taste, touch and smell are natural. Such natural [speech] man in the world possesses, just as much as spirits do; but it is only manifested in the other life. There are many reasons why it is not manifested in the world - of which, elsewhere.

5590.

The speech of spirits with man falls into the man's words; and, then, a spirit is in the like speech with the man, of whatsoever nation he may be: it also [falls] into the foreign languages which are with the man. Such spirit is, at the time, unaware that there is any other speech, or that he is a spiritual [being] among spirits. Similar is the influx of the speech of spirits into man as [the speech] of the man in himself. He is a man-spirit; and his speech inflows from his spirit into the natural <sup>232</sup> speech of man; and man is then unaware of the quality of [his] spirit, or that there is in

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<sup>230</sup> In the margin: "That the Law is written in their hearts, and that the celestials know truths without doctrine. - Jer. 31:33, 34.

<sup>231</sup> I.e. as distinguished from "artificial" or "acquired:" not as distinguished from "spiritual." -ED.

<sup>232</sup> Here the term "natural" is used in contradistinction to "spiritual"-ED.

him another speech than the language of earth. And when he is neither speaking, nor thinking that [his] speech belongs to [his] words, he is unaware of the fact: in like manner the spirits who are with a man. The case is precisely similar. Make the comparison.

5591.

Through the common speech of spirits all are able to be and converse together, both the celestials with the spirituals, and the spirituals with spirits of whatever kind, - all, of whatsoever religion they are: likewise, angels with infernals. The only difference is, that everyone speaks according to his own opinion of mind. Thus, they are able to reason and to dispute. Neither does thought manifest itself otherwise than through a speech of words, as in the world. But angels cannot bear infernals speaking, on account of the falsities and foulnesses which they speak; and infernals cannot bear angels speaking, on account of the truths and good affections [they utter].

5592.

There exists, besides, a speech through accompanying ideas, and also without accompanying ideas. I have spoken with angels and spirits through speech accompanied by ideas, and also not accompanied by ideas. The speech through accompanying ideas is also sonorous, and exists at the same time along with words such as pertain to men in the world, and at the same time, also, along with words such as pertain to spirits and angels. And it is sonorous. But speech through ideas alone, without words, is likewise twofold; [but] both kinds are tacit, not sonorous: the one is of thought, the other of affection

5592a.

When intellectual ideas of thought are present, then appear all things whatsoever that a man, or spirit, has known about the same matter; but, in the midst, and thus in the light, is the matter which is then the subject; and the rest are round about at a distance, in shade. If the obscure things which were at a distance, are in the middle, or in the light, then the rest are at the circumference in the distance, like objects of sight when the sight is forcibly determined, strained to a certain object. The case is quite similar. It must be known, that, when a man, or spirit, speaks, all things whatsoever that he has known about the same matter are then exhibited



present, in order, according to the form of heaven - in which he is if good; for the connection is similar. Wherefore, such speech diffuses itself widely, if the man, or spirit, has known much, and the things [he has known] are truths from good. Then it is towards heaven and in heaven. 5592b. But, if they are not truths and goods, then, the speech diffuses itself towards hell, and its form is different: thus, if in falses from evil, he is in the opposites. But speech from affections without intellectual ideas, is still fuller. The affection is presented with its variety, and the angels, especially the celestial, apprehend all things distinctly, according to the truths from good inscribed in them. Such speech is obscure to man, and also to spiritual [angels]. With such speech also I have often spoken; and the angels readily understood. It differs, likewise, according to the quality of the affection [resulting] from the truths. Those who are in genuine truths are able thus to speak in the celestial manner; and, then, internal holiness, which is holiness itself out of heaven, is called forth, but not external holiness without that internal. There is more of the human [element] in external holiness; but in internal, more of the Divine holiness.

5593.

One spirit is not able to hold conversation with another by means of that speech from ideas and affections, if they are not in like truths and in like affections from truths. For collision immediately occurs, and, indeed, of such a nature that the one must needs be carried away by the other, according to the ideas and their affections. Those who are of differing religion cannot [converse together] at all; neither angels with infernals at all. Such speech is most beautiful in heaven, because it proceeds from the whole angel and from all and every single one of those things which constitute him; because an angel is his own truth and his own good: thus, the speech is of such a form as belongs to angels. They make one. There, is the speech of love and charity. In hell, is the speech of hatred and spite, or the delight of adultery; and this is altogether external without anything internal. Few are in this speech, because there is contrariety: also for the reason that few in the world have thought rationally and spiritually, from truths and goods themselves.

5594.

I have frequently spoken with angels by means of that tacit speech of ideas, and also with others; and, then, I was able to express even material things without words, by only thinking about them - whether they are facts, or persons, or places. I have thought about merely scientific matters, and they have immediately known all about them; about persons, without the name, and they have known instantly; about places, towns and kingdoms, and they have at once known, because then, all the things which I have known about them are together; and the spirits then suppose that they know them as perfectly as I. Such is the communication. But places and persons are presented in certain quarters, according to the corresponding states at the time.

5595.

It must be known, moreover, that spiritual speech is in many expressions of human speech, principally those which belong to sensation, as, for example, when seeing is spoken about understanding; about perceiving, smelling is said; about tasting, in like manner, but in a grosser sense; that to hear is to obey, and so on. There is a spiritual therein, from the spiritual world. In the words of human speech are many such [cases]; and man is unaware that they are from the spiritual world, because he does not know what the spiritual is, nor what correspondence. The speech of the most ancient people was of such a character. At that time, the speech of words was exceedingly full of such [instances]: at first, [it was] spiritual, afterwards more and more natural, and at length sensual, such as it is at this day. That there was a most ancient speech of ideas and affections, see what [is said] about it in various places.

5596.

When a spirit turns himself to another spirit, or to a man who speaks from ideas or affections, fully or cogitatively, then he is wholly in the like, both in perception and in sense, if he speaks from truths confirmed in himself. This has often happened with me. And then they understand and perceive altogether like the other, if only his interiors were opened; for then the communication is full. The one is as it were in the other, or in the spirit of the other, as regards thoughts and affections, and then knows what he had not known, just as if he [knew it] of himself. Thus takes place, in the heavens, consociation and communication of all. But, as soon as one turns himself away, looks to the side, or backward, then

he is brought into another thought; and, if he turns to his love, and to his faith, then he is in precisely the opposite perception, and the other's thought [with him] altogether perishes. Such a thing has frequently happened with me, and then the very infernals have acknowledged celestial truths; for celestial truths have such force; but, as soon as they turned themselves backward, they were in the contraries. I was often, by this means, harassed by spirits, who yet did not want [to admit it]. They believed that it was they who knew all the things which I knew; and so they wanted to instruct me, unaware of the fact that [their knowledge] was from my [mind], or from those things which were with me; when, nevertheless, from themselves they knew nothing at all about that identical matter, - as, also, was shown them several times.

5597.

((((When celestial angels hear truths from others, they then see them; thus, also, when they hear rational [arguments] they see them outside themselves, thus from the others, but not within themselves as the spiritual do. Hence, also, it is, that they know that those things inflow from others, and, if the others speak falses, that they do not receive them in themselves or believe them. By this also they are distinguished from the spiritual.))))

5598.

CONTINUATION ABOUT BABYLON. Because there are a large number of such as are called Babel, or Babylon, who are not yet vastated, but roam at large in the world of spirits, and this up to several hundred thousands, who are vastated successively as new ones arrive from the earth - it is, therefore, permitted them to carry on in like manner as at first, and, indeed, in the same quarters, or places. Similar things, therefore, were continually recurring; but, immediately thereafter, they are destroyed and cast into hells. This also was seen; and it happened when I was asleep. They assembled, up to many thousands, at the southern part towards the west, but in the remotest boundary there, and began to carry on similarly, to establish monasteries, to scrape together riches from others, and to lord it over souls; and, when assembled to the number of many thousands, they took upon them to wish to destroy those things which belong to the Lord, or which are with those with whom the Lord was. Then commenced their destruction; and they were

cast, partly into a western place, and partly into the two gulfs there; and, when they were destroyed, that place appeared like the ruins of houses laid waste by fire, not anything being left - black from fire. It so happened after this, in every part, that, as soon as they are assembled to the number of several thousands, they are thus destroyed - also, everywhere else. For, such ones cannot be assembled elsewhere than in their own places, thus in places agreeing with their love. But this takes place, several times alternately through several alternations, after the Last Judgment, until [it happens], at length, that they are carried directly into the hells.

5599.

The former places, where their dwellings were in the surrounding quarters, are entirely deserted. There appear there only as it were stones round about the part; and barrenness everywhere. Thus those places are uninhabitable.

5600.

ABOUT A CERTAIN CHRISTIAN AMONG MOHAMMEDANS: ABOUT THE ONE GOD. AULAEVILL. There was a report about the Mohammedans, that they acknowledge the Lord, but only as the Grand Prophet, and do not acknowledge His Divinity, for the reason that they have not been able to understand how the Divine could exist divided into three persons, consequently into three Gods, and that, therefore, they have acknowledged one God the Creator of the universe, but the Lord as the Grand Prophet; and have affirmed the Holy Spirit to be spirits and angels. That Christian wanted to know whether such was their doctrine and sentiment. He approached them at the western part, wishing to question them about that matter. They spoke as they thought from their religion; but they asked the Christian what he believes about God - whether he believes that He is One. He said that he believed that God was One; but they examined the ideas of his thought, which easily takes place in the other life. They said that he does not believe that God is one, but that He is three, because in his thought he sets up three persons; and everyone of them as God. They then said, further, that he says one God, but, in heart, in faith, or in thought, he believes in three; when, nevertheless, a Christian ought to speak as he thinks and believes and not differently. Since he was unable to deny this, they then went on to

say that it ought to be to the shame of Christians to think three gods, and that the very heathen are wiser, for their wise ones think that there is one God, and do not have more in their idea, as the Christians do. Wherefore, he retired, and said that he would never return to them; for he was overwhelmed with shame. He wanted to say that the three were one through agreement; but, still, he set up the idea of three Gods who were unanimous, when, yet, God is one. That there is a Divine Trine, but a Trine in the Lord, see the Heavenly Doctrine, <sup>233</sup> concerning the Lord, Nos. [288-291 and 297], <sup>234</sup> and the appendix to the Heavenly Doctrine at the article concerning the Lord [HD 306]. The Mohammedans kept him in the idea of his thought, in a manner which occurs in the other life, and he was not able to tear himself away from it, thus, not to deny it; and, then, he was, of consequence, overwhelmed with shame. I presented, afterwards, the Trinity in one person, and this in the Lord, together with certain [declarations] from the Word; and then they said that they perceived the thing could be so, and would be able to believe it, if, in the world, they had not felt differently. Nevertheless, they see that He is more than they have believed, from the fact that He had bound Mohammed, and, also, that He is called the Son of God, and that He was conceived of God Himself.

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<sup>233</sup> That is, The New Jerusalem and its Heavenly Doctrine. -ED.

<sup>234</sup> The references we have applied within the brackets in the text; are to the chapter "On the Lord," in the work mentioned in the preceding note, viz.: The New Jerusalem and its Heavenly Doctrine - which, being published to the world in the year 1758, was, probably in preparation at the time this portion of Swedenborg's Diary [now called Spiritual Experiences] was written; that is, between "the 9th January, 1757" (see No. 5366, above), and "the 30th of March 1757" (see No. 5699 of the present work, in the succeeding volume). "[HD 306]" comes in, as Swedenborg here mentions, in an "appendix" to the above indicated chapter "On the Lord;" which appendix consists of references to passages in the Arcana Coelestia, where the various points summarily presented in the chapter itself maybe found discussed at large. The fact that Swedenborg, according to the Latin Editor left blanks, instead of filling in the nos. of the work to which he was referring seems to favor the inference that the references were to then unfinished work, - as, we have pointed out, the "Heavenly Doctrine" at that time was. -ED.

## 5601-5650

5601.

**HOW THEY ARE ADMONISHED IN THE HEAVENS AS TO WHETHER THEIR INTERIORS ARE IN A GOOD STATE.** Those who are there do not attend closely to the state of their interiors. When they think and do anything they are admonished, through the external appearances, both without the house and within the house, and also upon their clothes and in the face - if they have not thought rightly. If, for example, anything of evil, lasciviousness, or insincerity, has crept in and they have not rejected it, then, outside the house, when they go out, the garden-products and the like, appear to have either vanished, or changed as regards varieties and as regards beauty, or as regards brightness. If they have vanished, or appear dim, they instantly know that they have thought something of evil; and they also reflect whence this is, and what of evil, or of falsity, it is; and it is given them, from themselves as it were to know themselves, and they recollect; and, then, they shun it, or it causes them to repent of those things; which being done, the former loveliness returns. And if spots appear upon their clothes, or if they become less bright, then, in like manner, they thence recollect [wherein they fell away]: they are lustrous, white and roseate when they have thought truths from good. The like happens in the beds, and on their ceilings; in which sometimes appear beautiful variegations of many adornments, when they lead the life of truth and of good: in any other case, they are changed. Thus in a thousand other instances, all of which are admonitions. Maidens are also admonished, through changes of beauty in their face.

5602.

**ABOUT BOOKS AND THE WORD IN THE OTHER LIFE, IN HEAVEN.** They have books there, written as in the world, and similar writing in them as in the world, in the Latin, Hebrew and Eastern languages. I have seen the books frequently; and, also, papers have been sent to me out of heaven, written from top to bottom. I read them as in the world. But whence the writings [come] shall be told elsewhere. Each thing that a

man writes, remains in the interior Book of his memory, and is read before him.

5603.

But they have the entire Word, from beginning to end, so written that everyone can read it. The preachers there preach on it, and the rest read it, as in the world. They also have songs, and sing from them, precisely as in the world. The spiritual angels are exceedingly fond of songs.

5604.

But they have the Word written in the spiritual language of which we have spoken previously. They have the Word in twofold wisdom: the spiritual angels have the sense intermediate between the internal and the external; the interior spiritual have it altogether according to the internal sense, and the celestial angels according to the inmost sense. In their Word, there are not names, nor numbers, but, in their stead, things. They who wish to be intelligent and wise, can be instructed from the Word about the minutest details. Instead of the history of the creation, there is, there, something about the new creation of man.

5605.

They have the Word of the Ancient Church, the title of which they call, in part, ENUNCIATIONS, in part, THE WARS OF JEHOVAH, and PROPHETICALS <sup>235</sup> - concerning which. . . The ancients have this; but they said that that Word is so written that they can be instructed in minutest things. It is also inspired; but, inasmuch as it was no longer of service for the men who succeeded them, another Word was written. Of what kind this [Ancient] Word is, is manifest from the first chapters of Genesis, which were taken thence. <sup>236</sup>

5606.

((There are four classes of men there, just as in the world. The first attend to the uses in the Word; they also see, indeed, the other things,

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<sup>235</sup> One of these "PROPHETICALS" is the Book of Jasher (see Sacred Scripture, 103, near the end, and True Christian Religion, 265, also near the end), quoted by JOSHUA on the occasion of the sun standing still in Gibeah, and the moon in the valley of Ajalon (Josh. 10:12, 13). -ED.

<sup>236</sup> For further information on this highly interesting and important subject of the Ancient Word, the reader is referred to Sacred Scripture, 102, 103; True Christian Religion, 265, 266, 279. -ED.

but do not pay attention to them. They serve as a plane. Thus it is read by the celestials. The second, are those who take the doctrinals of the Word therefrom: thus the spiritual understand it. The third, are those who are delighted only with its holy external, without intelligence: these are they who are in the ultimate heaven. And the fourth, are they who attend only to the literal sense, and they who attend only to the words; as, for example, the critics and those who write various things about it: the former [of these] are in the threshold of heaven, and the latter are in the very extremes.))

5607.

HOW THE ANGELS HAVE THEIR WISDOM FROM THE WORD, AND ABOUT INFLUX AT THE TIME. I have been instructed from heaven, that the angels are in wisdom from the Word, but that they pay no attention whatever to those things which are in the sense of the letter, nor to those things which are in the thought of a man at the time when he reads it, but to the interiors of the Word from the man. Wherefore, I was instructed how this matter is circumstanced.

5608.

The natural thought of man is a plane in which all things of angelic wisdom close: it is a foundation like that of a house. Into that plane all things which the angels think fall. Thence, afterwards, is a plane which is also of such a quality as their wisdom becomes; in other words, as are the ultimates so are the primaries.

5609.

If the men who are reading the Word, or thinking, or preaching, from the Word, are wise, the angels are unaware of it at the time, but, still, the wisdom of their thought falls into them as into its plane, as was said; and they are entirely ignorant that it so happens.

5610.

Angels have told me that they are sometimes in great wisdom, sometimes in less, sometimes in clearness, sometimes in obscurity; and that their thoughts are variously directed to the quarters, now this, now that, and that they are in greater clearness, or obscurity, according to the



direction - but they are not turned to themselves but to men; also, that they thence know that [they are turned] to the human race, where such things are to which they are determined. They said that they have this from much experience; and, when [they are turned] to those things which are in my thought from the heavenly doctrine, then they are in greater clearness than in any other case.

5611.

Those things are circumstanced like all things in nature. In nature everything is fixed and ultimated. So with such things. Moreover, that all internals close in externals, see externals degrees - and many things besides.

5612.

How interiors subsist may be illustrated from various things. Angels have their paths and methods, from interiors.

5613.

I read something in the Word, and they who are in heaven perceived all things clearly according to the internal sense, - see what has been written about the correspondence of heaven with the Word.<sup>237</sup>

5614.

Such correspondence occurs as with the man who feels from ends and speaks thence; and as with the man who attends to the ends and uses of a speaker; and with him who attends only to the sense; and with him who attends only to the eloquence, thus to the affection of speech; and with him who attends only to the words: these last are stupid.

5615.

It was also observed, from experience, that, like as ultimates are directed by the Lord from priors, so also, in turn, priors from ultimates; and the Lord is the First and the Ultimate, or in the first and in the ultimate, in order that, so, all things of heaven might be directed; and, therefore, He became a man, so that He might also be in ultimates of Himself, and not

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<sup>237</sup> For several exceedingly interesting particulars on this subject from the authors own experience, the reader is referred to Arcana Coelestia, 1768-1771. -ED.

by others - they being men. Owing to that, He Himself directs all things from the First and the Ultimate: ultimates, through priors, in heaven; and priors, through heaven, from ultimates: hence is the nexus.

5616.

Natural truths are in the place of a foundation, hence thought is filled with such ideas; and, then, when a man is reading the Word, he is in them.

5617.

The plane and ultimate is with an intelligent man, whether he is thinking about such things, or is thinking about other things, or is asleep; for it is with him constantly. This also I know from much experience and also because the whole man is of such quality as the truth and good with him. Many men can at the same time serve as a plane for one angel. The Lord so arranges that what is absent in one may be in another; He, also, composes one thing from many, so that it may still serve at the same time for one plane.

5618.

CONTINUATION ABOUT THE WORD. There were certain maidens who read the Word daily. One of them was of the celestial genius: two others intermediate between the celestials and the spirituals. These three had the Word. When two of them did not read it for ten days, then their copy of the Word did not appear. But they pondered whence this arose; and it was perceived that it was because they did not read it. Then, they took a copy of the Word out of a rock, and, when they read it, the characters of the words were similar, but they did not understand. They were in the celestial style. They afterwards received the Word and read it daily. Their Word was according to the interior sense, which is midway between the natural and the spiritual. It was historic and prophetic; but, instead of the names of persons and places, and instead of numbers, there were things. In place, there, of Moses, of Aaron, of David, there was the Lord.

5619.

ABOUT THE JEWS IN THE OTHER LIFE, AND ABOUT THE HEBREW TONGUE AND ITS CORRESPONDENCE. The Jews dwelt within the

Christian world, because they had the Word and have known about the Messiah. They dwelt a little to the left, in a parallel with the sole of the foot and below; and there was a vast multitude there. Those there venerated Moses and Abraham, and others in the Word. Moses appears to them when they do anything of evil, with a staff in his hand, and terrifies them and admonishes them: a certain angel in heaven appears in such a form, and they persuade themselves that it is Moses. I know, too, many things about Abraham; but it is not yet time to disclose them all. They read the Word in the original tongue; and, from their ideas derived from that very tongue, the celestial angels take up the celestial things which are in the Word; for the correspondence of that tongue, as regards the very syllables even, is with celestial forms - of which in another place.<sup>238</sup> But, a little while before Babylon was destroyed, those [Jews] from the Christian world, were also cast out there, and even to the northern quarter in the direction of the length there, where they wander alone, and, there, are in a wretched state. They are still withheld from their internals (which are vile), and in the externals - in which closed-up internals they are able to be more than any other nation. These things the Lord predicts in Matthew, that, [namely], they were tolerated thus far for the sake of the Word, through which there might be some communication with heaven. - The evil of them are in a certain desert, which is called the desert of robbers, which is also in the northern quarter.

5620.

Celestial angels said to me, about the Hebrew tongue, that all the letters, or syllables, therein, have correspondence, and that, according to the inflections and curvatures, they have a significance in agreement with the heavenly form. It was permitted them to examine the letters from beginning to end, also certain words; and they said that there is correspondence, except in the case of certain rough letters, as [daleth, cof, ?], and several which are pronounced roughly. But they said that, so far as there is roughness in them, so far they do not correspond. They also said that, for this reason, in the earliest times, they were not rough but smooth, and that, therefore, in everyone of such [letters] there is a point in the middle; and this point signifies that it is pronounced

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<sup>238</sup> No. 5620, below. -ED.

roughly, but that, without the points in the middle, not roughly. All rough [sounds] pertain to spiritual things, and, therefore, the points in the middle of these. They further said - as, also, I have frequently perceived - that they [i.e. the celestial angels] have not the vowels i and e, but a, o and especially u; and that y is an intermediate between the celestial and the spiritual; also, that, because they are such, and only serve the purpose of sound, there are, likewise, no vowels in the Hebrew tongue as in other tongues, but they are annexed by means of marks placed above and beneath. ++<sup>239</sup>

5621.

It is hence evident, that the Word is Divine in all its details, not only in the words, but also in the syllables and letters; and hence may be known what that signifies, that not the least apex or the least little horn<sup>240</sup> should perish, and why the Jews have been impelled to number the separate letters, ++<sup>241</sup> and that they have believed mysteries to be in even every least constituent of a letter, ++ although they have not been aware in what way.

5622.

I read something in the Hebrew tongue, without the rough [accent], and rapidly skimming the vowels as only sounds; and, from the syllables alone, they formed the celestial sense in the inmost heaven, and declared that there was correspondence. They who were of the most ancient times speak almost so with each other, from correspondence; but not so the celestials of modern times: still, however, these understand. I read in the Hebrew tongue, Psalm 32, verse 2,<sup>242</sup> without the rough accent, and almost without even the vowels; and they then declared that they understood what it is from the sound, # namely, this, that the Lord pities those men mentioned because they do evil. # It is said "from the sound,"

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<sup>239</sup> ++ It may be worth while to mention that all the points in the text marked "++" [with one symbol on top of the other], are matters of natural fact, well-known to all students of the Hebrew language and Scriptures. -ED.

<sup>240</sup> I.e. "jot and tittle," - see Matt. 5:18.

<sup>241</sup> ++ It may be worth while to mention that all the points in the text marked "++" [with one symbol on top of the other], are matters of natural fact, well-known to all students of the Hebrew language and Scriptures. -ED.

<sup>242</sup> "Blessed is the man to whom the LORD imputeth not iniquity, and in whose spirit there is no guile."

and it is meant, from the natural <sup>243</sup> speech of those who are there. Instead of a, there, they say ao, diphthong; instead of i there is nearly y; and instead of ae there is eu.

5623.

THAT THEY DO NOT KNOW WHAT TIME AND SPACE ARE IN THE OTHER LIFE. Those who die while infants, and who come into the interior heavens, do not know what time and space are. As regards time, the reason is this: because the sun, there, does not perform a revolution like the one in the world, consequently, neither does it produce the years and days. The sun, there, which is the Lord, is always in the east; therefore, no other variations exist there than of the states of life as to good and truth, which make their periods. And, since the sun is not of such a nature as the one in the world, they are, therefore, unable to have any notion of time, but only of state - albeit, relatively to the duration of state there is time, just as much as in the world; but they cannot thence have the notion of time, because the states do not recur in regular alternations. In the interior heaven, even the idea of time perishes; because, with those who come thither, the natural, which is in the notion of time, is put to sleep.

5623a.

Nor are they acquainted with spaces, because these are variously changed according to the states of their life: hence they are the appearances of states; neither are these fixed as are those in the world. Those spaces, also, are varied as regards distances and magnitudes, likewise according to the states of life; and, because their spaces are of such a nature, neither do they have the notion of them, although they still exist.

5624.

I spoke with some such ones, and I asked what space is, and what time; but they were entirely unaware. They called spaces, after the variation of appearance, either beautiful or not beautiful; but times differently, saying that they were qualities of life. It must be known, however, that

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<sup>243</sup> I.e. natural as distinguished from artificial, or acquired. -ED.

they are still spaces and times; but it is owing to the reasons here assigned that the angels have not any notion of them.

5625.

It may appear from these things, that all their natural ideas pass away, for these are based upon spaces and times; and, consequently, that material ideas perish, and those which are in their stead relate to the changes and variations of there state. From very many ideas closely observed, it may be evident how it is that natural thought, and especially sensual thought, cannot withdraw from the notion of space and time; and that, if it withdraws, it is scarcely able to think; for the natural cannot think abstractedly from times and spaces.

5626.

Hence also it is, that spiritual wisdom grows in the proportion in which it is removed from the material notion; and it on this account is that the ancients used to say that men come into the light as far as they are withdrawn from the sensual.

5627.

Neither do they know what spring, summer, autumn and winter are; nor what morning, noon, evening and night are; still, they have notion of heat and cold, also of light and shade - not, however, from time, but from the state of their life. Besides, they see all things there as in the world: still, however, they do not perceive them according to space, but according to the states of their life.

5629.

<sup>244</sup> ABOUT BABYLON AND THE EXCEEDINGLY CRAFTY THERE: AND ABOUT THE SEVEN MOUNTAINS. I spoke with Englishmen, and inquired whence it was that they were such, namely, that when they hear truths, they see them and follow them, and that, then, they are apt at conforming themselves; for, with them, in the other life, there appears a whiteness which is above their natural and which is of heavenly light: from this also it is that they are intelligent. Likewise, the Dutch; but, with these, the whiteness does not appear, but a certain solidity in their

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<sup>244</sup> No. 5628 is skipped in the Latin. -ED.

natural; wherefore, also, they are more tenacious. I spoke with the English, asking whence they have such whiteness - also, such a life; which differs, as they perceived, from the life of all other nations. It was then permitted me to set up a comparison between the government which was among them and among the present-day Italians; which governments are perfect opposites: thence, also, it is that their geniuses differ. In England, there is liberty of speech and of writing about both civil and ecclesiastical questions; but no liberty whatever of cheating others, of employing deceits and craft, nor of assassinating, nor of robbery, nor of slaughter; and this [restraint] and that [liberty] are there general. But it is the opposite among the Italians; there, there is almost entire liberty of cheating, by cunning and deceit, and also of killing, on account of there being so many places of sanctuary, but none whatever of speaking and writing about ecclesiastical questions per contra; neither about civil [abuses]; for they have inquisitions there. Hence it is, that the Italian race keeps all things within; and those of them who are evil, retain a fire inwardly in themselves, which is hatred, revenge, ferocity; which fire also is like that which lies concealed under the ashes after a conflagration, and smoulders. But the English race differently. With them, such fire is not concealed but instantly flares up and burns out, because it is conceded to them to speak and write freely, and, because they are kept in sincerity and justice, by means of its not being permitted them to cheat, to rob and to slay; for in such cases there is no pardon.

5630.

After these things were said, I was conducted, along with certain Englishmen, to Italians who have been exceedingly crafty, and such inwardly, and who have burned with such crimes in their life. When I came to a distance [from them], I immediately perceived [in them] contempt for us who were coming and a great notion of themselves, as if they would possess heaven and earth. We approached nearer; and, then, I spoke with them. I asked, at first, something about the Lord: they said that they have all His power, inasmuch as it was given them through Peter. But I asked what they thought about God the Father; whether they have His power, also. They said that they have not, but only that of the Lord as regards the Human. We asked, in reply, how they understand this, that the Lord yet declares Himself to be one with the Father; that the Father is in Him and He in the Father; and that His Divine and

Human is one like the soul and body, and, that because this is so, they cannot be divided; and [pointed out] that they do not so perceive the matter unless they say that they have Divine power, and also that of the Father Himself. At this, they, at first, held their peace, and consulted together: afterwards, they said that they have not heard such a thing before, and that they cannot reply to it until after they have consulted among themselves. They still wished to say something; but we answered that the speaking native to man is through the speech of ideas such as belongs to the wise in the other life, and not through a speech of terms; but, that, if they want to hunt up terms from the school-men and from Aristotle, this is ridiculous, and is never admitted by any intelligent man, because, in this way, the greatest falses may be confirmed. Then, after they consulted further, they sent to me a certain one who had been an Inquisitor among them; but, when he approached, he said that he is not of that religion but of another, and, moreover, that he did not dare [to say anything] there. Wherefore, they wished to resort to their arts and deceits, and said that they would reply in another way. But I said that this avails nothing, because we speak from Divine Truth; and that they know that he who attacks Divine Truth assails the Divine itself: also, that nobody ventured anything against Divine Truth in the other life.

5631.

These dwelt in a mountain in the west, afar off behind a wood, where were the most wicked; and there they hid themselves. It was said, that, around them, appears a fieriness as it were of burning, from the loves of self and the world; inasmuch as such burning lies inwardly concealed in them, by reason of the fact that they believe themselves to possess heaven and men's souls, and, also, desire to possess the universal earth.

5632.

When they saw us, they said among themselves, They are paltry men and not in any eminence; on hearing which, I asked how they understand the Lord's words, that he who is least should in heaven be greatest, and the greatest least. They wanted to say that they declare themselves least; but I replied that this word does not mean to be least according to the mouth, but least in heart; when, nevertheless, although they style themselves least, they are yet thoroughly well-known as wishing to be greatest. It was then inquired where such ones were.



5633.

To this interrogatory, they said that they have an inquisition, and that they send thither everyone who is not willing to receive their religious decrees; but that, when they seek [for them], they find them released, nor do they know how they get off; also, that the inquisitor says that he wishes to resign that post because it avails nothing. It was shown, moreover, how cruelly they treat those who are not willing to profess their religious notions and acknowledge them as gods. Those enormities with which they maltreat these latter, must be kept secret, because they are horrible. (They hang them up by hooks fixed under the ribs.)

5634.

Afterwards, was exhibited how such ones are dispatched to hell. At a bridge behind that mountain, more to the western parts, is a desert into which they who are such are cast which is done in succession; as, also, themselves confessed. They said, that, when those who descend from the mountain at this part, where there is a narrow swampy space, come above that, they utterly lose everything of understanding and become most stupid. They appear like corpses; nor do they know that they are men. They wander there in great multitudes. There is also a long opening there, which leads under the ground. They who are worst enter thither, and the more deeply they enter the stupider they become. They lie like corpses. Some were let in thither; and they said that it is so. That wide passage leads, in a curve, to a second bridge, and the farther they come along it, the stupider they grow and the more corpse-like. The reason is, because the interiors of all who have been deceitful, and burned with revenge, up to the end of life, and perceived their delight therein, are closed in spiritual death: with these, at length, no soundness remains. Some went out from that passage. They were like corpses, and the love of self exhaled from them. It was said, that, as long as they are such, they lie like corpses, almost dead; also that those with whom that love is broken, have yet something of life afterwards, but that, still, they dwell in that desert.

5635.

Then, also, I saw many descending from that mountain into the desert. These, at first, began to be as it were insane: thus they lost their

ingenuity of wickedness; and, afterwards, they were let down; and it was said that they who go across that swampy space can never return, and that, if they try to return, they fall into a swoon from the anguish produced: wherefore, they turn back. They were asked what they felt about those there in the desert whether, or not, they fear them. They said that they do not fear them. They believe that they were themselves still more crafty and skillful; therefore, they cover up their heart. Those were let down over the swampy space who were obdurate in heart, and would not desist from their heinous cruelty against everyone who does not acknowledge that they have power over heaven and on earth. A certain one of them wanted, through crafty magical devices, to go backwards: he was thrown into a swoon near that swamp, and fell, on account of magical thought from the Word about God the Father, and rolled himself over the swamp; and then he said that he wanted to cease from his former cruelty. He was among the governors there. But, as soon as he came thither, he returned into similar, and into yet greater, cruelty; to such a degree that he wanted to be in place of the executioner. Wherefore, he was dispatched thence among the former ones, and perished like the others.

5636.

At length, those who were in this mountain underwent visitation, and perished in almost the same manner. The whole mountain sunk down in the midst, and they were cast altogether into the depth; and waters were drawn off from the western sea [K. Fig. 5], which overwhelmed [them]; so that these were also immersed in the waters of the sea, though not where the rest were, of whom [I have spoken] above [no. 5300]. They afterwards struggled to emerge, and so get out; but there then appeared a sulfurous smoke of fire, from the love of self and of ruling, which was seen on all sides. This was a sign that they have been still more deeply immersed in the cupidities of that filthy love.

5637.

Those of the surrounding crew who were of the same genius, but did not rule because they were meaner, were taken down behind the mountain at the southern side, and cast into gulfs according to their evils.

5638.

DEVILS WHO FEIGN THEMSELVES ANGELS OF LIGHT. From the assiduity and deceitfulness of men in the world, it comes to pass, when such ones enter the other life, they are able to present themselves as angels, when, nevertheless, they are devils: and also to enter the heavens where the angels are. They who are skilful in this, are able so to dispose their interiors that nothing else is observed and perceived than what is angelic; some by one art, some by another; [and], although the angels have a tolerably good notion of observing and perceiving, still they are deceived.

5639.

This, those especially know how to accomplish who had been in a sacred function, as many Jesuits and others; for the reason that they have so disposed their countenances in the world, and, at the same moment, have shut up, or separated, the interiors and their evil affections, from the gaze of men.

5640.

This takes place, either by means of affections, which are of the will, or, by means of those things which are of faith, which belong to the understanding. Few can feign themselves angels of light in the heavens by means of affections, because the perception of such things there is exquisite; but, in a lower sphere, and with all the simple at the threshold of heaven, they are able to counterfeit angels of light by means of affections; for, those do not have interior perception, nor penetration from knowledges; and because, also, in the world, they have esteemed as neighbor whoever was wretched, poor and a beggar, if only he displayed his misery. But they can by means of the truths of faith, and so through intellectual things. They are able to speak more admirably and in a more Christian manner than others, from the understanding, and from the light of heaven; and, then, they hide their affections by art, nor do they dare to imitate goods. They know, also, through communication with the simple-good, how to bring it to pass that good affections may inflow into their truths, and thus to present themselves before the angels, as angels, too. They are also received, but are not able to disguise themselves long. I saw such ones, and heard how they worm themselves in, and how they behave; also that they are received. There are still more arts; as, for

instance, how some are able to bring themselves even into the celestial heaven.

5641.

It should be known that the intellectual of man is preserved entire by the Lord, whatever may be the state of his voluntary; to the end that everyone may be able to be reformed which takes place by the means of the intellectual; and I have heard infernals both well understand the truths of faith, and enter into arcana as ably as the good; and they are likewise able to speak intellectually, although the heart is far away. When they are speaking, also, the voluntary is separated, and they scarcely know otherwise than that they are such in heart and mind - although they are not; like many preachers are wont to do, who, when they are in the act of preaching, believe that the thing is as they say, and speak as from faith and love; when, nevertheless, by themselves at home, they are quite the reverse.

5642.

They who act in this way and are in this purpose of ruling, and of subjecting all to themselves, and likewise of turning all there away from the Lord to themselves, consequently of destroying heaven - these are principally of the Catholic religion. Their arts in the other life are exceedingly many. Such are they who are meant by him who came into the marriage and was not dressed in a wedding garment: the wedding garment is truth from good.

5643.

THE SPIRITUAL SPEECH. HOW REGENERATION TAKES PLACE. HEAVEN. ((That regeneration takes place by means of the truths of faith, is shown in many places in the Arcana Coelestia; but through the speech and the thought of ideas, in the other life, how the case is in this matter, can be seen. Let there be, for example, principles of truth; also marriage; and the love of self. The truth of faith is received in a man's memory, and the good of love in his will; the will through the intellect, or the will in the intellect, sees, in the memory, that this truth is in agreement with its own good, whatever that may be. Then, it contemplates it, loves it, thinks it, and also, when opportunity offers, speaks and does it. Thus is good conjoined with truth in the natural

memory, and, then, at the same time, in the spiritual memory; and they unite themselves in a marriage. For example, [again], when any man, or woman, wishes, from the good of his (or her) will, that the marriage should be genuine; and, from the truths of faith which are in the memory, knows that married partners ought to be as one man, and that the marriage will endure to eternity if a true marriage; also, that that love is the fundamental of all loves - then, he (or she) loves those truths because they agree with his (or her) will, or good, or love, and places them under his (or her) view; and, as often as he (or she) thinks about marriage, the internal sight falls upon such things, until they are conjoined in the exterior and interior memory. But those with whom is no good of the will, reject such things, and procure falses in their stead. In like manner, the love of self: if, from the truths of faith, it is known that that love is infernal, consequently that it is hell, then good, through the internal sight, makes for itself, about that love, an idea of hell, at which it is horrified; wherefore, as soon as such a thing as is of that love recurs, and it perceives that it is such then the good of the will, through its sight, examines into the idea of hell and is then withheld by the Lord from those things which are of the love of self; and the more completely he is withheld and the better the good is, the more things he begins to know; for the desire of knowing grows according to the good of love, and, also, is increased through the increases of good; so that he is at length sensible of the genera and species of the love of self, and this in himself. Hence he becomes more and more wise. The speech of ideas, when genuine, is of such an nature. Wherefore, the evil cannot endure it; because they have a different and contrary speech of ideas, which is from the falses of evil.))

5645.

<sup>245</sup> THAT A MAN'S SPIRIT APPEARS IN THE OTHER LIFE. Sometimes man appears as to his spirit among others there. They said that they sometimes see them, and nevertheless know that it is not a spirit as yet after decease from the world, from certain signs. But it happens only with those who think inwardly in themselves more deeply than the rest. At the time, with him, his thought is withdrawn from the sensuels of the body, and he appears thus. They, however, who think only in their

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<sup>245</sup> This numbering is the same as in the original with 5644 omitted. -ED.

sensual, and do not raise their thoughts above it, never appear. Nor do spirits know anything about man, where he is; inasmuch as the corporeal does not appear before their eyes, as spirits do not appear before men's eyes. Some have searched into this matter, at great pains, but have not found out. The wicked did this, but they were foiled; for, if evil spirits knew where man is, and that they were with man, they would destroy him utterly, and thus the whole human race; for such is their interior ferocity. They also hold men as of no value, and altogether despise them. But the Lord loves men.

5646.

ABOUT WALKING: THAT THEY ARE CHANGES OF STATE ABOUT THE FORMS OF SPIRITS, AND THAT SPIRITS ARE APPEARANCES. Walkings, goings, and departures, are nothing else but changes of the state of the interiors; but, still, before the eyes of the spirits and angels, they appear exactly like walkings, goings and departures; which is like the case is with man's life, that he believes he lives from himself; and, by reason of his understanding of truth and will of good, that he believes he understands truth and wills good from himself; because it entirely appears so. Those appearances are so real, that the spirits are altogether unaware that they are from that origin; nor are they willing to know that they are thence; and the angels of heaven know, indeed, but do not talk about it. This is of the Lord's Divine Providence, in order that everyone may seem to himself to live and act from himself. This derives its origin from man's walkings and goings in the world. Naturally, men walk from place to place, because space is there and time is there; but, in the other life, there are neither spaces nor times other than appearances according to states. But, when men actually walk about, then it is indeed the body that does it, but it is from the will in the plane of action; and, so far as the will is present, in that degree the man himself walks. Wherefore, when they are in the other life, instead of spaces and times, there are states and those things which are appearances of state; and a spirit, also, is an appearing man.<sup>246</sup> (For a spirit, there, is an appearing man before the eyes of others, owing to the fact that the Lord's Divine in heaven is a man. Hence are so many varieties, as regards forms, in the countenances of spirits, according to the changes of state, their presence and absence.)

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<sup>246</sup> In the margin: "N.B."

Spirits and angels are, indeed, actual forms; but they have nothing of life from themselves. They are led by the Lord according to [their] life; for in God we live, move, and are. These forms are recipients of the Divine: and, in whatever manner they receive, just such they are. Because those forms are the forms of interior nature, or are in the spiritual world, they are adapted to all the changes and variations of state, and this to an immense and incredible extent, and in greater extent according as they are in interiors to what extent and of what kind, there, is incredible. Hence is manifest how much [fuller] recipients they in the heavens who are in the inmost [heavens], are, than those in the lower [heavens] and in the world of spirits; consequently, recipients of the wisdom and the bliss which belong to life from the Divine.

5647.

Walkings there, are either total changes or only partial. They are total when interiors and exteriors act together. At such times, when they walk, they walk with the whole being, and where they then come there they wholly are; appearing there as respects place, but actually there as respects the state of their life, which is the state of the affection which is of love, consequently of the will. Walkings are partial changes, however, when the interiors are stationary and the exterior states change.<sup>247</sup> Then, also, they appear to themselves in like manner to walk, nor do they know any difference; but, still, it is not the whole spirit, but only his intellectual: they themselves remaining in their own place, or state. Nor do they then know otherwise than that they are walking; and the majority do not distinguish [the one kind from the other]. But the evil are then in their phantasy, because in their interiors and in evil, therefore in insanity: the good, however, are then in their wisdom; but, yet, all fall back, in will, to their own state and place. A certain book was exhibited, and was instantly taken away by another [spirit] upon a mountain which happened in a moment. I inquired the reason how this is. They said that it is only by placing one's self in the state of another; likewise, that presence with the book [occurs] instantly; and that, when this happens, they simply stretch out the hand - which is a sign.

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<sup>247</sup> The Latin edition has "when the exteriors are stationary and the interior states change;" but this is so entirely at variance with what follows, that we have assumed it to be a printer's error, and have therefore ventured the rendering embodied in the text. -ED.

5648.

## CONTINUATION ABOUT BABYLON AND THE SEVEN MOUNTAINS.

There are many mountains there, which are in that part and northwards from it, as many as twenty; but they are all called in the Apocalypse [17:9], the seven mountains upon which dwells the beast; <sup>248</sup> because seven, in the opposite sense, signifies a profane [state]. And the majority who are there, are of the Italian nation. On that, about which something has been previously related, the Romans dwell, because they are in the love of governing more than all the rest; neither do they care so much for knowledges. Behind them dwell the rest of the Italians who are of such a character: as those who are higher up than Rome, for instance, those who belong to Tuscany, Genoa, Venice, Milan, and the Trans-alpine provinces. These dwell upon the middle mountains there. In the farthest [mountain] towards the north, are those who were from Naples, and farther on, from Sicily; for the worst dwell towards the north there. They who were from Sicily, are those who have been in the subtlety of falsity, and in falses, more than the rest; and not so much in the love of governing, like the Romans.

5649.

It must be known, also, that many of the Reformed religion betook themselves thither, and that they have professed the Catholic religion, but only those who have been in the evil of life; who, since they betook themselves in vain to piety and to prayers, had recourse to their faith - which in the world they held interiorly in themselves - and embraced all things of religion which the others wished, inasmuch as, in their heart, they regard religion as nothing. Hence there is, there, a very numerous crew from various nations, who are all their servants. That external Catholic religion is also [there]; and is for such ones.

5650.

When visitation was accomplished among those who were on the three mountains, it was next made upon the Romans; and it was found that all things there were diabolical, and that, yet, they came to that insanity that

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<sup>248</sup> The passage in the Apocalypse speaks of the woman as sitting on the seven mountains; but as, according to verse 7 of the same chapter, the woman sat on the beast, the "beast" also was on them, as above represented. -ED.



they not only rejected the Divine, but also wanted to be themselves acknowledged as gods, which, also, was done. At first, they there adored God the Father, and passed by the Lord altogether, because they said that they have all His power themselves, so that there was no longer anything of power [belonging to Him], and that the reason they worshipped Him so holily in the world, as in the churches and in the sacrament of the Supper, was in order that they might be adored, as being in His stead on the earths. When they became such, and thus not only took away all power from the Lord and arrogated it to themselves, but proclaimed themselves as gods, and also established the worship of themselves (for such insanity seizes them in the other life when exterior bonds are taken away and they are left to their internals) - then, the last Judgment came upon them; all were taken away from two mountains there in a moment, thus were let into their interiors, and so cast into the gulfs, in an instant; some into the higher western one; some into the lower western; some - but few - into the sea there; some into the higher southern gulf. But the mountain which was in the midst, that sank down in the middle; and those there were cast down deeply into hell, and a black smoke mounted up.

## 5651-5700

5651.

After this, visitation was made upon those who were more towards the north, where those were who are from lower Italy; and it was found, that, when left to their interiors, they betook themselves wholly to idolatrous worship, and made themselves idols of various kinds from such things as are in the sea, on earth and in heaven, and began to worship them, saying that the ancients on earth did so, and gentiles also with whom it is well and proved, by various kinds of worships, the idol the worship of which was the more successful, and that which was successful, chose. Thus the mixed multitude worshipped idols of such kinds, and made entirely after the pattern of all things which are in the sea, earth and heaven; and animals of various kinds; birds, fishes, serpents; representations of the moon and of the sun; and so forth. They also passed by the saints, whom they worshipped in the world, having proved that they are of no use. Such worship is ingrained in them, from the worship of images on earth. When, therefore, it was found that they were complete idolaters - worse than the idolaters on earth, in respect to the fact that they have denied the Divine and believe that such things avail, because through correspondences, - then, the Last Judgment came upon those mountains. Some, an earthquake first fell upon, which appeared like vast billows of the sea; and then, the towns there were shattered, and the palaces there, and fell to the ground; which being done, the mountainous [surrounding] was rolled back, thus moving to and fro over them; and so they were altogether carried off from the face of the earth. It is not granted to know whither they have been deeply cast down. (# About their inquisition see another page; [no. 5656, which we here immediately subjoin].)

5652.

The mountains which are nearer to the north, where the Neapolitans are, and at length those from Sicily, which are the most remote, - these, also, were subjected to visitation; and it was found that they have wholly rejected their religion, and, from usage and purpose, have adopted

contraries, which they said were falses, and also were falses; so that, whatever was false, and was against faith, the Word and the Divine, this they have adopted and worshipped, or have established worship thence. They divided their mountain-region into two parts, at one part were the worshippers of falsity, and at the other those who were in external holiness - saying, that it is of advantage to worship a devil on the one side and the Divine on the other, in order that thus they might be protected on both sides, and that thus, however they turn themselves, they may be in security. Where their treasures were, there they placed those who were in external holiness, and the altar, and those who were in continuous employment; and thus they preserved their treasures: for this takes place through such permanent faith: otherwise, the treasures of silver and gold and precious stones, with the evil, vanish of themselves, in the other life - about which elsewhere. I saw a female saint of such a quality, who came to me, and who was clothed in linen as if belonging to a monastery. She, because by means of holiness she had communication with good spirits who were in the threshold of heaven, was in such perception that she could see the secret thoughts and affections of others. She said that she could come into heaven whenever she liked; but it was replied,

5653.

that there was, still, the intention of doing evil (for she wished to do evil in every manner, according to all the pleasure of the rulers there); and that, therefore, she could not be in heaven, for the intentions are there perceived. She said that she could not in an interior heaven; also, that she went inside and stayed there for some time, but, yet, when it was exhibited that she was of such a character, she removed herself away. But she drew out of a deep hell such things as belonged to her intention which were diabolical. Hence, she was driven into insanity, and rejected along with those who are utterly mad. Those, also, who are on the other side - where are their saints, so called because in holy external worship are such that they do all things according to the pleasure of the rulers who are on the other side, and who have the devil-worship. Thus, the one side favors the other, and holy things, profane; and thus profanation there prevails. Moreover, through the holy things of the one side, they have communication with those who are in the first threshold of heaven, who dwell above them. There is a mountainous region that rises up

thence, towards the middle-space: there dwell whosoever are simple-good or upright. With these they procured to themselves a quite powerful communication; and, so far as they have communication with them, so far have they power. They speak with them, and they perform mutual kindnesses to one another, and, sometimes, they associate; but those who have been unrighteous and favored them in evil-doing, are cast down from that wide mountain-region; and thus power is, in part, taken away from them. They who are in those mountains surpass others in malignity; especially those who are in the remotest mountains near the north. They are in such sharp-sightedness and interior acuteness, that they were able to see though the thoughts of others,

5653a.

and to read all things out. This occurs by virtue of the communication with those who are in the first threshold of heaven. In a word, they are most keen, especially those who are from Sicily. There hence appears at the tip of their nose, a certain bright light; and, from their ears, as it were a shrub, glittering with crystals and suspended; but the part below the nostrils, or the region of the mouth, was completely black, like hell; so that it could not appear. I told them that they place wisdom in wickedness, when nevertheless wickedness is not wisdom; because wickedness brings them to hell, or to eternal unhappiness, but true wisdom which is without wickedness to heaven, consequently to eternal happiness. At these things they became silent; and, at length, they said that they do not know that any other wisdom exists than such as they possess; and that the wisdom of others is only simplicity, in which they by no means wish to be.

5654.

That the exceedingly wicked are near the northern quarter, and also remotely there, is because those become the stupidest of all, when vastated; because wickedness, with these, penetrates all and every single one of their interiors. Hence they have afterwards so little intellectual life, that they are as it were logs - as was said. It is known [to me], that, in the confine between the northern and the western tract under the mountainous region, are the stupid.

5655.

<sup>249</sup> That they were worshippers of a devil was also discovered. They had books in which the doctrine of their worship was, and books in agreement therewith; and one book and another was taken away from them, and read before others. In it, was a doctrinal of this kind: that they should beseech God the Father that He would excuse them for having recourse to a devil, because He is not willing to assist them, and they know that they obtain aid from the devil; wherefore, they have recourse to him, and set up his worship, calling him their patron. And the other book was opened, which was written in mere characters after the manner which prevails in the celestial kingdom, and this by means of curves and simple inflections; and it was deciphered. It was, that nothing was from the Divine, but everything from the devil such, also, had been their interior religion when they lived in the world, although the exterior appeared different. They were asked why they so behave; since they have whatever is necessary, as houses, food and clothing, and likewise were able to live among each other as in the world what more they want, that they should betake themselves to the worship of a devil. They answered that it is in order that they may rule over all others round about and possess all #

5656.

They are accustomed to treat all whomsoever they come across, in the following manner: they are able, by their art, to lead to themselves anyone they see, and to cause his presence with themselves, howsoever he may resist; and, then, they disclose his evils (for evil spirits, especially sirens, are able to do this); and, thus, they accuse and condemn him. If he is not then driven to accepting their worship - either their devil-worship, or the hypocritical acting of holiness on the other side <sup>250</sup> - they cast such ones into dusky caverns around their mountain: but, still, they are taken out by the Lord.

5657.

# <sup>251</sup> those things [which belong to them], as respects souls and bodies; and that they do not obtain this from the Divine. Wherefore, it was said,

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<sup>249</sup> No. 5656, is placed between nos. 5851 and 5652. -ED.

<sup>250</sup> For the full significance of these allusions, see no. 5652, below. -ED.

<sup>251</sup> No. 5656, is placed between nos. 5851 and 5652. -ED.

that, therefore, they will avail nothing, nor rule over a single one, but that they will be the slaves of all.

5658.

Then, the upright spirits from whom they had their acuteness, having been removed, they became insane, and rushed from the southern part of the mountain, where the devil worshippers were, downwards, out of the mountain into the hell which they adored. And so [did] they all [to a place] where were black caverns, into which they entered. And so it happened to them as was said. Their town, also, fell together in a heap. Those who were at the other side, where were the external sanctities of which above were also nearly all cast out thence into the northern gulf, where the stupid are. One of the Sicilians came to me; and he was dusky and black like a devil.

5659.

ABOUT NATURALISTIC PERSONS IN THE OTHER LIFE. The majority of these are such as have thought in the world, when they heard from preaching, or came into any thought from the speech of another, and seem to be vanquished by some reason which they cannot gainsay that, whether it is or is not, true, they do not know; whether there is a God, whether there is a heaven, whether there is faith, whether such things as belong to the Church; [saying to themselves] "I might easily believe them if I were to see them in another life - if I come thither;" supposing that they will believe if they see for certain, or hear for certain. But this by no means happens. They who have not faith when in the world do not have faith in the other life. I have spoken with such ones; and they were convicted of being in error. They seized upon the truth. And, when they turned the face to me, they believe. But, immediately they turn themselves to their own loves, or turn themselves away from me and to themselves, then they are instantly in the like faith to that in which they were in the world, and altogether against those things which they have heard. Nor are they any longer able to be led to the truths of faith; for the whole interior intellectual life is from their principles: wherefore, [to be so led] would be to destroy that life.

5660.

HOW MAIDENS ARE EDUCATED IN THE OTHER LIFE AND IN HEAVEN. THREE, four, or five, are kept together; and each one has her own room, and in it her bed; near that, is a tiny little chamber for their clothes and for necessities. There is also given them a cupboard [skap], with cases, or drawers [lader]; so that they may put away in them things which they value. In these they take much delight, and store such things up in them.

5661.

They are always kept at their work, which is embroidery worked upon white linen. They embroider flowers and such things; and the things they produce by their labor are either for their own use, or they give them to others: they do not sell them.

5662.

These groups [i.e. of 3, 4, or 5], unawares to themselves, receive garments with which they clothe themselves every day; a better garment for feast days.

5663.

And they have a little garden, also; and, as long as they are maidens, there are only flowers in them; but no fruits until they become wives.

5664.

When they see spots on their clothes, it is a sign that they have been thinking ill, and that they have done something which ought not to be done. The spots cannot be washed out, as from clothes in the world. When they find out what they have thought and done - for, at such a time, they always think about that - they, then, see their blemishes and their evils. If they then get the better of them again, the spots disappear from the clothes of their own accord. In like manner, when they see in their chamber that any one of their clothes is missing, they then immediately know that they have done amiss. Hence is their self-examination; and, if they do not themselves know [what is wrong], a wife comes, who tells them. If they see that there is a new garment in their chamber, they then inwardly rejoice, because they know that they have done well.

5665.

When, also, they see that the flowers in their little gardens become dim, or change into worse ones, their attention is arrested; if into better and more beautiful ones, they rejoice, because it is a token that they have thought well.

5666.

Also, there are given them coins of silver or of gold. These they carefully treasure up, because they are tokens of industry or of virtue. They have the written Word and Psalters, and they take them with them to the preachings. They likewise read in them; and if they do not read, either some garment is taken away, or the little garden disappears.

5667.

The preachers sometimes visit and examine them.

5668.

THE EDUCATION OF INFANTS. (1) They are with nurses whom they call their mothers. (2) They read the Lord's Prayer, and learn prayers from the nurses, by means of influx out of heaven. (3) There are preachers for them. (4) Intelligence, and wisdom too, inflows, which excels the intelligence of the learned in the world, although they have only a childish idea about those things. (5) There are with them representatives out of heaven. (6) They are dressed according to their industry, principally with flowers and garlands. (7) They are led into paradises. (8) They are tempted. (9) They grow in accordance with the state of reception. (10) They are of diverse dispositions. (11) Nurses are appointed them who have loved infants in the world who, also, are like mothers and there is granted them a perception as though they were their own babies: but this is not granted to others than those who are in good, and are able to receive influx out of heaven. (12) Those infants who have been brought up there, do not know otherwise than that they were born in the other life. (13) They do not know what time is, what space is, and such terrestrial matters. (14) Within a month, they speak the angelic tongue.

5669.



**THE SPHERE OF VIOLATION, AND HELL** The sphere of violation appears horrible, like sexual intercourse obtained by violence. Those from whom that sphere exhales, are such as in their heart deny the Divine and those things which belong to the Church, but outwardly appear courteous, affable and moral. They enter the heavens everywhere, and remain there for some time, for they know how to conceal their inmosts. These are such as, when the injury of the worshippers of the Lord is being advocated, are silent, and abstain from taking part until they see that the matter begins to hasten to some catastrophe, where they are instantly present, and assist with all their power, stopping at nothing. Many such ones were borne down through a sphere of violation, and cast down out of the heavens, as I saw. This is meant in the internal sense by the violation of virgins, and by the violent, in the Word.

Inasmuch as they are outwardly affable and courteous, there appears, when they walk in the streets, as it were a luminous brightness on both sides of their face, which quivers in unison with their movement; and there also sometimes appears a burning flame flickering around them in the streets where they are walking; but it is a consuming fire, which is a sign that it is a violent one. A fire, on the contrary, which is not a consuming one, is angelic. Moreover, the part in their face which is beneath the nose is hideous, dark-colored and corpse-like. Such ones, when cast down out of heaven, appeared in face and body black and as it were bony, because they are inmosts evil. When they are cast down out of heaven, the interiors burst forth into the whole body; for then it is not permitted them to dissemble any longer, since the communication with the upright, from whom their courteous demeanor is supplied, is taken away. Their hell is very deep down under the buttocks they sit there, like charred Egyptian mummies.

5662a.

**SYNCRETISTS: THE LAST JUDGMENT.** High above the head there, on the mountain, at a considerable height, dwelt those who have deliberated together about the union of religions, or syncretism and they decided that they would make one Church from many, or all; - to such an extent that they wished Mohammedans to be included as well, on the ground that they acknowledge the Lord as the Grand Prophet, and as the Son of God, who was sent to teach the human race wisdom. Thus they wanted to make one Church out of many; but they thought [to do this] only through

the doctrinals which belong to faith, and the Intellectual, and not through life, which is of love and charity, thus, the Voluntary of man. These at last proceeded to such a length that they had almost profaned goods; and they sought out from the Word such things as they might accommodate to everyone. They inflowed with me, and this was experienced as a likeness of profanation; but they were discovered, and it was granted me to speak with them, and, then, to say that this is evil, inasmuch as they thus wish to make one Church from mere idols and graven images; for when only those things which belong to intelligence are taken into account, and not those which are of the will, man appears like ebony, or like a stony thing without any life, and if they want to make their one Church out of such things they may. But if, on the contrary, they want life in them, consequently, to have not images but men to constitute the Church, regard must be had to the good of love and of charity, thus to the reception of life from the Lord. When this is adopted as the foundation, the Church becomes one; for the Lord then arranges all according to heaven and its form, and presents all as one man. Such is the Lord's Church in the entire circle of earths; from which those who are only images are cast forth, and most of them are in hell, save those who have to some small extent lived according to doctrinals, which they have thus made of the life, or have thus made alive, in themselves. Since they were on high, and consequently inflowed into the lower places, and were only in doctrinals, therefore they were cast down thence, lest they should profane good with others.

5663a.

**THE MOHAMMEDANS AND MOHAMMED: THE LAST JUDGMENT.** Mohammedans dwell in the western side, outside the Christian world, in many mountains there, even to a great number. The better ones among them were transferred thence to the eastern side, namely, those of them who in the world acknowledged the Lord as the Grand Prophet, and called Him the Son of God, and believed Him sent by the Father to instruct the human race, consequently [that He was] wiser than others. Such ones, who had at the same time lived well according to their religious belief, and practiced justice and equity and sincerity from religion, and acknowledged the God of the universe, although they also declared Mohammed to be a great prophet, were transferred towards the east. This transfer has been previously treated of; also, that then he who

at that time was Mohammed, was cast down into the lower regions, where he was in chains lest he should get out.<sup>252</sup> The reason he was cast down, he himself afterwards disclosed, when it was made known of what character he was, because, namely, he knew that all those who did not worship him looked towards the east, and as soon as any did this he became aware that they did not worship himself; for which reason, when he saw that the whole multitude was transported thither [i.e. towards the east], he realized that he was being altogether deserted; therefore he burned with anger and wanted to hinder them. This was the reason.

5664a.

Many - amounting even to hundreds of thousands - remained at the other side, in the boundary where Christendom ends. There they worshipped that Mohammed as God; neither did they think about the Lord, and but little about the God of the universe. They all labored assiduously to release Mohammed from his fetters and restore him again to his original station; and, after attempting this in vain, they appointed for themselves another Mohammed, at first from their own number; but, since this did not answer, they elected a certain one in a lofty mountain, above Christendom, with whom they took counsel, and whom they obeyed as they previously did Mohammed. But that crew, which was of such a character, was not content with this, but even, by the advice of their new Mohammed, began to betake themselves into the Christian world, and, in various ways, and by various devices, began there to claim power to themselves. They inflowed with some, and injured the Christians; and also they dispatched their most skillful one to me, and he put himself in possession of the province of my left ear, and hid himself for some time, and thereby so strengthened them, that, at length, they could scarcely be resisted.

5665a.

But when this was discovered, an investigation was made, and it was found that it was from those Mohammedans who were in the boundaries on the western side; and it was inquired what kind they were, and why they did such a thing, since they had not intruded themselves into Christendom before. It was then found that that crew was of such a

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<sup>252</sup> See n. 5260a.

character that they worshipped Mohammed as a sort of God, and that they did not think anything of the Lord according to their religious belief. It was also inquired what sort of idea they had about God the Father; and it was found that they had no other idea than as of a created universe, and that the idea was devoid of a human idea, as with all others - consequently, that they had not any idea of God the Father. They said, that they could have thought about the Lord from their religious faith, if they would, and approach Him rather than Mohammed, who to them, according to their religious belief, was a lesser prophet. But they said that they cannot do this, because they had rejected that thought in the world, on account of the Christians, who were their enemies. It was ascertained, afterwards, what an inconstant race they were; they are neither willing to do anything, nor to take up any sort of work, - just like those who are on the mountains there, who have governments and forms of governments.

5666a.

Inasmuch as that crew was of such a character that they worshipped Mohammed to so great an extent, it was therefore shown how things were with Mohammed. The very Mohammed who wrote the Koran and was buried in Mecca, was taken away from his own place where he was. He was deep down in a place a little behind the right foot, and was raised up above to the left of my head, and there appeared to them. He appeared gross and swarthy. Such are corporeal men, and they have little of life. Those who are in that place are almost idiotic. I spoke to those [Mohammedans], and said that he is such, and that he is among the corporeal there. Afterwards, also, he retired to his place.

5667a.

After this, the second Mohammed, who was in chains, and for whom they sought, was led forth; and it was discovered who he had been in the world, that, namely, he was born in Saxony, and afterwards became a ship's captain and was made captive by Algerians and set at liberty by them; and as he there adopted the Mohammedan religion, he was trusted as a ship's captain there. Then he was taken prisoner by Genoese, and set at liberty by them also; and was thus imbued with both the Christian and the Mohammedan religion. He also took up a position in the Christian world of which we have before spoken; and, since he

persuaded those in the boundaries that he was Mohammed, and was possessed by the lust of governing, he governed them for quite a remarkable time, acknowledging the Lord from the Christian religion and thence was able to be led by the Lord; -Respecting him, see many things before related. There was also another Mohanamed, who was a Christian from Greece, who had a place behind that one and he, because he sometimes undertook his duties and worked diligently, was proclaimed [Mohammed] by the former one, and acknowledged by some among them who have thought of many Mohammeds. And so as regards another also.

5668a.

Respecting those who are in the mountains there, they indeed think of Mohammed when first they come into the other life; but, afterwards, they abandon him and think of God the Father, the Creator of the universe, and of the Lord as the Grand Prophet, wisest of men and Son of God. They were examined as to what sort of idea they had of the one God, the Creator of the universe; and it was ascertained that it was as it were something human, and not as with the former ones, as of a universe.

5669a.

Some of the Mohammedans, when they heard many things about the Lord, wanted to accede to that Church; but they were told that they may remain in their own religion, if only they think respecting the Lord - according to their doctrine out of the Koran - that He was the Grand Prophet, the Son of God and the wisest of men. For they cannot acknowledge His Divine in heart, only some with the mouth and from the Intellectual, inasmuch as they have from infancy imbued themselves with a belief in such tenets; and spiritual good is formed by such things as have belonged to their faith in the world, which cannot be thus suddenly extinguished by a new article of faith. It is sufficient that they live in their good, observe sincerity and justice, and acknowledge that all justice is Divine; also, they can thus still live happily in their own way, and be gradually led to the Lord. It was added, that those who live in justice and in their own good, are able to be better than Christians, because these take away all Divinity from the Lord the majority of Christians, who are called Papists, arrogating to themselves the whole

power of the Lord in heaven and on earth, and consequently taking from Him all Divinity, which they no longer acknowledge in Him but in themselves. And all the other Christians, who are called Reformed, know, indeed, and from doctrine confess, that the Divine belongs to the Lord, and He is one with the Father; but, still, when they think of the Lord, they do not think otherwise than as of an ordinary man who is like themselves; and at such times they do not think of His Divinity at all; wherefore, also, they supplicate the Father that He may do what they ask for the sake of the Son, and do not go to the Lord. Such, also, is the idea of those Christians. Hence they saw that good Mohammedans think better about the Lord, in their heart, than Christians do. They also acknowledge Moses as a great prophet, but inferior to the Lord; but of Moses they think no longer.

5670.

ILLUSTRATION BY MEANS OF THE WORD, AND MAN'S INTELLECTUAL IN RELATION TO THE WORD. It is man's Intellectual that is illustrated when he reads the Word; as is plain from the fact that one who has not the Intellectual <sup>253</sup> is aware of nothing beyond the sense of the letter when he reads the Word; nor can he be led to the truths themselves which are there. Hence it is that boys cannot, that the wholly simple cannot, and that those who are in obscurity about things cannot.

5671.

The Intellectual cannot be illustrated except from heaven; nor can anyone be illustrated out of heaven save he who is in heavenly love, consequently, who is in a life of good: communication with heaven thus takes place. Then, he can be kept in the light of heaven: and, moreover, it is the light of heaven which illustrates the whole, according to his understanding. Those who are in worldly affairs cannot be illustrated, because they are in the light of the world and not in that of heaven; and that light induces darkness, - as, also, is plain. In a word, the Intellectual is illustrated according to everyone's affection; for the affection of love is the life of the Intellectual, and the affection of love must be from heaven.

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<sup>253</sup> In order to understand the meaning, here, it is necessary to bear in mind the fact that the "intellectual," or rational, faculty, as distinguished from that of knowing is not developed in man, and he does not possess it, until he reaches adult age. AC 6125 is very emphatic and clear on this point. - TR.

5672.

Nor can man be illustrated by a living voice out of heaven. In this way, the thing does not enter into his rational, but only into his memory; and there it is as it were a matter of the memory only. Hence it is that immediate revelations are not granted. Neither can those be illustrated who have confirmed themselves in falsities of doctrine; because their Intellectual, as regards spiritual things, is then formed by those. In a word, illustration takes place according to man's quality as to good and as to understanding, also as to desire from love, and as to the quality of the Intellectual; hence, according to the quality of reception.

5673.

THE QUARTERS IN THE OTHER LIFE. In the south are those who are in external light, in worldly things, and who are in riches.

5674.

In the north are those who are not in light, in worldly things therefore, or in riches; thus, who are relatively in darkness and poverty.

5675.

At the east are those who are in love Divine, consequently in internal light.

5676.

In the west are those who are in the love of self and in interior darkness.

5678.

<sup>254</sup> MAN AT THIS DAY DOES NOT BELIEVE HEAVENLY THINGS, IF HE THINKS ABOUT THOSE THINGS WHICH ARE THERE, OR WHEN THEY ARE DIRECTLY UNDER HIS OBSERVATION. Of what quality the man of the Church is at this day, may be manifestly known from the fact that all the things which are in the heavens can only be described and related, and also believed, if they are not placed under his thought, or his observation, in the midst. The reason is, because, then, he reflects upon them, whether the thing is so; and, at this day, in the world,

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<sup>254</sup> There is no n. 5677 in the original. -TR.

especially in the learned world, the state of the human understanding is such, that they only think whether a thing is so or [not] so. At such time, also, they reflect from worldly and bodily things, in which they place everything, and believe that what is beyond them is nothing - consequently, those things in general which they do not see and hear; thus, that those which are extant to the senses of the body and are felt [are everything]. They know nothing about interior things, nor will they receive if they know; wherefore, as soon as they are not observing in themselves, they are drawn into bodily and worldly things and reflect from them; for which reason they arrive at apparent paradoxes, and, among the learned, who attribute all things to nature, at nothing. This is, perhaps, the reason why those things which are said about heaven, about the dwellings there, about their clothing and food, and about their human form, when placed in the midst under their observation, do not sink deeply into their faith, when, nevertheless, they are the veriest truth. Examples can prove this.

5679.

As, for instance: if anyone describes the site of the dying, or dead, then, if the state of the angels is ascribed to him, as, that he is raised up among the angels and beholds magnificent things there, many of them such as are in the world - then, if he have lived well, all things fall without delay into the intelligence, and also into faith. Should it be plainly said, however, that the thing is so, it is not believed.

5680.

The case is similar with man's life after death, if the resurrection and Last Judgment are thought of.

5681.

Likewise, if the human form of man's spirit, and also of spirits and angels in general, is thought of, as to whether there is such a thing; and still more when the soul is thought of from adopted principles. In like manner, as regards the dwellings of angels and spirits. Likewise concerning their clothes. So in all things else: wherefore, I know that this characteristic is possessed by some.

5682.



They believe that such things appeared to the prophets as, for example, angels in the human form, dwellings, temples and many other things; but, if they are placed immediately under their observation, the thought comes up that they are visions in which is no reality. But the simple do not place a material thing under the midst in this way, and investigate whether it is so. Wherefore, those of them who are not altogether corporeal and worldly, believe: the learned to a less extent, and the more learned they are, the less do they believe such things. But, still, it has been granted me to know from the living interaction of many years that those things are really so.

5683.

The reason why men at this day are of such a character, is because they think in the bodily Sensual; nor can those matters be elevated by them into the light of heaven; and, therefore, they are altogether in a worldly and corporeal state. This is a proof that they are of such a character.

5684.

Let whoever chooses, think, if I tell him that angels are human forms, that they are dressed in splendid garments, that they live in magnificent dwellings; and let him at the same time think from the sensual, or from the body, or its senses; let him also think from his ideas about the soul: will he think anything else than whether it is so or not? Will he think beyond this? Will he not then stop there, and at length deny [it all]? But let him who can be withdrawn from sensuels and bodily things, and raised above them, think at that time, and then he will not think whether the thing is or is not, but that it is so and then, for the first time, is man able to come into wisdom. Otherwise, he will long stand outside the palace of wisdom, and not see the threshold. If he will enter, he will see numberless and ineffable things. I have spoken with angels about these matters, and it was shown that it is so. The ancients were not so sensual. They were able to be raised above the sensuels of the body. They, therefore, were able to be in interior wisdom, and also to converse with angels, because they were in a like light with them. This cannot happen at the present day.

5685.

This I am able to declare: that those things which are in heaven are more real than those which are in the world.

5686.

Hence, also, such thought is entertained in the world, because they do not apprehend anything else but that man's interiors are nothing, just as [it is supposed] that thought and will are only as it were atmospheric things which pass away. For they cannot apprehend interior things from bodily, consequently neither spiritual things, for there is no physical influx; still less can they apprehend that these are more real than bodily things, nor, consequently, that those realities are the essentially human things, and bodily things relatively subservient, formed to correspondence; which, since they are lower and subsequent, are less real than the interior or higher things.

5687.

Those who call the soul breath, and thought wind, think differently from this; those who acknowledge nature and deny God, differently still; differently, also, those who make nothing of faith; and differently again those who are more and more in the loves of self and of the world. Those also think otherwise who have confirmed themselves in falsities by reason of a life evil.

5688.

RECENT ARRIVALS IN THE OTHER LIFE ARE KEPT AT FIRST IN EXTERNALS - WHY? Those who first come into the other life are kept in externals, for a time, to such a degree that their life there is almost of such a kind as it was in the world. Some of them scarcely know that they have departed from the world: it is, therefore, a continuation of life. But, afterwards, externals are taken away; and then is made evident of what quality the interiors are.

5689.

The reason they are at first kept in externals, is because their interiors are then to be conjoined with their externals or to be separated from them and the spirits are to be thus prepared for interior life, which is the life itself of man after death. Those who then have a heavenly interior

life, owing to their having done and thought the things they did and thought for the sake of God and the neighbor, when they come into their interior are wise; those who have not, who are those who thought only about self and the world in all things, are afterwards comparatively insane, and desire nothing else but evils, and think falsities.

5690.

The first external life serves the purpose of harmonizing internals with externals for, in the other life, they act in unison, nor is anyone allowed to feign in appearance what he does not will.

5691.

The majority, also, are let into their interiors and into their externals alternately; and by this means the conjunction and the separation take place.

5692.

THE CUNNING AND DECEITFUL IN THE OTHER LIFE. THEIR HELLS. The cunning and deceitful dwell, for the most part, in the western quarter; and, there, partly upon high mountains, and partly in the plain, according to the phantasies arising from their self-love. Those who practiced cunning and deceit in secret are invisible to others, because they think in themselves, and so remove the interiors from the body, thus from the observation of others. There were such, in great number, upon the mountains in the western quarter, in various places; they were also invisible to me, but still they were discovered. They are discovered, when, as to their ideas, they are let into the body, or the external sensual; and then they are able to speak courteously and do whatsoever they wish: even if it be falsity and evil itself, to confirm it so that it may appear like truth and good. Such are against the Divine, and make nothing of those things which are of the Church. In themselves they are sensual; they are also serpents, but more poisonous than others, and vipers: such, too, in the light of heaven, they appear. All and every single one of them are congregated in their places and in their heights there, according to the nature of their deceit and cunning; but their lot is, that they become more stupid than any others, because their interiors are filled with hidden and thus profound cunnings and deceits:

wherefore, also, the most cunning and the most deceitful are near the north in that quarter, where the most stupid are. Such are their hells.

5693.

WHAT, AND OF WHAT SORT, VASTATIONS, THERE, ARE. All those who led an evil life in the world, are vastated as to truths, and at length to such a degree that nothing remains except evil and its falsity; and thus the vastated one gravitates to hell. This continues, uninterruptedly, from the first moment when such a one comes into the other life; and thus variously, according to everyone's evil and the nature thence acquired. It lasts sometimes for years, even as many as fifty, <sup>255</sup> some more quickly, some more slowly; and, meanwhile, they perform a use by being the means of temptations with the good, and by being with men. They have communication with the hells, and influx takes place thence. Some, indeed, are called forth from the hells. When they are called forth, it happens by permission, and for various reasons: but, still, they fall back of their own accord.

5694.

Those, however, who are to be raised up into heaven, are continuously vastated as to evils and falsities, so that at length they are in their own goods and the truths thereof. They cannot be raised up into heaven before; for their evils and falsities weigh them down. And they are also vastated as to the gross externals, which are corporeal, and the grosser worldly things, which are merely bodily pleasures, and thus are reformed. They then become as it were light, so that they can be elevated into heaven: it cannot take place before. This, too, lasts for one to fifty <sup>256</sup> years. Meanwhile, they also undergo various temptations, which promote the separation of their external evils for, then, the will of resisting evils is interiorly borne in; and, as far as this is received, so far heaven is within, and this drives away hell, which dwells in the externals.

5695.

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<sup>255</sup> This was written in 1757, the year of the Last Judgment - see n. 5699, below. Since that event, the period of vastation never exceeds twenty years (AR 866). -TR.

<sup>256</sup> This was written in 1757, the year of the Last Judgment - see n. 5699, below. Since that event, the period of vastation never exceeds twenty years (AR 866). -TR.

All vastations take place through the separation of evils from the good, and through the separation of goods from the evil; for every evil in man has its communication. It takes place in very many ways I could recount the ways, but it would be prolix beyond measure. Arranging in order takes place by the gathering together of evil or good spirits, and their separation and dispersion; and when these are being dispersed, or separated, the spirit is of his own good or of his own evil, and has communication with his like.

5696.

THE LAST JUDGMENT. At length were exposed all those from the Christian world who were, indeed, in light as regards spiritual things, but not in any charity as regards voluntary; so that they have understanding but not will. Such ones are accepted in the beginning, and are delighted with knowledges; not for the sake of other uses, but only on account of the delight. With these, too, in the other life, such delight is increased, and also the understanding, which is kept in light, and thus in a pleasant state; but the Voluntary is then rendered torpid, nor does it appear. Such ones in the other life appear on mountains, here and there; and some of them on the lofty mountains - partly within the middle portion, and partly in the western side. There they conjoin and consociate themselves together, and this widely by means of thoughts, by which, there, presence takes place; and they believe that, so circumstanced, they can never be disturbed. They have no faith in the Divine, save intellectually when things go smoothly with them and they have happiness; afterwards, when these pass away, they recede. Such ones, also, do not care how things are with a neighbor: they see him, but render him no assistance. They cause themselves to appear as innocences, or angels. They take up various principles from the Intellectual, as to why they do not do it [i.e. the truth]; as, for example: that they do not wish to reject evil from themselves and so to infest others, - just as the Divine does; besides other reasonings by which they excuse their disinclination. They likewise league themselves with the evil everywhere, and defend them, believing that they themselves are the stronger. In a word, because their Voluntary is of such a kind, they tolerate and countenance evils anywhere and everywhere, although they see [that they are evils]. Such are they who interpose themselves between the Lord and the evil in the other life, yea, between the Lord and man, and entirely deaden all effect.

They as it were block up the way, so that the Divine operation is not able to make its way into the lower places. They desire to have rule over such ones [viz., the evil]; when, nevertheless, they themselves are inwardly evil, and in self-love.

5697.

There were such ones on a mountain in the middle region; such ones, also, were on a somewhat high mountain in the western quarter towards the north, and everywhere round about, on the slopes of the mountains all round. Those on the high mountain did not appear. They were able to make themselves invisible. They also conjoined themselves with all the others round about; and they all believed that they were in heaven, because, as has been said, they were in intellectual light without heavenly heat. Hence, they are the most dangerous of all, because they keep themselves out of sight and act with the evil. Against the good they venture nothing, until they see that they are beginning to fall away. Then they approach them; and these possess more power and render more aid than the evil, because they are also allied with the simple-good.

5698.

When it was ascertained that these were of such a character, they were cast down from the mountains, also from the mountain that was in the midst, and from the high mountain that was in the western quarter towards the north, and afterwards all who were on the slopes of the mountains round about, with whom they were leagued; and this until the myriads who were on the high mountain were hurled down beneath their mountain. The mountain opened itself and swallowed them up; and they fell down, or were thrust down, deeply, and were let into great darkneses. There inflowed darkneses which laid hold of them. The darkneses are falsities, which to them are in place of light. The rest, also, were cast down into the hells, according to the quality of their will.

5699.

After those evil ones were cast down round about, those who openly endeavoured to perpetrate evils under their auspices, or through conjunction with them, had no more power of resisting: these were then, consequently, cast down into various hells. Some were in plains; some in mountains. This happened 30th March, 1757.

5700.

THOSE WHO WERE CALLED LEARNED AND WERE BELIEVED BECAUSE THEY COULD CONFIRM THEIR OWN DOGMA WHATEVER IT MIGHT BE, IN THE OTHER LIFE. There are many who can confirm anything whatever, and so dexterously that it appears, at the time, entirely as if they were true, and by this means also pass in the world as learned, and as more rational than others; when, nevertheless, they have almost nothing of the understanding of truth, but this is dark and closed with them. This was proved by many. One was Rosenadler, who was able to confirm anything whatever so skillfully that scarcely any could surpass it; and, when he had confirmed it, he himself believed it to be true. He was believed by others to be possessed of an interior understanding beyond other men; and that his great faculty of confirmation was from that source. He was sent to a place where there was interior thought; and then he became blind, so as to be able to see nothing; and it happened so, as often as he was let into thinking interiorly. He said, therefore, as he believed in the world, that he could make out whatever he chose, to be true; but it was shown him that this was a fallacy, and that he was not even able to see that which is true in itself. One of the Siren kind was exhibited, who was able to make herself more beautiful than others. She appeared so beautiful that all who looked upon her from the Natural, declared that she was the most beautiful of women: she was likewise able to adorn herself with becoming and magnificent clothes. But when this deceptive external was taken away, she appeared in a diabolical form.

## 5701-5750

5701.

Others, also, are similar. A certain one could likewise convey himself into others so cleverly, and dispose his dexterity into such a form, that he was able to penetrate to the soul's interiors. With this skill, moreover, were mingled such things as belonged to erudition and inward cleverness from memory. They also supposed him to have an understanding of such a kind; but it was ascertained that he had not any from an interior ground, not even in any single matter (Gustav Benzelstjerna).

5702.

Many others, also, have been esteemed as learned in the world, and some as more learned than the rest of mankind, because they knew how to speak from the memory as if from the rational, when yet nothing was from themselves but from others. Their interiors were fast shut; and in them there was obscurity and gloom, in place of light (Lars Benzelstjerna and Eric Benzelius).

5703.

Of a like character are those who have by many means confirmed their own doctrinals - which were nevertheless falsities - until they appeared to them as true, according to the extent and kind of the confirmation. These, howsoever it may be declared to them that the truth is true, do not apprehend it in themselves but outside themselves; thus, in natural or external light, not in internal. It is ascertained that such have not an Intellectual: with them, this is obscure and closed. But the simple good, who have not confirmed themselves, have the interior open, and not only apprehend more readily than those learned ones, but, also, when they hear the truth, believe - principally from good.

5704.

Of such a character are those, especially, who have confirmed themselves about faith alone, and have not lived the life of faith because they have



believed that the life counts for nothing, but that salvation is by faith alone and not by any goods of life.

5705.

Investigation was made as to whether such ones are able to be raised into heavenly light; and it was proved that they are not able, because [their Intellectual] is closed and cannot be opened. There were present, at the time, certain Englishmen, who, because they have interior light [lux], were elevated. In general, the case is thus: That sensual lumen appears like spiritual lumen to the uninstructed, so long as it is not known whether it is from the memory or from the understanding; and, besides, sensual lumen is more brilliant than interior lumen, because it is in the world. Especially are those in sensual lumen who are evil; they are far more crafty than others: wherefore, they were called by the Ancients, serpents for they are better able to reason than others.

5708.

<sup>257</sup> I remarked to spirits, respecting the light arising from confirmation, that, when a thing has been confirmed, it appears luminous. This was made manifest by experiences but I said that they must remove confirming things, and contemplate the principle itself which is confirmed, and examine whether they are able to see anything of light, namely, whether the principle is true or not true; because, whatever exists or comes to the mind from another, even though most false, is yet able to receive light through confirmation. When they were brought back to the principle itself, they saw nothing at all; they were in darknesses, so that they did not see anything. It was then granted me to say that they would be able to see, if they could admit light from heaven into it; but light from heaven enters through good, thus through the will: wherefore, if they were in good, then light [lux] would be in the principle itself, so that they would see it clearly, for heaven does not enter by any other way than by way of good or of love, thus through the will; consequently, that if they have lived the life of good, they would then see light in the principle itself, but otherwise, nothing but darkness. Hence, they would then see confirmatory things in the Word, and would likewise see confirmatory things in their memory; those only which confirm would be

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<sup>257</sup> Nos. 5706 and 5707 are missed out in the Latin. It is simply a lapse in the numbering. -TR.

called forth, and thus there would be light there too. It was shown, further, that even though it were truth itself which by confirmation had received light, yet if there was not good of life, the truth itself would in like manner be in darkness, also. Wherefore, they were told that, even if they knew all things which were in the universal heaven, and yet were not in the good of life, they would still not have heavenly light, but an inferior light which is merely natural; which is such, that if there were evil of life, it would still perish.

5709.

Afterwards, I spoke about the foundations of truth, that they are two, one from the Word, the other from nature or from the truths of nature; and that the foundation from the Word is for the universal heaven, thus for those who are in the light [lux] of heaven; but the foundation from nature, for those who are natural and in natural light [lumen], thus for those who have confirmed themselves from the letter of the Word in things not true, yea, in falsities, so as to be convinced of them. For these are no longer able to be convinced from the Word. But, still, they [i.e., these two foundations of truth] agree the one with the other; which is proved by a contemplation of certain things in the Word. Since sciences have shut up the understanding, therefore, sciences may also open it; and it is opened so far as men are in good. And it was also proved that all things of heaven constantly have their foundation in the laws of the order of nature, in the world and in man, so that the foundation remains permanently fixed; just as are the body and the things which are of the body and its sensation, compared with the interior things which are of the will and understanding; but, still, because falsities have shut up the Intellectual, and all ideas of thought are based upon natural things, therefore, also, such things must be as a foundation to the former, with those whose ideas are false.

5710.

The Word, also, was spoken of, namely, that it is the foundation itself, but only for those who live well and acknowledge the Word as holy and Divine; but, with those who are in doubt respecting it, either by reason of various things in the sense of the letter, and the style, and such things as they think to be trifling, and for other reasons - that for them, the Word, such as it is in the internal sense, or in its interiors, must be laid open

even by natural truths, by means of which conflicting ideas are thrown off etc. How the foundation from the Word accords with the foundation from the truths of nature, was shown by two examples as, for instance, he who has confirmed himself against the Divine because he sees the good in a mean condition and in poverty, but the evil honored and rich, and that such things are obtained by craft, - in such a case the natural truth is also founded on the Word, because being promoted to honors and riches in the world are not real gains, or real blessings, both for the reason that they seduce and lead away from heaven, and that they are temporary and thus nothing to eternity, therefore, comparatively, they have no *Esse* in themselves; when yet what the Lord grants is that which is eternal, and through means which lead thither, and riches and honors are not such means. The second is, that, [there are those] who think that there is no life after death and that man dies like the beasts; also think that there is no more of intelligence in man than in beasts, save that man is able to speak; that beasts think as much as men, and draw conclusions from various things, and in many respects are more skillful and more intelligent than men, and very many other things. But science teaches that with man there is given an internal and an external; and that the internal can be elevated to God, and consequently think about God, and about those things which belong to heaven, which are innumerable; also, that it is able to be affected by Divine things, and so be conjoined with the Divine, which is Eternal; and that which can be conjoined with the Divine is also unable to die. This scientific conjoins itself with the Word: that, namely, there is a life after death, that man has an internal and an external, that the internal can be elevated to God, can perceive those things which belong to heaven, and can be thus led by the Divine according to the laws of order in the heavens, which are the truths disclosed in the Word. So in all other matters. In brief, nothing can be founded upon scientifics except it be previously founded upon the Word. This must be first: the other is only a confirmation from man's scientifics.

5711.

THE LAST JUDGMENT, AND TOWN IN THE OTHER LIFE. My interior sight was opened, and I looked into a street of Stockholm, the

large new street, <sup>258</sup> and then saw many people walking about there. I was afterwards led through into that street; and there were angels with me who said that in the surrounding houses in that street not any one was alive, but all were dead - that is, spiritually - so that they shuddered, and were unwilling to go farther. When those in the houses there are dead, no windows appear in the houses, but holes, within which all is dark; but when they are living, windows appear and men at them. I was next led through to the little new street: <sup>259</sup> it was said that some few, there, were living. After this, I was conducted back towards. . . . . , <sup>260</sup> at the marketplace. There, scarcely anyone was living. . . . . , that, there, some were. Likewise at the other side of the bridge, where. . . . , In the market-place there were not any who were living, except in one house at the corner. . . . ; none, moreover, in the large houses there. Next, [I was conducted] to the long street out of the market-place, . . . . the chemists shop, <sup>261</sup> also, no one was alive; but I did not look far within. Nor was there anything living from the market-place towards the sea: and so on. They said that, nevertheless, all the houses were full, but those who are not alive do not appear to the angels; but that when spirits, especially evil ones, walk about in the streets there, windows appear, and the men there in the light; for the evil see in their own light, and also see those who are in a like light. Bergenstjerna was there, in the street, the large new street; also others, who said that they [the inhabitants] appear before their eyes, though not at that time.

5712.

Afterwards, I was led through the London which is referred to above, <sup>262</sup> and was there conducted along the back part by the meaner [thoroughfares], almost as far as the Exchange; <sup>263</sup> and it was said that neither were those there living, nor, also, those at the other part. In Cheapside, some were; and also at the part by the temple. <sup>264</sup> I was not led any farther. Hence it was plain that few at that part, there, were living.

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<sup>258</sup> Swedish, stora nygatan.

<sup>259</sup> Swedish, lilla nygatan.

<sup>260</sup> The MS. at the gaps was undecipherable. -TR.

<sup>261</sup> Swedish, Apotheket.

<sup>262</sup> Nos. 5012-14, 5016, 5092, and 5360. -TR.

<sup>263</sup> Swedish, Borse.

<sup>264</sup> Probably St. Paul's Cathedral, - unless, indeed, the locality called "The Temple" be meant. --TR.

5713.

It was said, moreover, that, at the east side of London in the other life, is a little city where upright and good men dwell, but the vile appear, to those who are in the town, towards the west; also, that it is not allowed those who are in the town to enter into that city. They are prevented by watchmen; and, besides, they cannot endure the sphere of their life. As soon as they come thither, they are seized with agony, and retire: thus are those protected. They are at the east there, because the east is the good of love and of charity. It was perceived, moreover, that, as long as the large town is preserved, there is there such a city at the east; but that there is not such a city in Stockholm. I was also conducted through that little London-city; and some there spoke with us.

5714.

It was said, moreover, that, outside every city whatever are out-and-out robbers, in great number, fields full of them; and that nobody dares go outside a city, for then he falls into the hands of the robbers and incurs many perils as to life: wherefore, all remain in the cities, nor do they go out. I was also conducted outside a city; and there was a crew of robbers, who knew instantly what I was, and how they could attack and destroy me. For such things are their study; so that, as soon as they see any, they perceive their lives and attack them. Those robbers do not dare to enter into the cities. If they enter, they are not admitted into any house, but remain in the streets; and when they make an appearance they are ordered to go out, which also they do; for, when they stay in the streets they have not any power, because, in the cities, law always reigns, and hence there is security, as in the cities of the world. But [it was said] that if they are admitted in a house, they destroy those who are there. Not one of them, however, is admitted into any house, unless the house is such that those who are there are no longer able to remain in it; for as soon as they enter and see the men in a house, they know instantly of what character they are, and connect themselves with their dispositions; and, as soon as they are connected, they have communication with them. This is also the case when they are outside the cities. They [i.e. the dwellers] are thus infested until that house is rifled.

5715.

It was said, moreover, that, when a city is such that there are no longer any good there, it is then destroyed, and that this is their last judgment. It was also said that such cities are destroyed in a very short time, and that the dwellers in them are scattered abroad, and everyone driven away to his own place.

5716.

The reason there are such cities [as in the world], and similar houses, is owing to men in the world who dwell in cities and houses there; and because such ones are in them in the other life as in the world, and in like houses; also, because the correspondence is close and material, according to the ideas of the thoughts of men in the world. But now, in this last time of the Church, another arrangement takes place, and another correspondence: thus, through correspondences not so direct and close, but more remote.

5718.

The part of the city of London to the west was also destroyed.

5719.

It was said of those in the houses [in] the cities, who were not good, that they pay no attention whatever to heavenly things, but turn themselves from them; and that they do nothing else but talk to each other about worldly and bodily matters, and eat and drink, and listen to the things which happen round about, as with such people in the world: that, in a word, the delights of the world and the body are their life, and not at all the delights of heaven. They formerly attended churches; but, now, there no longer appear churches for them.

5720.

<sup>265</sup> AFTER DEATH MAN BECOMES AS HE HAS LIVED; ALSO, HE IS IN HUMAN FORM. That a man is his own good and his own truth, was shown from the obedience and unanimous agreement of the body with his spiritual world, or with his will and understanding. This appears to the life; so that when the man wills the body acts, and when the man

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<sup>265</sup> No. 5721 is placed after no. 5719, in compliance with the instructions conveyed by the Author's asterisks, which are reproduced. -TR.

thinks, he also speaks, with all the organs - the face also speaks too - to such a degree that the very will appears as it were in the body; so that, when the hand does anything, it is as if the will is in the hand; when the mouth speaks, that it is not the thought but the mouth with its organs; and so on with the rest: thus, that the man's will is everywhere in the body, and not as it were enthroned in one place, although its beginning is in the brain. Hence is plain what the body is, that it is only the Voluntary and Intellectual in a form. Why not [also] the spirit? - which is the man after death. This is more than a man, or [more than] will and understanding; for a spirit is nothing else in a form, which form also is the human, because the whole heaven, and the whole Divine, is from such a form and in such a form; and since such has been man's form in the world, still more must it be when he becomes a spirit. Hence it is that a spirit appears altogether according to his love, thus according to his will, or according to his interiors. It is plain, from this, that a man's life determines the quality of his spirit, and that he is such as his life is, thus as his will and understanding for the whole of man's life refers itself to those two, and proceeds from those two.

5721.

<sup>266</sup> It was moreover stated respecting those in Stockholm, that they care for nothing except to hear what happens in the city and outside the city; as, for example, who was with me, whether a thing is still so and so, but nothing at all about doctrinals, [even] what they are. They allied themselves with those who were merely natural and material, although they knew that they were devils. They do this, walking about in the streets and markets, and ridicule all things; thus, there is nothing of the Church and of heaven with them. They are almost all of such a disposition that they want to lead and rule others: this is fixed in them. I saw the vastation of a part of Stockholm. The left side of the new street <sup>267</sup> was entirely destroyed, so that there was no longer a single house, but only a waste; also a part in Sodermalm, at the farther side there, right up to the houses nearer to mine; and everyone was cast forth according to his nature.

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<sup>266</sup> No. 5721 is placed after no. 5719, in compliance with the instructions conveyed by the Author's asterisks, which are reproduced. -TR.

<sup>267</sup> Swedish nygatan; - see n. 5711, above.

5722.

THE DRAGONISTS. There was a certain one who was only a material or sensual man, who was yet an archbishop (Eric Benzelius). In the life of the body, he cared nothing at all for the Word, and very little for the doctrine of the Church, but only for worldly things, languages and researches relating to his country. He possessed the Word; but it served him only for preaching, and nothing at all for life or doctrine. He even despised it, and did not believe anything - as another, to whom he confided that it was so, stated. He believed a thing to be so, whether it was in favor of doctrine, or against the doctrine of the Church. He loved himself above all things, and esteemed justice and equity as of no moment, save so far as they served for reputation. In a word, he was utterly corporeal, or sensual in the extreme. I saw him in the light of heaven: he was in a horrible form, no longer human. From his authority in the world, and from his manner of speech thence acquired, also from feigned affection, he was able to win others to himself.

5722a.

Those who believe the Word, but only as to the letter, constitute the head of the dragon. They do not care for doctrine, and love themselves and the world above all things. Those to whom the Word serves as a means of honor, are the head of the dragon; those, however, constitute his tail, to whom the Word serves only for preaching, but not at all for life. When these think regarding it they despise it. Those, also, who devise plots and schemes in the world, constitute his life, or poison.

5723.

I saw a great number of robber-priests who adhered to him [i.e., the dragon], cast out of heaven; who, being explored, were totally opposed to the truths of faith, save for the sake of externals in the world. To them the gate into heaven was closed; for they did all things on account of self and the world, and nothing on account of the Divine. All these never think about the Lord's Divine when they think of the Lord, but only about the human, [namely] that it was entirely like another man's, and nothing more: some that it was yet meaner. The bulk of these were of the number of those who are in faith alone; wherefore, they are also, from doctrine, of such a character that they care nothing about life, but only



faith; and all these are cast into the lakes of those who are at the southern side, towards the east. Those who were there before, are cast in still farther.

5724.

These are of the dragon; but those who are from the Catholic religion are the beast <sup>268</sup> of the sea and of the earth, which are mentioned in the Apocalypse.

5729a.

<sup>269</sup> THE MOGUL: ALSO THE LAST JUDGMENT. The Mongols are at the southern side beyond the Christian region. They are haughty, and desire to be distinguished above all others. They are also hostile to Christians. I saw that they were likewise cast down into hells. There were many mountains there, on which they dwell; and they were cast down. The part sank. Those from some of them were cast down into the hells: those on others, to certain places in the desert. They are haughty on account of being rich. There is a diamond mine with them; also, gold with them. All those underwent such judgment who think only about Mohammed and little about God; as all there do who are in the love of self.

5730.

HOW SOME ARE INSTRUCTED IN THE OTHER LIFE. There also occur instructions of boys and girls, and also of the simple, in the following manner. Where those are assembled who are of the celestial kingdom - who are such that they see truths and thence know them, but are not able to give expression to them; - these, when they hear those who are of the spiritual kingdom talking to each other, say, when they utter truths, that it is so, and applaud; but, when they utter things not true, they say that it is thus, and should be said thus. Where also, they are city-dwellers, and can be instructed by means of civic things, they say that they can speak better if they will, if they reflect, and so forth. Hence they think that what they speak, and what they are about to say, is true; and then resume and say it differently. If it is then true, they [i.e. the

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<sup>268</sup> See SS 25.

<sup>269</sup> There are no nos. 5725-5729 in the original. -TR.

celestials] say that it is so, and applaud. They are kept in a regard for the speaker; and, moreover, he is silent. He himself, too, is thence instructed; for those things which he hears are insinuated into his sight, and thus he knows things he previously did not. The former are just as much perfected by the spiritual, as the spiritual by the celestial; for, if the latter do not hear truths, and thus see them, they are dull, for they cannot think.

5731.

THE VASTATION OF THOSE WHO ARE NOT IN ANY CHARITY: THE LAST JUDGMENT. I was at length let into a heavy state, which was one of charity grossly natural, with which earthly delights mingled themselves. It commenced from a certain one who infused profanation. He was such that he perceived doctrinals better than others, and clearly perceived those things which were stated about truths; but, on the other hand, he was such that he held in hatred all who did not pay him homage as some one superior to other people: in the world he persecuted these, so far as they did not address him obsequiously. Such was his will; and, because he was such, he could also inspire profanation in others; and when he did this, he likewise so artfully simulated friendship that they did not perceive [his real purpose]: from which infusion, many were miserably tormented ([He was] the Provincial Governor of Ostrogothia, who was the King's Secretary.) But this was turned, with me, into such an external, mixed with delight, and at the same time with some good - in such as most at this day in the world would be able to be in. This was done in order that it might be known of what quality is the Christian world at this day, and of what quality their charity; consequently, what kind of heaven they have. And I was kept in this state for two days, so that it might be known who were able to be in it; and those who were in it were separated. <sup>270</sup>

5731a.

Then, in the meanwhile, those who were in faith alone, or who were in the doctrine which they call the doctrine of faith - who reject charity as of saving efficacy, or [deny] that heaven is in it but only in faith alone; -

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<sup>270</sup> Sidebar: "He was afterwards cast into the gulf where the profane are, far away in the south-western quarter."

these then rose up, more than others, against genuine doctrine, without anyone provoking them, and were gathered together, and at length took counsel to call forth all, as many as they could, from every quarter except the eastern. They were not able to come there, because those there were protected by the Lord; and this right up to the Mohammedans at the western side, and to the Mohammedans at the southern quarter; besides also, in the northern quarter, those who were upon the mountains and in the plains there. They sent out as many as fifty from themselves, to a hundred places in all directions roundabout, in order that they might call forth those [there] present, and employ them as subjects; and those who remained there distributed by tens. These powerfully aided them, and sustained them in that rebellion, with the purpose of altogether destroying heavenly doctrine, because heaven was stated to be in charity, and not in faith apart from charity; thus in man's life, which makes the man, and not in knowledge and understanding apart from life. On account of this, they promoted such rebellion, with the fixed purpose of destroying doctrine itself, although it was previously shown them that this comes from heaven and from the Lord - as also they acknowledged; for the intellectual can be enlightened with every person whatsoever, and thus what is true be acknowledged. But, since they were without any charity, or without good of life, therefore, they constantly acted as impious enemies against heaven and against the Lord. They also said that they know that it is from the Lord, and that they likewise know that all are left in peace, of whatever religion they may be, if only they acknowledge the Divine, and, in the Christian Church, the Lord's Divine, and do not do evil to others who do not do evil to them. But it was in vain; for they were remitted into their interiors, which were such that they were without any conscience; as also was proved: indeed, they did not know what conscience is. Such, then, were those who were in faith alone. Wherefore, all those, amounting to many myriads, an immense number, who were not in any charity, were discovered and hurled completely down from many mountains and plains; and were cast into hells.

5732.

Yea, they were of such a character that they conjoined themselves with monks who have also been such; especially those who have believed that they are Christ, and that they have all power and Christ none, and who

have performed holy things in externals because they personated Christ, and in internals were such that they were in murderous hatred against all those who did not adore them as Christ, consequently as God, to whom belongs all power in the heavens: with these, also, the former ones conjoined themselves and acted in unison.

5733.

At length, when the great bulk were cast down, those leaders who were of faith alone were reached: wherefore, certain of them became black like devils, from within and also without; so that they could no longer be recognized as men, but wholly as the blackest devils, and so were cast into hells; everyone, nevertheless, according to his own evil of life.

5734.

This I am able to assert: that he who does not acknowledge the Divine, and, in the Church, the Lord's Divine, and does not live a life of faith, which is a life of charity according to doctrine, cannot be otherwise than cast into hell, for he divests himself of everything human. Man is such as his life, from head even to heel. He who is black as to life, is black altogether. Let them think howsoever they will, and let them persuade themselves against it in what manner they please, yet, nevertheless, it is eternal verity. Yet, let them know that men of every religion may be saved, even those who are in the doctrine of faith alone, provided only they live the life of faith, which is that of charity, and thus do not appropriate inwardly in themselves such things as are diabolical. The external signifies nothing; because, if this is separated, then it is their internal which constitutes the life, not the external without the internal. It has been commanded me to openly declare this to them.

5735.

It was also searched out, by turning them to their loves, that they did not act on account of any zeal for doctrine, but from the delight of evil-doing; likewise, that, since they commanded others in life, they were now also such that they were able to lead to evil - doing others who were like themselves.

5736.

These are they who are called "he-goats" by the Lord; of whom it is said that they did not exercise any charity, and that, therefore, they would go into eternal fire for they are in the dragon, and constitute some part of it. They were in their mountains for a while; and there led an external life, for they were detained in that; but, when their thoughts penetrated roundabout, and infested all, so that they did not know what doing good was, then their externals were taken away and it was shown of what quality they were.

5737.

THE LAST JUDGMENT OF THE RESIDUE OF THE CATHOLIC COMMUNION. Above the head were many from the Christian world, who showed me that they were in greater light, and also in greater heat than others; and, inasmuch as there was there, and fell down thence, before my face, a flaming evil light, it was perceived, that perhaps it was not well with them, and that the light was false and the heat unclean. It was then discovered whence their heat and light was.

5738.

The heat was borne in by those who were in the western quarter, - by monks who believed themselves to be Christ, and wanted to be worshipped as gods on the ground that they possessed heaven and thus had power over the souls of men, and on that account behaved themselves in external form like saints, so that they might induce the simple to believe that they were in a manner gods. But when they were at length explored, they were inwardly profane; for every single one who was not willing to acknowledge them as gods they held in deadly hatred, and with such vindictiveness, that, in the last degree of their ferocity, they wished to kill them. Thus, they were inwardly devils. In order to seduce all others wherever they could, they devised arts so that they could let in heats, and this in divers ways and from various places, both good and evil. And this they effected by means of transfers, which can take place in the other life; for such things can be transferred to others. They wished, by this means, to induce a faith that they were gods.

5739.

Those who infused the light, were also in the western quarter there, from two places upon mountains: upon a double one towards the north, on

another towards the south. Those who were on the double mountain at the north, were also of the Catholic communion, and were similarly expert in the art of transferring the light from the place where the light was, also from the genuine truths of faith, which they had among them - which was permitted; but such ones were in the persuasion that there was a Divine, but that all those things were from nature. Respecting that matter, they infused a deadly persuasion, which it was granted me to perceive; and they wished, by this means, to induce the faith that they were gods, and that they were able to give heaven to anyone they pleased. They thereby seduced many simple-minded ones who, being nevertheless good, were preserved; for they had a powerful persuasive faculty. Their intention was, as they were also forced to proclaim, that, when they had induced that faith, they would afterwards rule over the souls of all, and over heaven, because heaven is conferred by them. Hence it came to pass that that mountain opened itself in the midst, and swallowed them all; and those there were dispatched into the deepest darkness, which was now and then changed into infernal fire. Also, the mountain was immediately opened above; and from it, too, all of such a character were cast into the same gulf; and this even to many hundred thousands. The like happened with the other mountain, which was towards the south, more in the western quarter.

5740.

**MEN DO NOT KNOW WHAT REGENERATION IS.** Many were explored, even those who in the world were more learned than others, as to whether they knew what regeneration is, since that is the essential of salvation; for the Lord says, that he who is not born anew cannot enter into truths, and elsewhere it is said, those who are born of God. But all said that it is Baptism, because it is said by water and the Spirit, and that they do not know any other regeneration. But I marveled that they did not know what regeneration is, when, nevertheless, writers and preachers so often state that the old man must be slain in order that the new may exist and concupiscences in like manner, that man may have new life - and the like; which involve regeneration. Hence, also, I believed that they understood what regeneration is; but, inasmuch as they did not understand what regeneration is, they therefore invented justification, about which they say similar things, but with all kinds of differences; for example: that evils are not imputed to him who is

justified; thus, that he lives sinlessly, though he live in evils like any other man. The reason they did not know, is, because they insisted that man is regenerated by the truths of faith, consequently by faith alone, and not by the life of faith, which is charity; and, since they did not wish to know what the life of faith, which is charity, is, and did not make it a means of salvation; since, also, they did not know what spiritual love and affection are, nor, therefore, what it is to be led by the Lord; therefore, they were in such ignorance about the very essential of salvation, and for this reason devised justification, and cherished such an opinion about it, as, that, when a man is justified evils are not imputed. From this the quality of the Church is manifest. What regeneration is may be seen in the Heavenly Doctrine.<sup>271</sup>

5741.

IT IS NOT KNOWN WHAT REGENERATION IS. Many of the learned theologians were explored, in the other life, as to whether they knew what regeneration is, but no one of them knew. Most of them said, To be born anew through water and the Spirit, - by which they understood baptism; some called it justification; and I was exceedingly surprised that the more learned in the world did not understand this matter, which, nevertheless, is such an essential of the Church that no one can enter into heaven except he be born anew, according to the Lord's words in John, chapter 3. I was exceedingly astonished that they were unaware of this; when nevertheless, the majority know from the Word how to describe regeneration, so that it appears that they know it thoroughly: as, for example, that the old man with his concupiscences must be slain, and the new must arise; and that in the new life he will walk before in white garments, and will see evils, and other like things; by which he who knows what regeneration is, if he is able to look no farther than to the words, believes that they must know what regeneration is: but they did not then say these things. It was asked whence it happens that they do not know what regeneration is; and it was ascertained that they do not know what charity towards the neighbor is, or, consequently, what the good of life is; and, inasmuch as they believe the good of life, or charity, not to be an essential of salvation, but only faith alone, even though a man were destitute of good of life; and that through faith alone, from

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<sup>271</sup> See the chapter on "Regeneration" in The New Jerusalem and its Heavenly Doctrine, n. 173-186. - TR.

mere mercy, heaven is given to those for whom the Lord intercedes; - inasmuch as this is perpetually in their minds, therefore, they can yet in no wise know what regeneration is.

5742.

THE LAST JUDGMENT AND THE DESTRUCTION OF THE OLD HEAVEN AND EARTH. The vastation previously described lasted for many days; and at length there appeared as it were a hand stretched out by the Lord over the heavens, and then began that battle between Michael and the Dragon which is described in the Apocalypse.<sup>272</sup> On the western side, towards the north, there appeared as it were a combat, [reaching] from the elevation thence, towards the heavens which were above the middle-which were very numerous, and where were vast numbers of angels not known to me before. They could be counted by myriads. In that entrance, were dragonists; and they spoke with those [in these old heavens], and all then turned to them and listened to what they said. The heavenly doctrine, especially concerning the Lord, was then impugned by the Dragonists; and then everyone who heard was reduced to the state of his thought about the Lord, in which he was in the world; and it was then manifested, that most of them rejected the Lord's Divinity, saying that they did not wish to know anything about a visible God, but about the invisible. It was said to them that the Lord is also the invisible God; for He is one with the Father, and is in the sun [of heaven], and has been invisible in the world since His ascension from the sepulchre, and many more things from the Word. But they were all unwilling [to accept] this. Moreover, inquiry was made as to whether they placed anything of salvation in the life of faith; but they said, Nothing; only in faith: thus, in thinking alone, and nothing in willing and doing, that is, living. In a word, they were turned to all the quarters, and their quality searched out. And it was also said to them that they were dragonist spirits who urged these things, and to whom they give assent, and that the Lord teaches otherwise; but all in vain. This proceeded through all the heavens which had been gathered together since the Lord's advent, and all in them who were of such a quality as has been stated, were, after a tremendous battle, sentenced to be cast down; but,

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<sup>272</sup> Chapter 12.



still, they insisted that they would remain there, because they have been there so long.

5743.

Wherefore, the Lord was seen to descend out of the Sun, as it were in a bright cloud, to the heights, and gave judgment that all of such a character should be cast down. And when He withdrew into the Sun, they were also driven out, and this for a great length of time, successively, according to their connection with heaven; and, as to the larger part, they were thrust down into the western quarter, where the number was so great that it could not be reduced to computation except by taking hundreds of thousands as one. But [I am unable] to describe all and every one of the incidents of the battle, which was a temptation, and, indeed, the most grievous of all temptations, continuing almost to despair. The Lord held them in truth, but the devil in falsity: consequently, they were as if in internal collision; by which, also, <sup>273</sup> it could be evident of what kind the Lord's temptations were in the world, when He admitted the hells to Himself; and of what kind the last, of the Cross - respecting which it can only be said that they were unspeakable; nor could they be comprehended, or imagined, by any man. It was said that the Lord sustained them from earliest youth right up to the end of His life, and that He thus subdued the hells, and reduced the heavens and all things [in them] into order; also, that He, at the same time, glorified His Human; - without which things, no mortal could be saved.

5744.

The whole western quarter was full of such ones as had been cast down from the heavens on every side; and the earth there opened itself, and they were enveloped in a cloud so that they could not rise up any more. They were all such as did indeed acknowledge a God, and live morally well, but only thought of the Lord as of an ordinary man like themselves; nor did they do good on account of God and because it is enjoined in the Word, but for the sake of self and the world; neither did they abstain from thinking and willing evil but only from doing evil, for fear of the law, of their life, of reputation, of honor and gain: who, in a word, whatever they did, did it for the sake of self.

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<sup>273</sup> In the margin: "N.B."

5745.

In the beginning, in [the "old"] heaven, all were picked out who had lived well, consequently, in the acknowledgment of the Lord, and were in a good life for His sake and that of the Divine Commandments; but, because these were few and the heavens immense, therefore many others were admitted, and, at length, all who have lived morally well.

Happiness, also, was given them, and all things in abundance, so that nothing was lacking; and, at length, they began to admit others on the ground of mere piety, if only they simulated devotions, and likewise such as in externals only appeared upright and devout, though in internals they were most wicked. Angels, also, were sent to them by the Lord, who exhibited such things to them, but in vain. Wherefore, in proportion as the multitude of such a kind increased, so their interiors were at first opened, and they yielded themselves to them; but all the good were taken out thence and concealed in different places. These, afterwards, composed the new heaven.

5746.

Thus perished the old heaven and the old earth; and all those were cast into hell who did not live the life of faith, which is charity. These are also called the he-goats, who were on the left hand; none of whom bestowed anything from internal charity, but only on account of what is external. These things lasted from the 31st of March to the 11th of April, when it was the feast of Easter, 1757.

5747.

Those are all called Michael, who fought for the Lord's Divinity, and [for the truth] that He and the Father were one, and thus that God is one, and who fought on behalf of the life which is called the life of faith or charity. For those who do not acknowledge the Lord's Divinity, all, in heart, make nothing of spiritual things, or those which belong to heaven. They talk about God, but do not care for Him; they go over to any opinion whatever of some evil [spirit]; principally, at the first temptation. Those who were Michael were chiefly from the ancient heavens, who all remained steadfast; also of those who were among them from the gentiles, and from infants everywhere at that time grown up.

5748.

The western quarter, from the northern angle as far as to the fore-part of the southern [portion], was filled with these who were cast down; some, also, were elsewhere. The dragonists, however, proceeded out of a line from the southern [portion], which we have before spoken - into the rear of the western [part], as far as towards the north, in a curved line resembling a tail; but in the darkness there beneath that region.

5749.

In a word, the heavens which were collected from the Christian world after the Advent of the Lord, successively declined, as is customary on earth. At first, those in them procured heaven in themselves and worshipped the Lord, and thus also had heaven without themselves; thus, it was in its proper order. But, successively, the heaven in them began to be overshadowed and at length to be dispersed; and then they wanted to have the heaven which they knew, outside themselves; and they called this heaven, and then there was no longer any internal. It was also permitted them to have heaven outside themselves; and this consisted in amazing magnificence which was indescribable, in palaces, in colonnades, in galleries, in embellishments, in paradises, also in dignities and the like; and also in grandeur from multitudes of servants; thus, in dignity alone, and in external self-worship for the sake of these things. At length, when they were not able to have such things from the Lord, because they regarded themselves and not the Lord, from Whom those things were, they provided them for themselves, through phantasies and arts unknown in the world - which are innumerable. Thus they went on incessantly; not that those who were of the first resurrection were such, but those who [came] afterwards for as these came into heaven, the Lord, of Divine Providence, removed the former ones, or secreted them there, so that they should not be seen; wherefore, when they placed all things in nothing else than external splendors and pleasures, then, at last, this judgment came which has been spoken of.

5750.

Meanwhile, purifications were occurring continually; for those who in the world led an evil life, in adulteries and thefts - thus wicked atheists - were not admitted, but were cast into hell. The purification from such ones went on continuously; but yet the case is as with the blood in the body although that is continually purified, still, it tends,

notwithstanding, to the death of the whole body. Hence there is now a new heaven.

## 5751-5800

5751.

THE ABYSS. (((((( The abyss into which the dragon was at length cast, which is treated of in the Apocalypse, <sup>274</sup> is completely and directly under the genitals. There appears there a great and spacious cavern, black and gloomy. Thither was cast the dragon himself (Bishop Benzelius), and many who adhered to him; who, as they arrived at the depth, were shut up in the midst. Thither; also, were cast those who were able to feign innocence, - who, in the world, were with infants, and learned to play and act with them, and, yet, lived a wicked life and were prostitutes - so that they might serve those who were there. In a word, it is an immense gulf. It is the receptacle of the dregs of urine - not, however, of the ordure - for the reason that they all love falsities and mingle falsities with truths.)))))

5752.

WHY THOSE IN THE CHRISTIAN WORLD HAVE NOT BELIEVED IN THE STATE OF RESURRECTION AFTER DEATH. The reasons are, (1) because they thought sensually about the life of man, and that only the body lives; (2) because they thought about man's soul as of ether, or as of wind, or as of thought abstracted from an organic subject; (3) because they have a similar idea about a spirit, also about angels, since, from a doctrinal taken from the literal sense of the Word [they thought] that they would rise at the Last Judgment, when all things would perish; (4) because they did not understand what the internal man, consequently what man's spirit, is; - also, because they remove from their ideas thereof everything appearing substantial; (5) because the majority, when any such thing presents itself, subject it to the thought as to whether it is, or is not, and then the sensual judges and concludes upon it; (6) because such things are put under the midst <sup>275</sup> of the intuition, when they are mentioned; (7) they who do not do this believe, as do all the simple, and

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<sup>274</sup> Chapter 20 - there called "the bottomless pit." -TR.

<sup>275</sup> Consult nos. 5678-5684 above. -TR.

all at the hour of death, and all when they do not think about it from the things mentioned.

5758.

<sup>276</sup> THE LAST JUDGMENT (continued). It has been shown how it befell those from the Christian world. The leaders, who endeavored to destroy the kingdom of the Lord and heaven, were principally of those who were in faith alone. They were assembled with their prelates; and they decided that they would assail from every quarter those who acknowledged the truths of faith, or the Heavenly Doctrine. They dispatched [emissaries] from all sides, 50 by 50, into a hundred places, and allied themselves with the diabolical crew; and part of them remained and communicated with those and rendered assistance. Thus it was begun; but, at length, all such, and those who were like them, were cast down and dispersed.

5759.

After this, those were cast down who utterly despised learning and the sciences (amongst them, Eliezer), who were in great numbers. This, also, lasted a long time.

5759a.

Those were afterwards cast out who experienced delight in the sufferings of others, and who devised unheard of contrivances for torturing others, by inflicting pain on body and mind, and holding the thought continually upon the pain, and sending those who also infused desperation likewise, those who inflicted weariness of life and the continual desire of liberation from the pain, or whatever ill [it might be]; which two [classes] inflict such suffering and torture as cannot be described. Such, also, were cast down in immense numbers; besides some like them, who took delight in the torture of others. All, likewise, were cast down who communicated with those who were beneath, inasmuch as [they were] outside their own territory. For these were in the disposition of ruling and leading others, but did not attend to their own affairs.

5760.

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<sup>276</sup> The gap in the numbering occurs in the original. -TR.

I saw those who remained collected into one, and they appeared together as one man. Those who were outside [this man] were cast out: those who appeared together as one man were those who were in charity.

5761.

Afterwards, those were sent down, and not thus cast down, who were more in worldly things than in heavenly things, and in the world greatly regarded worldly things of various kinds, and consequently did not care for heavenly things; thus, with whom worldly and bodily things prevailed. For these are not able to be in the heights; for they cared for nothing else than to look down upon and communicate with the lower [places]. All who looked down were sent down, because they had care for earthly things; those, however, who did not look down, remained. There were various kinds of such ones and I heard their sending forth and casting down for a long time: thus, they amounted to countless myriads. They were let down into the plain, or the lower [places], where their eyes and their minds were; and those who were evil, into hells. All these were those who were of the second resurrection.<sup>277</sup>

5762.

In place of these, others - who, meanwhile, had been separated from those who were upon the mountains, and hidden and protected, even up till this time - were led forth by the Lord; and succeeded in the place of the former. These constitute the new heaven. They were all such as were in charity towards the neighbor and in faith therefrom, or, who were in good and had conscience from the Lord, and who, when there was anything evil, reflected, "This is contrary to truth and good, contrary to the Divine precepts, contrary to God;" and those of them who were from

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<sup>277</sup> i.e. "second death." - According to AE 899, "resurrection" and "death," in the present point of view, are interchangeable terms and in Spiritual Experiences they are frequently so used. See nos. 4891, 5203. In the place of the second sentence of the footnote to the latter number, the reader is requested to substitute the following: - "The apparent lapse in the text, here, is, however, explained, when we know that, spiritually viewed, 'death' and 'resurrection' are synonymous. That they are so in their use in the Apocalypse, is plainly stated in AE 899, in the following terms: 'That natural death, which is the rejection of the unclean things of the body, and spiritual death, which is the removal of the unclean things of the spirit, signify resurrection, may also be evident from the things which follow in the Apocalypse, where the first death and the second death are treated of, which are also called the first resurrection and the second resurrection.'" - When penning the footnote to n. 5203, in Vol. IV., the Translator was not aware of this teaching of AE 899. This evidence has also led the Translator to revise the opinions, detracting from the authoritativeness of the contents of the Diary, expressed on pp. xvi-xvii, xx-xxi, and the second paragraph of p. xxiii of his "Preface" to that Volume. On this matter, the reader is referred to the Preface to the present Volume. -TR.

the Christian world, worshipped the Lord. This continued from the beginning of the year 1757; and the elevation of the good for constituting the new heaven, took place at the end of the month of April, and in the month of May.

5763.

The <sup>278</sup> greater part, to the number of many millions came down because they looked down, and were joined with others who were without which went on for a long time whereby they joined themselves with devils, received protection from them, entered into alliance with them as with their own, were incited with lust to govern around them, and did evil to all those who they saw were without protection. All these did not belong to the mountain; they only went there and stayed among those who were there before, who had been well conducted and who were now taken away by the Lord and hidden in many places, so that they should not be seduced. Yea, in some places, those who came up have driven away all those who were there before, and put themselves in their places. Those who come up thus are of the second resurrection. They are also taken down and away, and the others are put in their places; and all those who died in childhood and who were brought up in the other life are also put in their places. These there form the new heaven and the new earth.

5764.

Afterwards, those also were let down who were pietists. They were on the summit of a rock - in its midst - invisible to the rest. They lived a life of piety, but not one of charity. There were two kinds of these; one which was in falsities;

5765.

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<sup>278</sup> The original of this no. is in Swedish; and as it does not appear in the Latin edition, we subjoin it here from the Appendix to Swedenborg's Drommar, edited by G. E. Klemming. It is as follows: "5763. Storsta dehlen til monga millioner, som lenge continuerades, kommo ned for det de sago ned, och sammanfogades med de som andre woro, och vtom woro. Hwarigenenom de sammanfogade sig med dieflar, tog forswar af dem, contraherade som med sine egne, fick lusta styra omkring sig, och giora illa alle dem som de sago wara vtan forswar; alle de horde intet til bergen vtan begifwit sig och tagit sitt hemwist der ibland dem som forr warit der, som warit beskedelige, hwilke at de intet skulle forforas nu woro borttagne af Herren och giomde pa amonge stellen:-Ja pa nagra stellen, hafwa de som opkommit drifwit bort alla dem som forr warit der, och satt sig i stelle. -de som saledes opkommit, aro af den andre resurrectione, hwilcke ock ock blifwit nedkorde och bortbragte och de andre i stellet, som ock alla de som blifwit dode som barn och opfostrade i andrelifwet kommit i stelle, de der giora novum coelum et novam terram."



THE DESTROYED BABYLON AND OLD HEAVEN. I saw and heard many myriads of spirits who were on the mountains and rocks cast down therefrom, and cast here into the deserts, there into the gulfs, and elsewhere into other hells; all of whom spoke with the mouth about God and heaven, but had the world in the heart: and this with spirits who were in Christianity! All these were cast down; and they looked about on the other mountains and on the other rocks,

5765a.

and entered into society with them, in order that they might protect themselves against infestors. Also, they did not have regard to the one God, the Lord, who would protect them; consequently, they desired to be secure and happy there from themselves and their own prudence, and not from the Divine: a proof that they were of such a character in the World. Especially were those cast down who looked down from the heights towards the lower [places], and in various modes and by various arts infested those whom they saw: and at length all who looked down; for those who did not look down, were not anxious for anything save for their own homes, and trusted in the Lord, who Himself guarded them. These were preserved.

5765b.

Moreover, those also [were cast down], who, by means of different arts learned in the other life, and in the other life well known, by various devices made themselves a heaven, as it were: not one that is felt with interior joy, but exterior, and that charms the external senses. Therefore, by means of various arts they made to themselves magnificent things, both as regards situation and the things which were there, and as regards apparel and other adornments, and as regards altars. They gathered to themselves all the sorcerers and contrivers who were able to present such things by means of arts, and thus also caused themselves to be instructed by them. All the upright and good they looked upon as simple, and wanted to obtain service from them; and inasmuch as they also desired to lead them astray these upright ones were all taken away by the Lord and led forth elsewhere and concealed until this time. I could never have supposed that the number of such ones was so immense: there were many myriads.

5765c.

Also, what I was amazed at, they were likewise in lofty mountain places, where they were only seen as a mist; and most of them believed that heaven was there, and also boasted that they were in heaven, and called themselves angels of heaven, although there was nothing Divine with them; and these also believed that God rules only universally, and that they [rule] all particulars and every one of them: they were thus destitute of faith as regards Divine Providence, and made themselves almost gods. They did not regard the Lord any otherwise than as an ordinary man, nor did they think about His Divine. Hence most of them were consociated, in disposition, with the hells.

5766.

I saw that the faces of many were directed towards one who was not of such a character, but who thought not of the world but of heaven, and not of himself but of the Divine, and especially of the Lord, and who believed that he possessed nothing of power from himself, but only from the Lord. When they saw him, they, to the number of as many as thousands of thousands, were so enraged, that they all banded themselves together to torment him in many ways. Thus they exposed what their disposition was opposed to the Divine and to the Lord. All those who were upon certain mountains - to the number, as has been said, of many thousands - were noticed.

5766a.

Those who were there, appeared in a glistening city, as if they were in heaven; but it was ascertained that they were such as above described, and that interiorly they were hypocrites; to wit, that they could talk of heaven, of God, of the truths of faith, but that still they did nothing good, save to themselves, that is, for their own sake. Some of them were shown to be hypocrites interiorly, some exteriorly; it was likewise shown that the interiors which are of the mind, into which the Divine inflows, and which are open with angels, with these were fast shut, and the exteriors open towards the world: hence, they cared for nothing but such [viz. worldly] things. 5766b. These vilely, indeed most vilely, ill-treated him who was in such faith and charity, even to the point of cruelty; but, still, he was borne away from their ferocity by the Lord. All those from the two

mountains which were at the right, within the sphere of Christendom, where was the Word, were then explored, and were cast down. Thus those mountains were emptied of such ones. There were, moreover, round about, others, especially at the left, who appeared as it were very high above the head: these were examined, and were found to be interiorly hypocrites; and they in like manner were cast down. These, also, were most implacable enemies against those who did good from the heart, although the latter did them no harm, nor said any harm to them. Of such a character are all those who, although they know and speak truths, still do not practice truths.

5767.

<sup>279</sup> ascribing all things to immediate mercy, also merit to themselves, besides many other [falsities]; so that they had no inclination to know doctrinals and imbue the internal man with them, only they had been in a holy external, in prayings, in church-goings, in [pious] conversations. The second kind were such that they despised the neighbor in comparison with themselves, believing themselves alone worthy of heaven, and, in heart, condemning others who have not lived as they did. The latter and the former looked beneath themselves to those who were slow and wanted to govern all whom they saw there; thus their disposition was to rule; and it gave them the notion, that, because they were on high, they were angels. They brought on a heaviness in the interiors of the loin, at the right side. The pain from those who were in falsities terminated towards the urethra; that from those who were in the love of self, towards the anus. They said that they thought but little of the Lord, but not so of God, [or] the Father. They were also anxieties; wherefore, they ought to have been with each other, and not to inflict sadness upon the angels, who are joys.

5768.

<sup>280</sup> At the back was an extensive plain. There, somewhat raised up, were those who made a profession of piety with the mouth, and spoke about God with the mouth, and prayed that He would be merciful, and by this

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<sup>279</sup> Swedenborg's asterisks evidently mean that no. 5767 is to follow immediately upon no. 5764; a thing manifestly demanded by the sense. We have, therefore, placed it accordingly. For 5765 see after 5767. -TR.

<sup>280</sup> For no. 5767 see after 5764. -TR.

means, also, accustomed their thoughts [to such things], and likewise attended the Holy Supper frequently and habitually, and nevertheless, possessed nothing of the kind in heart. They lived an altogether worldly and evil life. They thought nothing interiorly about God, as they spoke. These were those who were exceedingly enraged against and wished in every way to destroy him [who was in faith and charity] - of whom, above. <sup>281</sup> These, too, were all cast into the marshes beyond the plain. A part, also, were cast forwards into caverns.

5769.

I likewise saw at one place, in the mountains and rocks, where the good were also mingled with the evil, how they were separated. The good were in the midst and consociated together. When inspected by my eye, they appeared as one man. All who were outside him, were such as could not be received within the society of the good; and they were rejected.

5770.

THE SPEECH OF SPIRITS AND ANGELS. I have frequently observed, that, when spirits spoke with me, it was done in my mother tongue, or in other languages with which I was familiar at the time. They did not know that they spoke otherwise than they speak with each other. This is because their speech falls, with me, into my language, and is thus presented in words, when yet they themselves, at the time, are thinking from their own speech. It is also because they do not then reflect upon anything else than what belongs to me, and because they do not know any different. But when they turn themselves from me, they speak to each other in their own speech, upon which they do not reflect, inasmuch as it is natural and inrooted; for every man comes into it when he becomes a spirit. How much more prompt it is than human speech, has been declared several times before.

5771.

It must be known, however, that some speak from ideas more fully, others less fully; and this according to their thoughts on the matter about which they are speaking.

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<sup>281</sup> Nos. 5766-5766c. -TR.

5772.

They are not able to utter a single word of a natural language which is with man, much less the names of persons which are in the Word; but still they utter them in their own speech, which is of the thing, or of the thought about the person. The ideas about it, collected together, make up a word; but how this takes place cannot be described. It is the idea of that person which is expressed.

5773.

All their speech flows from the thing itself and the affection of the thing, which is expressed sonorously, as sonorously as in the world; and since there is a similar speech with all, therefore, that speech comes from the inmost of every man whatever, and is produced according to the idea of the thing: still it is the affection which speaks; or it is the affection, varied, formed or separated, which is the speech; and all affection is from the interior life. But still the evil are not able to speak of the things of heaven from internal affection, and express them in words; for the things of heaven are inscribed only on the life of angels.

5774.

REAL APPEARANCES IN THE OTHER LIFE, FROM COMPARISONS. HEAVEN. Real appearances in the other life are circumstanced, comparatively, (1) like life, which appears to be in man, when nevertheless it inflows; (2) like wisdom, intelligence, faith, love being from man, when nevertheless they inflow; (3) like man existing without a connection with the Lord through spirits and angels; (4) like the eye of the body seeing; in general, the body living, when yet it is the spirit in the body; so in very many other cases.

5775.

HEAVEN ANSWERS TO ONE MAN. It is certain to me, from many proofs, that the universal heaven in the Lord's sight is in the figure of a man, and that it is from this that angels are men, and that it is owing to the influx of the Divine into heaven, inasmuch as the Divine makes heaven - consequently, angels are such from reception of the Divine and not in the least from their proprium: likewise, that, therefore, the angels appear as men in the most beautiful form; for, as the general is

circumstanced, so are the particulars therein. This is from the order of heaven; as is the case in the atmosphere: that the greatest in it is as the least, and the least as the greatest. Hence it is that [we are able] to think, will and act in freedom; for all and every one of the things there correspond, and the things which happen, happen according to the order and flow of heaven. It is the Divine Human which inflows into heaven and constitutes it. Before the Lord's advent, the Divine Human was that form of heaven which is the Lord from eternity, consequently, the Divine Itself, or Jehovah in heaven. Moreover, the inmost heaven forms the head; the second, the breast; and the first, the knees and feet; that there is, consequently, a correspondence of heaven with all and everyone of the things which are with man - which has been much treated of - may be manifest. Hence it is implanted with man, everywhere, because from the influx of heaven, to worship the Divine under the Human Form, save with those who have eradicated this inclination by self-intelligence. Hence also it is, that the angels who are in the interior heaven, and especially those in the inmost, or any as soon as they are raised into a higher sphere, are not able to think of the Divine otherwise than under the Human Form.

5776.

HEAVEN. The reason why all have a worship similar to their worship in the world, is because that is inrooted in the interior life, and they are at first let into it and successively removed from it. It is so with all in the universal globe: idolaters are let into their worship, those who [are] in good are borne to good, the evil to evil: so also Christians into theirs likewise, Catholics to the worship of their saints and images; Jews, Mohammedans, Gentiles, into their worship: and even to those [men] whom they have worshipped as gods.

5777.

BABYLON. I heard some saying that it is their intention to collect and gather to themselves all the riches of the world. This takes place through the multiplication of monasteries, and through the cunning in gaining ascendancy over men's souls, and by promises that they should be admitted into heaven; in order that, in this way, after they have scraped together all wealth, they would necessarily be acknowledged as masters, and that others must be their slaves; also that they were absolutely

unable to acquire a home for themselves in any other way: in a word, to subject the whole globe to themselves. Hence is manifest what the love of self is. This is plainly manifest from the fact, that, although they have their cellars filled up with riches from top to bottom, and although they have annual revenues, even to many thousands of gold [pieces], yet they continually seek for more, and even from the poor - without compassion for orphans or widows.

5778.

#### THE SPITE OF EVIL SPIRITS: ALSO INFLUX. HEAVEN AND HELL.

The evil spirits who are with man seek by many methods how they may seduce him; and it has been given me to know from experience how this matter is circumstanced. Those who are near by, inflow variously with man, according to their situation in relation to his body. Those who are at the occiput, both those above and those beneath, chiefly inflow into the thought, and indeed into his interior thought; but those at the sides, or temples, both in front and above, inflow into the thought likewise, but into the sensual and external of it. It must also be known, that, when spirits speak to each other about a matter delightful to the man, or which favors his loves, the man is joyful, glad, and in a state of delight; likewise, that when they speak of such things as are adverse to his loves, he is in undelightfulness and sadness: hence comes melancholy. For instance, when they are with the avaricious and those who are fearful for the future, and speak to each other about the loss of wealth and of such things as relate to its loss, and about the state in the future, the man becomes anxious. These appeared about the stomach in the abdominal region. Anxiety is from this source. So with all other matters. With those who think much against the neighbor, from deceit and cunning, there are genii at the occiput; who, also, in an instant pervert all their thoughts of doing good to the neighbor and of God, especially of the Lord. With me, all these were observed; for I knew that I did not think from myself but from others, and, when wickedly, that it was from evil spirits, who, also, were then instantly detected. At one time, they devised this artifice: while associated with me they spoke about various things, and noted those which affected my mind and in what manner they did so; also what carried me away into indignation, what into this or that affection, or desire; and I observed that they could discover some, but not others. It was allowed me to speak with them as often as I wished, and to refute

them and drive them away. When they were driven away, the thought was changed. It was permitted me to notice, that, when spirits and genii spoke to each other in their own tongue, I heard nothing of what they said, but only when they spoke with me; but that I perceived the influx only through an affection in myself, and thought therefrom. Those spirits and genii, however, operate in this manner only into the external man, but the Lord and heaven into the internal. I also observed, that heaven inflows into the internal in a similar way, and that as the angels speak to each other, so the man is affected. Angels do not speak anything else than those things which are of wisdom, faith and love, and of happiness therefrom: these interiorly affect the man who is in them. It is hence manifest, that, so far as the external man acts as one with the internal, so far the man can be led by the Lord; for through the internal, the infesting things and evils which are introduced by evil spirits are dispersed - removed as hell is by heaven: it is otherwise if the external and internal man are not conjoined. I also observed that it is inevitable that the internal man should be closed with those who are in evil or in the delight of evil, because nothing of joy and of delight can be received out of heaven, for there is not any reception: in fact, so far as the angels operate, so far is such a one sensible of sadness and distress; for [angels] operate such things as are contrary to the loves of self and of the world. Hence it was also evident to me how the Lord reduces the external man to subordination to the internal, so that they act as one, and that this takes place through the whole life of man: consequently, how the regeneration of man occurs, and that it happens in countless ways. It was also observed, that, so far as man acts from proprium, that is, without the living faith that all good is from the Lord, what is from the Lord is not able to flow in, nor anything be arranged into order in the external man. Proprium is that which is contrary to the Divine: it appears also as black, not receptive of anything out of heaven.

5779.

THE SITUATION OF THOSE WHO ARE IN THE LOWER EARTH AND IN THE HEAVENS. Situation there, as regards the form, is incomprehensible. In heaven itself, which is in the lofty parts, the form is entirely heavenly; most perfect in the inmost heaven, and perfect, likewise, in the rest; but all the angelic societies there are arranged according to the form of heaven, and although they appear separate, yet



nevertheless they are arranged according to the form; but no one there is able to compass that form. Of what nature it is may be somewhat comprehended from the form of the fibers in the human body, where such forms exist as surpass all understanding: as, for example, in the brain, where all things are arranged in series and bunches, and although those appear like a glutinous something and a snowy mass, still all things flow according to order, and put themselves forth into the nerves in such a manner that not the least thing is lacking, in order that everything of the will may flow distinctly into acts in the body. This may be seen in the cerebrum, the cerebellum, the medulla oblongata and the spinal marrow, in which organs are the cortical substances from which the fibers flow forth for therein are the beginnings of all things in the body.

5780.

Moreover, it may be seen from the serieses of the fibers in the body, how the case is in the ultimate heaven, in that there are in that heaven incomprehensible fascicles; as, for example, those which are about the heart, those which are in the lower part where all things marvelously unite together, where one fiber inflows into another and also entwines itself with others in a wonderful manner, flowing in and flowing out and mingling itself with others and into others again even into the ganglia, where they commingle themselves in a different way, and thence flow forth to the performance of their functions. How these things take place, nobody is able to comprehend; they are arranged according to the heavenly form. [Similarly circumstanced are] the cardiac plexus, the hepatic and other plexuses also the individual plexuses in every single internal organ.

5781.

Neither can it be comprehended how the case is in the lower earth. There, also, are good spirits and evil, too: but as it were in layers; for the reason that the evil there may be ruled by the good. These are circumstanced as is the case in the bodily system: fibers from the cerebrum are adjoined to fibers from the cerebellum, which are consociated together wherever they go. This is because of the fact that man's voluntaries are ruled from the involuntaries; for good with man always rules evil. Such is the form there: wherefore, it is incomprehensible. It cannot be described in any other way; for the whole

heaven corresponds with all and every one of the things that are with man.

5782.

That which the eye sees in the nervous structures, is so little in comparison with those things in their interiors which man does not see, as scarcely to amount to anything.

5783.

There is a communication of all things in heaven, just as there is a communication into all things there; for, when the will acts, then a communication takes place with all and single the things in it: in inmosts through willing, in extremes through doing; in which actions there is almost nothing in the whole body which is not a participator, and in some way co-operates.

5784.

APPEARANCE IN THE HEAVENS. Heaven was seen, also palaces there, and it was said by some that [they had been] to the place seen; that they ascended thither because into heaven, but that they did not see any one there, and very few houses, and those not magnificent. The reason was that they were in externals, and [when] the interiors are not open, then those there cannot be seen; and, also, because those who are in interiors see more magnificent things than those who are not so much in interiors; for all things increase in perfection, and are presented to view, according to the interiors exterior objects do not then appear in that beauty in which they are with those who are in interiors. Magnificent promenades were seen there, shining lampstands; and lamps in exquisite order.

5785.

SCIENTIFICS AVAIL NOTHING, IF THE RATIONAL HAS NOT BEEN CULTIVATED THEREBY. There was a certain one (Leeuwenhoek) <sup>282</sup> more celebrated in experimental researches than any man in Europe. He said, in the other life, that he lived a wretched life, because he had only performed experiments there [i.e. on earth], and

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<sup>282</sup> Antony von Leeuwenhoek. --He "was a celebrated Dutch microscopist and maker of microscopes; born at Delft in 1632, died in 1723" (Documents Concerning Swedenborg, Vol. ii., p. 1256). --TR.

that with much labor, but cultivated nothing rational by their means. He said, that, in the beginning, he believed that he should be accepted in preference to all others; but that he is still stupid. Angels spoke to each other about this matter, saying, that if man only cultivates the rational in any kind of way, he would still be able in the other life to be amongst such ones as possess some charm of social interaction; since, in the other life, the rational is what speaks, but not the rational as regards the scientific faculty; for then, the memory is closed. They said also that if he is in good and in the affection of truth, his rational is then perfected.

5786.

**THOSE WHO ARE CAST DOWN OUT OF THE HEAVENS: BABYLON. THE FORMER HEAVEN.** The casting down out of the heavens lasted a long while; and those cast down reached to myriads. All those were cast down who were in the love of self. They were explored by being turned to lower places, because they then wanted to lead all whom they saw; for this takes place in the other life in another way than in the world, for thoughts are connected there, and one leads another, by means of thoughts, in a wonderful manner. They are able to deprive him of his thoughts and to introduce their own, and thus to place themselves in him, and in this way to drive him whithersoever they will. They are likewise able to introduce various things, and compel him to think such things and to will such things as are altogether foreign to him. All those who are in the love of self, want nothing else than to mount to the higher places, and look down into those within reach, and thus infest them. These never submit themselves to the Lord; they believe that they do all things from themselves and not at all from the Divine. When they look upon anyone who worships the Lord, they become as it were mad, and endeavor to destroy him more assiduously than any others: they cannot bear his sphere. All such ones, on being turned towards me, became such, and held in hatred all things which have been written about the Lord.

5786a.

At length, those also were cast down who did not acknowledge the Lord as God, but only the Father. Their sphere was felt with me. All these, also, who are from the Christian world, do not worship any God, neither do they care for the life, only for reputation. They do not know what it is

to be led by the Divine; for they have not any idea about God the Father. These, too, were cast down.

5786b.

They sometimes stand and operate into each other. Some know, from art, many ways in which they may thus injure others, cast them into the marshes beyond the boundary, bringing them into darkness, and through phantasies lead them into ways and streets and many other places, in order that [the victim] may lose his way, so that he may finally come to some cavern, or to the infernals; and how to do many more things thus. I saw that some in this way deprived another of life; so that he lay as it were like one dead. They also inflict pains, anxieties, fears, and thus rule over others; wherefore, they go upon mountains and rocks, in order that they may see the lower places far and wide, and thus infest. Most of the cities, there, are on the slopes of a mountain or rock. Those who are congregated in society, go forth thence and act thus. These are their pleasures: in fact, to rule and hurt others is their inmost joy, for those who are in the love of self do not love the neighbor, but hold him in hatred. This appears manifestly in the other life, because there they act according to their interiors. Some who are of such a character speak with the evil below; and they know how to bind the minds of these to themselves so that they cannot be released. Hence there were consociations of such ones with the hells; wherefore, they were cast down. There were such ones in the cities, and they were bound by the evil; but such are easily known afterwards, for the evil have them bound to them; - which fact betrays itself to others.<sup>283</sup>

5789.

<sup>284</sup> It must be known that all spirits with whom the love of self is inrooted, believe that heaven stands on high. They do not know that it is in the interior, and that the internal is the high; wherefore, they mount upon the rocks higher and higher and believe that thus they are in heaven; and the more so since they are then in the delight of self-love, for thence they are able to look round on all sides, and, by means of the

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<sup>283</sup> The asterisks clearly indicate that no. 5789 is to be read consecutively with the conclusion of 5786b. It is, therefore, placed accordingly. -TR.

<sup>284</sup> The asterisks clearly indicate that no. 5789 is to be read consecutively with the conclusion of 5786b. It is, therefore, placed accordingly. -TR.

thoughts, to flow into and rule over whomsoever they see below. The scope of their sight is very wide, even to the surrounding mountains to a great distance. They speak with those there, and send forth subjects <sup>285</sup> to them, through whom they are conjoined and form alliances; they also conjoin themselves [with them] that they may thus prove more powerful. When this is done, they then begin unitedly to lord it over all who are roundabout, and to subject them to themselves; some also they attack openly; and they effect this through punishments and various methods well-known in the other life. I saw some such societies in the highest places, where I, also, supposed the angels of heaven to be; and they ruled all roundabout, and all who were below themselves, whom they see there clearly. The extension of the sight is circumstanced there as in the world, in the respect that the higher the standpoint, the wider it is. There was one who knew better than others how to arrange those societies according to order, so that one could do scarcely anything: he arranged them thus, so that scarcely anyone within [view] was able to do anything from himself, but only from them. Their arrangement was into a form opposite to the form of heaven. Hence all things which were below were disturbed; but they were restored by the Lord. All such ones, however, were cast down, even from the highest [places]; I wondered at this at first, because I supposed that those there were angels, when, yet, they were such ones. The love of self is of such a nature that those who are in it, seem to themselves to be on high, when they are in [the enjoyment of] their phantasy.

5787.

<sup>286</sup> THE SPEECH OF SPIRITS. The speech of spirits is according to the nature of a matter, likewise the words and the sound; for the nature of every reality is inscribed on man; as, for example, the nature of the ether on the eye, and the nature of the air on the ear, and so forth. Wherefore, [men], likewise, speak according to it; for man was created to the image of all things of the world. Hence, the nature of a thing, and of the sound agreeing with it, is also in certain words of language in the world: all conjunctions and notions, and analyses, which inhere in languages, are therefrom. Hence it is, that, in the other life, everyone who pleases is

<sup>285</sup> For information respecting "subject-spirits" see no. 4269 above, and many other places. -TR.

<sup>286</sup> The asterisks clearly indicate that no. 5787 is to be read consecutively with the conclusion of 5792c. It is, therefore, placed accordingly. -TR.

able to speak with any. Vowels, also, are according to the nature of a matter, as, a, e, i, o, u, as is manifest from the celestial angels: u involves all things; and so forth. That men in the world do not speak according to the nature of the thing, but by various and different languages, is because man is not born into the nature of reality, but into ignorance of all things, and learns to speak; which cannot take place according to the nature of a thing. He thinks, also, exteriorly, in the sensual, which is perverted. In a word, men see otherwise than as the things themselves are, and believe them [i.e., their impressions of things] to be realities; but the things themselves they either do not see, or, if they see them, they believe them to be phantasies, or not to be as they are.

5787a.

That the angels in the heavens speak according to the nature of a matter in heaven, but those who are in externals according to the nature of the matter in the world, and that yet they are understood, is because there is correspondence; but the latter speech is, on that account, material.

5789a.

I saw some so high up that you would have said [they reached] to the stars of heaven, when, nevertheless, as to the body they are not there. It must be known that everyone in the other life, no matter where he appears, is yet in that place where his ruling love is, and that they who are on the heights, are, notwithstanding, in the lowest places, as has been frequently seen by me; for they were in hell in a moment, although appearing on high. This has been proved to me, when I have wished to know, since they infested me, whence they were. It is hence manifest that a place is prepared for everyone who comes into the other life. All these were cast down. They were first examined by being turned to the lower places; then, from their ingrained disposition, they wanted to inflow into others, to lead them, to rule over them, and to do them injury. They were cast down, to the number of many myriads, and this for a long while.

5790.

All these are of such a quality, that they take away the government of the Lord from every one whom they assail; for they arrogate it to themselves, and rise up even to the point that they believe that they are gods, and that the Divine is not anything, but that the Lord rules universally and

they in details; thus, that they are deities, and that this is heaven. They say that ruling is heaven, because this is the very delight of their life. They therefore never submit to the Lord, nor receive anything of obedience: they wish to do all things from proprium.

5790a.

Those who are not such keep quiet in their own houses. They are content with their own possessions, and perform the duties enjoined upon them. These are the ones who enjoy heavenly gladness, because it is in themselves and not outside them. I spoke with some who were such, and said that if they wished to rule others, and over subject-spirits, by their eyes, it would be as if one fiber in the body wished to arrogate to itself all things of the will, and not to obey the will save from itself, and that if many fibers did thus, all action would stand still utterly, would not receive the influx of the will, but would separate itself and utterly destroy lower things. Inasmuch as these [observations] fell into the ideas of the spirits, they acknowledged that it was so; but still they did not desist; for the love is what actuates every one there, and it is vain to try to change it; for a man, or spirit, is from it, and is nothing else than his love. 5790b. The majority of such ones are hypocrites. As long as they are able to rule, they acknowledge the Divine; but as soon as they are deprived of dominion, they deny it. They carry this [denial] in the heart: the acknowledgment they carry only in the mouth. It is well known that there are such also in the world, especially among the Catholic community. They adore the Lord with the mouth, and affect sanctity to such a degree that merely at the presence of the host when it is borne round, and when they exhibit that symbol from the altar, they compel all to fall upon their knees and to be in the holiest worship of Him; when, nevertheless, in their heart, they deny Him, even saying that the Lord has no power, because it has all been given to themselves: thus, that the Lord rules by virtue of them. It was shown, also, that a certain one was taken up out of hell, and power was there given him over many; and it was said that he would enjoy that power if he acknowledged the Lord: and then he acknowledged with such great fervor as scarcely anyone could exceed; but, as soon as he was deprived of dominion, he denied Him. Of such a character are all those who adore the Divine for the sake of dominion.

5791.

Hence it came to pass that they allied themselves principally with hypocrites, because they are able to simulate angels of light in the external form; which also they themselves confessed, [namely], that these were those to whom they bound themselves; and although they knew that they were such, still they loved them and consociated themselves with them. When, also, these were examined, they were hypocrites; for he who desires to rule is nothing else: he is not able to acknowledge the Divine in heart.

5791a.

The majority who are of such a character go up into mountains and rocks; and, when they come there, they seek nothing else than to be able to gain pre-eminence over others; thus they decline to be in any employment, saying that they do not know [how to do] anything else, and that they were of such a nature. When inquiry is made as to what sort they are, they were such as performed no other functions than solely to rule over others, and that they are good-for-nothings and idle, but wish to be honored by others; and when they do not obtain this, they betake themselves outside the society, and look down and domineer over all whom they see. They also do evil to them, because they love no one but themselves. Such are to be found for the most part in Germany, Sweden, Denmark, and elsewhere; but there are few in England, because there they give attention to their domestic affairs and business concerns.

5791b. Such ones are cast down, to the number of myriads. This occurs by the following means, namely, that the Lord separates the good from them; consequently, takes away their communication with the good; separated from whom they appear such as they are. Previously, they are not known; and, when they are shown as they are, it is seen that they are good-for-nothings, caring for naught but doing evil: wherefore they are cast down. Such ones never care anything for wisdom. They speak as if they understood all things; but they do not possess an intelligent idea about any matter. They suppose themselves to be wiser than all others.

5791c. Great part of these were such as rushed off to every place where they found delight, and so went from one place to another, forsaking all home duties. Thus, also, they bore away from others the delight of their life, as do societies of friendship, and drew it to themselves; whence,



others, who had delight from uses and in their duties, were reduced to a wretched state. 5791d. And they did this, because, in the world, they did not tie themselves down to any calling, save for the sake of honor and of gain, and thus of pleasure, and did nothing on account of use. The greatest part of them are such as seek posts in courts and kingdoms. Such ones, because they are good-for-nothings, in the other life rush off wherever there is said to be enjoyment. All these are cast down, in order that they may be reduced to a state of undelight and wretchedness; but, still, in such wise that they may at length perceive somewhat of delight in performing uses. When, also, these come to others, they enter their homes and stay there, although those who dwell there object: hence, the rightful owners go forth out of the house, partly of themselves, partly are turned out by those interlopers.

5792.

I saw these and others, not cast down, but sinking down, and the hill, or mountain, parting asunder in the midst; also, I saw these cast down thus into the depth. They ascend the mountains in various places and by various arts, and also summon and receive magicians and the most deceitful, who defend them and whom they post around them. The greater part of such ones do not ascend by ways outside, but inside; for they are cities within cities. Communication occurs through opened ways when [all] constitute one society. The open way is a descent through a path, which I also traversed: and their ascent is by ladders from one city to another, which is not quite like it. Most of those of such a character ascended by ladders from the lower places to the higher: hence so great a multitude. I also descended by ladders from a town into a town. When they are at the top, then they do evil to all who are roundabout; and when they are found out, they descend and conceal themselves in caverns and [other] places, which they approach by winding about; for thus they escape detection. I saw such ones when they descended and entered into their own cavern; which, also, they barricaded round about in various ways: they also [secured themselves] by means of wicked sentinels.

5792a.

Some were of those who even attended Churches and the Holy Supper; but only by reason of habit contracted from infancy: hence, from a

certain pleasure, and thus on account of external sanctity, of which sanctity it was said that it does not promote any other use than to prevent the man being forgetful of the things which he learned from infancy, and thus to prevent him becoming worse, but does not in any respect cause him to become better and be reformed when, nevertheless, man ought to be perfected and to become better daily; for, in this way, the sanctity becomes holy, for thus the good which he does contains in itself such things as he imbibes, which were not with him before.

5792b.

Most of these employed phantasies for constructing for themselves an imitation of heaven, as regards buildings and magnificent surroundings. They knew also how to inspire through such evil spirits as they took and placed roundabout; also, by means of magical [arts] themselves, and through the spirits with whom they communicated. They made nothing of communicating with infernals, and many similar things.

5792c.

It was ascertained that almost all these took delight in ruling and in making gain, and none of them in use; so that they had no pleasure at all from use, but the whole of it from dominion and gain: also, that they regarded only those things from which they had joy and happiness; so that they were corporeal and natural, not spiritual. For they who are delighted in a good use, and in honor and gain only as means to use, are in a spiritual delight which delight infinitely surpasses [natural]. These things were told them; but they did not understand, not even what the delight of use is, except use were honor, dominion, and thence the licence of doing whatever they wish, consequently, the evils - which are many - of those two loves. There were some who desired gain and wealth for the sake of honor and dignity, or rather that they might be promoted, or that they might be honored; there were some who desired honors on account of gain there were some who did so for the sake of display, in the matters of houses, gardens, clothes, retainers, banquetings and the like: these things they accounted as use; but still not on account of the use of employment for their country, the Church, or the fellow-citizen, consequently, not for the sake of the neighbor, but for the sake of self. Such spirits are roundabout everyone in this globe of earths, because almost all who come into the other life are of such a character;

wherefore, these were all removed, and in their place succeeded those who were reserved by the Lord, who experienced delight in uses, of whom is the New Jerusalem. What kind, in general those were who were in the former heaven, see page 270.<sup>287</sup>

5793.

WHAT IT IS TO LIVE AS A CHRISTIAN. THAT IT IS NOT DIFFICULT IN THE HEAVENLY DOCTRINE, AS IT WAS IN BABYLON DESTROYED. Two things are requisite (1) to believe in the Lord, that is, to believe that all good and truth is from Him; (2) to live an honest life, consequently, to shun outward evils, which also are contrary to the civil laws.

5794.

(A Christian lives as anyone else in external form: he may grow rich, but not by craft and trickery; he may eat and drink well, but not place his very life in those things, and find his delight in superfluities and also in drunkenness, that is, live for appetite; he may be well, and even, according to his condition, handsomely, housed; he may associate with others, like other men, amuse himself in their society; discuss the affairs of the world and the various things in domestic matters: in a word, without any difference in externals, to such an extent that no difference is apparent. Neither is it necessary that he should appear devout, so as [to go about] as it were with a sorrowful countenance, and with shaking head, and with sighing; but that he be cheerful and merry; nor [need he] give his goods to the poor, except so far as the affection of the neighbor prompts him.

5795.

He ought to be a moral man, and a good one; but, with him, the moral man, because he reflects that all good and truth is from the Lord, is a spiritual man.) Not so, however, with those who do not believe in the Divine, but [regard] self and the world in all things, or with whom moral life is for the sake of self and the world: their moral life is natural, and not in the least spiritual.

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<sup>287</sup> This is the page in Swedenborg's MS. In the present English edition, the passage indicated is on pp. 295-6 of Volume IV., no. 5070. -TR.

5796.

With the truly Christian man whose faith and life is of such a quality, the internal is altogether different. It is turned towards heaven. The Lord leads his will, or love, and gives him the affection of good, that is, the faculty of being affected, or made glad, by reason of good; he also leads his understanding, so that he may be affected with truth, and so that, immediately he hears it, he is also gladdened, and it is implanted in his life; and, so far as he learns the truth, so far it abides in him, and, by its means, he is led by the Lord. For he who does not know what good and truth are, cannot be led by the Lord. A man is led through that which he knows. The Lord inflows into those things which he knows, and so leads his affections and thoughts. This is understood by being affected by truth for the sake of truth, and by good for the sake of good, and loving truth and good for the sake of life. It is not that he reflects therefrom that he will now implant it in his life: this would be from proprium; but the Lord leads him, through those things which he learns, from affection or love.

5797.

The reason he is in freedom, is, because he is led to good in such a way as to be affected by truth and good, and thus as to be led in it by the Lord; and, then, he is led away from thinking and willing evil. Also, not to will evil, but good, is freedom; and this freedom is from the Lord. These are averse from, and they shun, evils; wherefore, to think and to do them, is, with them, compulsion. But, with the evil, doing and thinking evils is freedom, and thinking and willing good is compulsion; and to be of such a character, is to be a slave.

5798.

THE WAY WHICH LEADS TO HEAVEN IS THE SAME WAY, AS FAR AS THE CORNER-STONE, [AS THAT WHICH LEADS TO HELL]. I conversed with angels respecting the fact that it is believed that it is difficult to tread the way to heaven, because so many things must be done and all lusts forsaken, besides many things more. Wherefore, as occurs in the spiritual world, the matter was shown by means of a road, which signifies truth which leads. A road appeared at the right, where both the good and the evil trode. It was the same road; but, when they reached to a certain distance, there was a great stone, in shadow, which

the good saw but not the evil. From that stone, which is called the corner-stone, a road led to one side and another to the opposite. The evil went on the opposite side, which was behind and sloped downwards; but the good went the other way, which inclined upwards. The latter led to heaven, the former to hell. That stone signified the Lord and His Divine Human. The evil did not acknowledge it: the good did acknowledge. It appeared that the evil fell upon it, because the stone was in shadow. Hence was shown that the moral life which both evil and good lead is the same, but from a different source; the evil do it from an infernal source, the good from a spiritual source. The evil who traveled it, were those who led a moral life like the moral life of the good. About the corner-stone, see Matthew 21:42; Mark 12:10, 11; Luke 20:17, 18. They who fell upon the stone said, that, when they fell, they lay as if dazed. When they got up, they said that they did goods as much as the others - they were permitted to enumerate some of these - and that, therefore, they were equally entitled to enter heaven. But they were merely goods of civil life in external form; for the interiors, which were of the thought and of the love, were opened, and they were vile, and also defamatory about God, especially about the Lord. They angrily declared, also, that they were not able to do good of themselves; how, then, could they travel the way leading to heaven? But they were told that it was within their power, not to think evils about God and about the Lord, and thus to shun such things as are against the Word and against doctrine, and against the doctrine of their faith; and when they shun evils of thought, then, from the Lord, good affection and consequent thought inflows, and thus they are brought into good by the Lord; and so far as they are in this, so far they come into the affection of truth.

5799.

OF WHAT NATURE MAGIC AND PHANTASIES ARE. I saw one known to me in the world - Frederic, <sup>288</sup> at that time, King of Sweden. He drew to himself all whom he could and showed them favor, and this up to hundreds - all who were able to do for him what he desired, furnishing both gold and many other things which he possessed in the world and at

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<sup>288</sup> This Frederic was husband of Queen Ulrica Eleanora, sister of the preceding King, Charles XII. It was Queen Ulrica Eleanora who ennobled Swedenborg and his brothers and brothers-in-law the year after she became Queen, and the year before that in which her husband was, by her request, admitted to the sovereignty conjointly with herself. -TR.

heart preferred, especially procuring him women and any of the female sex whom he saw. The sorcerers who were with him knew how to make many gestures, by different expressions of the face, by the bowing of the body even down to the knees, and by numberless other devices which could not be detailed, by which means they procured themselves influx and communication with those who were above. They knew, also, how to direct themselves higher up to such ones as there was correspondence with.

5800.

Besides this, the correspondences they possessed were with those who were above them, and through these they practiced magic; so that magical practices are abuses of correspondences. They practice them also in another way, by means of a broad linen band over the head; and so forth.

## 5801-5850

5801.

Others practice magic by means of written characters, by which they know how to direct themselves to their hells, and likewise to the good, whom they thus conjoined to themselves.

5802.

There is magic with those who are roundabout; magic with those who are below; magic by means of words, and, the worst kinds, from the Word; phantasies by means of thoughts; phantasies by means of various affections; in a word, there are innumerable kinds.

5803.

Sorcerers who look downwards and abuse correspondences, appear to shine in the forehead, some for a considerable distance around the mouth; those who practice other magical arts have wands.

5804.

FAITH ALONE IS NOT POSSIBLE. It was said by angels that faith alone is not possible. Spirits who were in the principle of faith alone were indignant, and rushed through every place where good spirits and angelic spirits were, and inquired whether it was not possible; and they rushed through as many as ten or fourteen such places; and it was everywhere answered that it was not possible. They perceived this from a spiritual idea out of heaven; and it was nowhere otherwise. At length, they took refuge in this, that, faith is not indeed possible without love; and thus they wished that faith alone should be the medium of salvation, and not love, because they were such from the world. They were, therefore, left to themselves, in order that they might reflect what is the essential medium of salvation, whether love or faith; also, whether this is faith alone.

5805.

THE WAY IN WHICH COUNTLESS SPIRITS, UNITED IN ONE, ARE REDUCED TO ORDER, COMPARED WITH CHAOS. BABYLON. I saw several thousands of spirits united in one; so that spirits were seen throughout a large space, as far as the eye could reach. They were of those who were cast down from the mountains and rocks into the plain; and it was said to me, at that time, that all are thus united at first, and that it is afterwards infused into them from the Lord, whither each one must betake himself; also, that he becomes acquainted with this, like one who goes from home and returns home. When this takes place, and that is inspired into everyone whatever, they separate from one another, everyone to his own abode; and they are then in order, and dwell according to the laws of order.

5805a.

This was compared with chaos, because all things were similarly thrown in there, and afterwards all things were reduced into order; in which respect, it is comparable with the blood, which is first collected into the heart, and is thence distributed to all the viscera by means of their arteries: it is also comparable with the sinus of the liver, into which all things are similarly cast, and afterwards, through the ducts, into which they are carried, are reduced into order. The like happens everywhere in the body, and in like manner also in the thought, which comes forth immediately from the will: this is in such a state; but it is reduced into order in the understanding, and distributed.

5806.

WHAT PHANTASY IN HELL IS. All things which appear in the hells are non-real, but they appear as it were real, because those there are themselves in phantasy, and not in thought from faith. This was shown to me in a night-vision. I saw something changed into a man, who infested me somewhat, and I wanted to be separated from him; and it was given me to observe that it was not real; but, still, I saw it most clearly and manifestly, and I was conscious of it, as it were, just as in wakefulness. I prayed to the Lord for help that I might be liberated. It was then said to me, out of heaven, that it was phantasy, and I still believed; but I was astonished, because it appeared as it were in day. A little while afterwards, I awoke; and from this it was given me to know what the phantasy with those who are in hell is.



5807.

THE SEPARATION OF CHRISTIANS AND GENTILES: THE LORD HAS BETAKEN HIMSELF TO THE GENTILES. THE LORD'S DIVINE.

For a long time, I have suffered pain in the breast, by reason of an influx out of the Christian world. They inflowed, and infested the heart and lungs there; some the heart and some the lungs, and then, at the same time, the mind, in various ways. This lasted for many weeks, perhaps months; and I was reduced to extremity, so that I did not know, on account of the suffering of the heart and the mind, which way to turn. At length, it was brought to an end and inquiry was also made from whom this was. It was from Christians; and [it was ascertained] that the infestations of the heart and lungs streamed out from those on high, who said that they believed in three Persons. Those, also, were separated according to their faith; and to all were given ways of their own, so that they might go forth out of heaven, and descend to their own places.

5808.

The exploration lasted for hours, and there were brought from the Christian world (1) those who believed in Father, Son and Holy Spirit; (2) those who acknowledged the Lord, but thought nothing about His Divine; (3) those who were in the belief that He was one with the Father, but in a different manner; (4) in a word, some [who believed] in one way, some in another. Those who acknowledged the Human and rejected His Divine, as, for example, the Moravians, inflicted pain in my right arm up to the shoulder; and the Socinians inflicted a bruising of the bones of the breast. In a word, Christians were examined as to what faith they were in about the Lord, and about His Divine, and His conjunction with the Father. Some of them thought comparatively sensibly, but only a few. They were all felt by an influx into the breast, and by various sensations of oppression.

5809.

I was next separated from those in the Christian world who were on the left hand, and was brought by the Lord to the Gentiles, who were exhibited as to the kind of faith they possessed about God. There were (1) those who worshipped an invisible God and a visible God; (2) Some who made of these, two; some, who made of them, one. (3) Some had been

instructed by Christians that God was born a man, and therefore received the Christian faith; but, when they heard that Christians distinguished the Divine into three persons, they went away. Many made of the three, one; believing, that, although Christians said three, they yet thought one. (4) There were some who did not understand what born from eternity meant they were told; and they comprehended very well. (5) Some, who were the best, believed that God was wholly man, and that this truth is implanted in everyone. (6) Some, who lived several ages ago, thought in themselves that God was born altogether a man; but, because they did not know where, they inquired and heard that it was in Jericho; and, being satisfied, they held fast that notion and esteemed it holy. As often as these thought about God born a Man, they saw a brilliant star in the air. (7) The wiser of the Gentiles, from those who are in Africa, think becomingly about the Lord's Divine Human, and are wise. They also possess a Book, which is their Word; but it is not like ours. It is written, in like manner, by correspondences. It was written through illustrated men. These are in Africa. (8) It was stated to me, that there is a Book, among the Mohammedans, which is in their hands, and is common there; in which some pages are written by correspondences, by reason of which correspondences there is some light from it in the heavens. These were all felt, as to their quality, through influx into the breast, and also through sensations, agreeable and disagreeable.

5810.

I was next brought to those who were from the Ancient Churches, some of whom worshipped an invisible Divine and a visible some in one way, some in another. Afterwards to the Most Ancient peoples, who are in the acknowledgment of the Divine and of Divine things, manifestly, just as those matters are revealed to me. They examined these and approved.

5811.

THE IDEA OF THE DIVINE. The idea about the Divine conjoins, because it enters heaven, where everything Divine is; and the idea of the Divine is possessed from Divine truths implanted in affection, thus the man's interiors. The greater the number of genuine truths implanted, the fuller is the idea of the Divine. Apart from Divine truths in a man's idea, there exists no idea of His [i.e. the Lord's] Divine.

5811a.

One said (it was Dahlborg <sup>289</sup> who said it), that he had sought, but did not find, anyone who possessed the idea of a Divine Human; but he was then conveyed over to those who had the idea of a Divine Human, who consisted for the most part of converted Gentiles, and also of Africans, who had one so just as to exceed belief: wherefore, he said aloud that there were entire regions of them, and they were in heaven among the happy. He was carried through many regions, higher up and lower down; and there was also granted him an influx out of the superior heavens, where all are in that idea.

5812.

BABYLON DESTROYED, AND A FLOOD. THE MODERN NEPHILIM. In the western quarter, towards the north, were some from the Papal religiosity, who were the worst of all, and who miserably and savagely treated all who were not willing to acknowledge them as deities. I pass by their atrocities: some of which have been described before. They had their emissaries everywhere, who endeavored to seduce all whomsoever they could, by betaking themselves above the higher places, from which they could look forth upon the lower ones and rule; and, wherever they came upon any diabolical spirit in the world of spirits, they adjoined themselves to him and wrought evils. Their arts are more numerous than can be described. Before their deceits and cruelties, however, came to a height, or were consummated, they were destroyed in various, ways and immediately cast down into hells. But their number still increased, for days and they held out with such stubbornness that they would never leave off. They saw hells and torments before them. They were warned that such a lot awaits them. They saw those of their own number cast out, up to many thousands, and tormented; but all in vain. Several times, the surface where they dwelt was overturned; but still they took no notice; such obstinate wickedness, from the love of self, were they in. At length, the Last Judgment came upon them, and they were overflowed as with waters, and were all plunged in the hells, even to myriads. In like manner, those of the same sort who were in the higher places went away into the northern quarter. They, also, were overflowed. Some of them

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<sup>289</sup> Dahlborg - though Dr. Kahl says the correct spelling is Dalborg - was a Swedish clergyman, who at one time enjoyed great celebrity for his oratorical gifts. He was suspected of Pietistic tendencies. -TR.

were cast into the hell where the Nephilim are, because they are like them. Some of them appear bald; some hairy all over. The ones who were bald were those who were inmosty in evils; the ones who were hairy, those who were wholly in falsities.

5813.

The following day, there occurred, over a great part of the northern part, a flood, which proceeded somewhat to the east, and immersed all there who were in evils; for they would not desist from fighting against the Divine. It commenced from the Papal crew. Some mountain-dwellers also were immersed. It is not permitted them any longer to ascend the mountains, from where they are, or to traverse the path over the mountains and be borne away; but they immediately entered into the hells whence they came.

5814.

THOSE WHO ARE IN EXTERNAL HOLINESS. THE LAST JUDGMENT. In a mountain in the northern quarter, were many who, in the world, had been in external holiness and not in any affection of truth. They frequented places of worship, devoutly listened to preachings, attended the sacrament of the Supper, read the Word and emotional books, but yet were not in any affection of truth, being scarcely willing to hear about spiritual truth beyond merely the first rudiments of theology. Investigation was made as to what they thought of the Lord and it was ascertained that they had never thought of His Divinity, but only of the Human, just as if He were only a man like another, and that His Divinity consisted in the fact that He was loved by the Father. They operated into the lower ribs of the left side, and inflicted pain. They were cast down from that mountain, to the number of many thousands; and it was told them that they might serve for the ultimates in the Lord's Kingdom, which correspond to the heels of the feet. A heel, also, appeared, which touched their faces. They were so foolish that they were worthless.

5815.

The majority of them were examined as to what sort they were; and it was ascertained that they were not in any affection of truth, and that they did not want to perceive what was true, unless one who had authority, or concerning whom they had the confidence that he understood the

matter, said it, so that, with them, truths were scientific without any discernment, consequently, like soul without sense. It was also discovered that they believed they would be saved by reason of external holiness, although they had nothing at all of internal. These, because they were of such a character, were removed into the southern quarter towards the western, to the number of myriads, and a region was allotted to them there, but under the earth. The reason it was under the earth, was, because they had been able to serve as a fulcrum to the infernal crew, especially to hypocrites, and to those who were able to seem Christians in externals, when yet they were inwardly devils. Hence have the infernal crew their power. For this reason, they were concealed under the earth, so that those of them who do anything from the heart, might serve for the ultimates of heaven. Those who believed that salvation consisted in prayers and in devoutness alone, and have been diligent in these things, and have also lived well, were collected into one and dispatched into a city which is at the southern quarter, where those are who have lived a Christian life. At first, they believed they would receive heavenly joy - the nature of which they did not know; wherefore, whatever they desired was given them, both feasting, and society, and dwelling in magnificent abodes, and the like; but they said that that was not the heavenly joy to them which they had hoped for; but they were never able to find any other joy than being at their devotion and at their prayers. To them this was their joy. It was, therefore, permitted them to dwell with the good in that city, to there enjoy social interaction, and to seek their joy of whatsoever sort they desired; and if they did not obtain it, they might then be in their devotion, and at the same time in company with others: with these things, also, they were content.

5816.

After this, all who were in that heaven were let down; and it was shown that those in the mountains and hills raised themselves up thither by means of phantasies, and that they were not there; for they appeared, before the angels of heaven who were with me, below me, in their own places, and not above; because these did not see them where they were by phantasies, but where they were in the body; and this was beneath such ones, on the level of the ground. When they were seen there, they were also hidden in a cloud arising from their falsities, and afterwards in the ground; and thus were covered up - in that place, those who were not

so bad, to the number of many myriads, and those who were bad, below these, in a similar depth, which was seen by me. When I looked from angelic sight, upon those who appeared in the mountains, those who previously appeared above and on high, were all beneath. The evil, when so seen, were quite deep in the hells. Those who were thus hidden under the earths, were mostly those who were good - these were roundabout under the world of spirits; others were about the south-western quarter; others to the north-western quarter; and so forth.

5819.

<sup>290</sup> All those who, in the world, acknowledged the Lord's Divine and lived well, especially those who acknowledged the Divine Human, were preserved in heaven. But the rest, who did not acknowledge the Lord's Divine, and for the most part thought of the Lord no otherwise than as of an ordinary man, were let down from heaven and cast down. Many who did not acknowledge the Lord's Divine in the world, wished to acknowledge it in the other life, but in vain. They did it with the mouth, but not in heart.

5820.

They cast themselves forth into the mountains: the evil, on account of the lust of ruling; for they were thus able to look around and to rule. Those not evil ascended because they supposed that heaven was there.

5821.

THE ARRANGEMENT OF THE HEAVENS IN ORDER. THE LAST JUDGMENT. Finally, the heavens were arranged in order. (1) Those were led forth who thought of the Lord's Divine, and whose ideas were open, and they were distinguished into classes. (2) In like manner, those who thought of His union with the Father. (3) Those who, when thinking of the Lord, thought only of His Human and not at all of His Divine: although they knew, yet did not think upon it. (4) Those who thought of three Persons of the Divinity, and were enraged against all who did not believe similarly to themselves: these, too, were distinguished into classes; and so forth; - for the chief thing of all is to have the idea of His Divine: hence is conjunction with heaven, and salvation. (5) Next, those

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<sup>290</sup> The numbering is the same as in the original, where 5817 and 5818 are missed out. -TR.

who acknowledged the Father only were perceived as having no God, and were rejected outside of heaven. (6) Those who did not believe the Lord to have been from eternity, but only His [i.e. God's] born Son.

5822.

THOSE IN WESTERN INDIA, WHO KNEW NOTHING ABOUT GOD. I was conducted, in spirit, to those who knew nothing about God in the world, who were said to live in a certain island, near western Africa, but still lived a fairly moral life amongst each other. They did not appear like men, but like monkeys or apes; some like dogs; but, yet, with an almost human face. They seemed thus to my eyes. I also stated that they were such. There was a certain one from the Christians who was governor over them; and I spoke with him. He said that they appeared to themselves with a human face like other men; that they obey and love him, and execute labors; also, that they are modest, but that they are not able to grasp the things of religion. But, afterwards, when a nearer communication with Christians was granted, it was perceived that they also receive somewhat of religion, and that thus they are capable of being reformed to some extent, by reason of the fact that they have led a moral life, in obedience and in industry; which things are planes [for heavenly things].

5823.

THE FALLACIES OF THE SENSES IN SPIRITUAL THINGS, IN A SUMMARY. A fallacy of the senses in natural things, is, for instance, that the sun, and likewise the starry heaven, appears to be borne around the globe, and the earth to stand motionless; also, that nobody can stand on his feet who is diametrically opposite to us; as, likewise, that a ship cannot be borne around the globe of the earth: besides numberless others.

5824.

Fallacies of the senses in spiritual things, are, (1) that man cannot appear as man after death, nor enjoy the senses as before; still less that angels and spirits can. (2) That the soul is only a vital something, purely ethereal, of which none can have any idea. (3) That it is only the body which feels and sees. (4) That man is like the beasts save that man is able to speak from his thought; also, that beasts are similarly able to think.

(5) That nature is all, and the first from which all things are. (6) That man makes the attempt to think, and learns to do so, by an influx of interior nature and its order. (7) That there is not a spiritual, and if there is, that it is a purer natural. (8) That man is not able to enjoy any blessedness, when cut off from the delights of the love of glory, honor, gain and the pleasures of the world. (9) That conscience is only distress of mind on account of non-success, and arises from infirmity of mind, resulting from infirmity of body. (10) That the Lord's Divine Love is the love of glory. (11) That there is no Providence. (12) That all things flow from self-prudence and intelligence: besides other like things. In these is the man who is in the love of self above others: not so much so he who is in the love of the world.

5825.

THE ENGLISH AND DUTCH IN GENERAL. The English. - They are of a different nature to the other nations in Europe. Interior light [lux] appears with them, which is such that those who think about God and religion receive spiritual truth more quickly than others. They do not let those things down into the natural so much, since this is not so largely occupied and filled with the loves of the body, and not so darkened. Hence they have quite an exquisite perception when anything is said from reason, and possess interior sight, which is the sight of receptive intuition. This is apparent with them in the spiritual world: wherefore, also, in that world, they are in the midst amongst the Christians; for, there, those are in the midst who are in interior light [lux].

5826.

The Dutch. These are very penetrating, but they adhere to their own doctrine, not receding unless they are fully convinced; and if convinced in matters of faith, they still turn the back, unwilling to recede. They excel in judgment from natural light [lumen], from which they estimate affairs in the world and in business, very accurately. Their light [lux] in the other life appears more obscure, because their spiritual is immersed in the natural. The reason is, because their thought is constantly in business.

5827.



THOSE WHO ARE IN FAITH ALONE AND NOT IN LIFE - OF WHAT QUALITY THEY ARE IN HEAVEN. Those in faith alone persecuted me. They assembled themselves together and inflicted violence; and thus they thrust me into a state like that in which they were, as regards the respiration and the pulse; and then I was in, as it were, a non-intelligent and non-voluntary state, which was entirely overflowed with waters, in a perfectly dark cloud; and then I perceived that I had scarcely any communication with heaven. It was told me that there was such a communication of heaven, with them, as was like that which shipwrecked persons have with the water, or like the life of fishes relatively to the life of birds, or comparatively so: in a word, the communication is so dull, that, when angels look at them it is like looking at those who are under water, whom they do not see at all, but only know that they are there.

5828.

THOSE IN FAITH ALONE: THEY BECOME HEATHEN, OF NO RELIGION WHATEVER. THE DRAGON. Those who have confirmed themselves in the doctrine of faith alone, and have cultivated only doctrine, and have enjoined nothing of the truth and good of life, since they have rejected all moral life and good works, saying that they avail nothing, but that no evils whatever are imputed, because the Lord fulfilled the law - these, again and again, became rebels, wishing to totally destroy heavenly doctrine to such a degree that they at length chattered blasphemies against the Lord as regards the Human, - that He was as they were and no better; and more things which they do not utter on account of the scandal. They were at length explored; and it was found that they have enjoined nothing of Christian truth and good of life. Then, doctrinals, which were only scientifics and matters of memory, were taken away from them; and they were thus left without them. They appeared, also, to be without clothes, because clothes signify such things; and then they understood nothing at all, not even justice or right, and were altogether like Gentiles who had no religion, inasmuch as they lived without religion. Those who have been their spirits, were cast into a certain gloomy gulf in the south, where they are in darkness, and were thus removed out of the world of spirits.

5829.

Others appeared towards the front, who only knew doctrinals by memory, and did not think about them at all. These were in like manner despoiled of their [clothes]; and it was as if only the outermost garment was taken away, and they became like heathen, of no religion whatever, and were cast into a gulf which was in the eastern quarter, near to the southern, where the dragonists are. - These were all dragonists, both the former <sup>291</sup> and the latter. <sup>292</sup> The latter ones inflowed into the beating of the heart; but the former into the respiration. In a word, all such live in the world as it were without religion, inasmuch as in their whole life they think nothing about the Divine in the things they will and do. Merely thinking and talking does not constitute religion.

5830.

THE STATE OF THOSE WHO ARE IN THE HELLS. Those from one hell were sent forth to the number of several hundreds, for the purpose of being transferred thence into another; and it was then permitted them to act according to their nature. Immediately, they mounted up, by means of phantasies, to the higher places, and, looking down thence, strove with the utmost assiduity to extinguish conjugal love wherever it was, which, also, they derived from struggling aloft; and afterwards they attempted to commit evil. It was then recalled to their memory, that they told each other, in hell, that, if it were permitted them to get out, they would live as wisely as others, and, nevertheless, they are now acting the infernal crew more than the rest. Afterwards, I wanted to speak with them; but they were not able to understand, because they were in phantasies, just as in their hell. They were so severely tortured at any discourse in which there was the light of truth, that they fled before the torture. This occurred several times, to the end that I might be confirmed in the truth that those who are in the hells cannot bear the light of truth, consequently, intelligence and wisdom, but, if they are kept in it, are tormented. They said that I hurt them. I answered that I wanted to bestow understanding, and that this was what tormented them. I then clearly perceived, that he who once comes into hell stays there to eternity, and that he can by no means live where intelligence, thus where the light of heaven, is. They also stated that they would a thousand times rather live in hell than out

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<sup>291</sup> Namely, those treated of in no. 5828. -TR.

<sup>292</sup> The ones referred to in the early portion of the present no. -TR.

of it. It was also ascertained that they had no other delight but that of harming everyone whom they could see, so far as they dare and are able.

5831.

THOSE WHO ARE CAST DOWN FROM ON HIGH AND FROM HEAVEN. All were explored as to whether they look down from on high into the lower levels, and roundabout; and all who, from lust, looked down, were cast down. The reason was, because their minds were thus spread abroad into other places than those which are of the society [where they are]; and there was fixed in their purpose either mere curiosity, or else the lust of ruling and also of injuring others; which they durst not attempt as long as they are in a society. This lasted a long time. They were thus cast down from the former heaven, and the societies of heaven were thereby purged. It was frequently said to them, that, in this way, they appear to the evil spirits who are beneath, who know how to adjoin them to themselves; and when they have once adjoined them, they cannot be separated: thus admitting the infernal crew within society. Those who perform uses, and love the good of the society, do not know what looking round and down is: there is resistance when they think it. All, moreover, who are of such a character [as this last], are invisible to all roundabout; for they thus turn the back upon such things. - They look down, roundabout, in different ways. There are those who look across their own territory; and the majority cherish in the mind, ruling over others and injuring others. This happened thousands and thousands of times. Thus they were cast down out of the former heaven. In this way were the dragonists cast down; likewise, those who were in faith alone and not in any life of faith; also many others. All who look down are of a disposition foreign to the dispositions of the society.

5832.

MARRIAGES AND ADULTERIES. I saw a vast crowd driven into deserts outside societies. They were those who regarded adulteries as of no consequence - not only from a principle in thought, but also in acts amongst whom were many endowed with high rank; and it was said that they were all no longer like men but like wild beasts, inasmuch as they have put off the human nature through the fact that they rent asunder and profaned a society of marriage, and consequently made nothing of the Divine commands, nothing of the civil laws, nothing of rationality

which is founded upon these: on which account they cannot be said to be like men, but as wild beasts. For, when that bond is ruptured, then the human is banished. The idea of them was like that of the vilest rabble, which divests itself of humanity, and can be no longer tolerated in society. They were cast out into deserts, so that they might live according to their nature, lest they should have anything in common with spirits. That such is the case with spirits, can be known principally from the fact that all who are in the hells are in favor of adulteries, and all who are in the heavens against adulteries; and the more so, the more interiorly in the heavens they are. Hence it may be known, that the Rational is destroyed with those who have been adulterers from principle and from life; neither did these know what is the distinction between man and beast, except that man is able to speak. Hence, also, it was manifest, that these have destroyed their human rationality and nature with themselves. It was stated, that, as regards adulteries, and the principles about them in the Christian world, it is as if hell is opened and received: not so outside the Christian world.

5833.

THE POPE: ALSO SIXTUS V. I spoke with the Pope who was recently dead.<sup>293</sup> He was in the west towards the north, where there is ordinarily a council. He was instructed in detail about Babylon, what and how impious they are. He was exceedingly astonished, that so many even of the inferior monks made themselves Christ, and with so great a persuasion, - supposing that himself only [was that]. He spoke about Sixtus V., saying that he had been [Pope] in the world for five years.<sup>294</sup> He wished to see him: wherefore he was summoned from the hell where he was, which was not far off slightly backwards towards the north. Having prepared himself, he [i.e. Sixtus] appeared before him; and he recognized him from his portrait in the world. But Sixtus V. scarcely spoke. He earnestly desired to get away, and was borne down to his own hell, where, sometimes, he is set over those who are there, in order that he may hold the impious crews of the Babylonish race, in check; and it was said, that, if he does not observe the prescribed laws, he is punished.

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<sup>293</sup> Benedict XIV. See heading to no. 5843, below. -TR.

<sup>294</sup> Sixtus V. died 1590, after a Pontificate lasting for five years. -TR

5834.

MARY. Mary, who had been the mother of the Lord, was seen. She appeared somewhat at the back, in white, and spoke but little, save this about the Lord, that she now worships Him as God, also that He was born of her, but that He became God and put off all the maternal human; and she was utterly opposed to anyone's acknowledging Him as her son, because, in the Lord, all is Divine.

5835.

SENSUAL MEN: THEY APPEAR LEARNED AND INTELLIGENT, EVEN IN THE OTHER LIFE. I spoke with some about a certain one who appeared to them intelligent because he was able to reason from the memory, and from a somewhat interior natural memory: hence, his discourse appeared as if it proceeded from intelligence, when yet there was nothing at all from any intelligence, but only from such memory. His intelligence inwardly resembled as it were some ebony thing, round which those things flowed according to the order of speaking in the world; and yet it derived nothing from intelligence, because it was of such a character. (It was Peter Ribbing.) They were told that it appeared to others like intelligence, because the intelligent imbibe these things in their intelligence, and so they believe that it also proceeds from these in like manner, when yet nothing is farther from the fact. Thus they [i.e. sensual men] are able to deceive others, even the intelligent, and to snatch a name for being intelligent, especially in the natural world; but those in the spiritual world who have interior perception, are able to perceive that nothing of life underlies it, but that they are tinkling sounds affecting the ear: [they are able] also [to deceive] those who interiorly receive those things in intelligence. The former [i.e. the sensual] do not know what intelligence is: they believe it is intelligence to be able to speak and reason in that way. Such are all who are in the love of self and self-intelligence; and they are inspired by that fire to speak according to the manner of the intelligent.

5836.

CONTINUATION. I spoke with a certain woman who believed herself intelligent because she knew how to talk on certain moral and civil matters like an intelligent person. But it was perceived and said that still

that was not from intelligence; because, when she learned these things, she imbibed them from those whom she thought intelligent, or even from books helpful to intelligence. From these she took up the idea that she also spoke them from intelligence; but still it was not so.

5837.

THE RESURRECTION. I have spoken with acquaintances after death; with some, after three days from death. I have spoken thus with Silfverstrom, <sup>295</sup> with Polhem, with Brita Behm, <sup>296</sup> with the consul of justice; <sup>297</sup> and with others known to me by repute, after several weeks. They attended and witnessed their own funerals, and saw all things there.

5838.

THE REFORMED. For a long time, even throughout the period of a year, I saw how all the Reformed were purified, according to their nations; and this in marvelous order, according to affections and the genera and species thereof. The purifications took place in various ways, principally through the presence of the evil, consequently through a kind of fermentations. <sup>298</sup> Hence appeared who were in the delight of that evil; and these were then separated from the others, and cast down thence into the different quarters, principally into the northern and southern, where they were arranged in societies; and this in low-lying places - the evil, into marshes and ponds. All those who went out from their own societies <sup>299</sup> and looked around them, inasmuch as they were of such a character that they did not care for the delight and use of the society, were cast down, the majority into marshes and ponds - consequently, below the earths - lest they should look around them and conjoin

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<sup>295</sup> Georg Johannes Silfverstrom, according to Dr. Kahl, a distant connection of Swedenborg's by marriage, he having married a daughter of one of Swedenborg's cousins on the mother's side. Silfverstrom was born in 1701 and died 1752. (See Kahl's *Narratiunculae*, pp. 32 and 4.) -TR.

<sup>296</sup> The Latin has Britz. But as the Behm family-tree does not contain that Christian name, while it does contain the similar one of Brita, we conclude that the latter is the name intended, and have, therefore, placed it in the text. Dr. Kahl in his *Narratiunculae* comes to the same conclusion (p. 8), whilst Dr. R. L. Tafel, in his *Documents*, assumes this to be the case, without remark (Vol. I. p. 859). Brita Behm was Swedenborg's aunt on the mother's side. She died, according to Dr. Tafel, in 1755 but Dr. Kahl has it, 1757. -TR.

<sup>297</sup> Respecting this official, Dr. Kahl says it was, "without doubt, Peter Aulaevill" who is mentioned at nos. 5800 5948. (See *Narratiunculae*, art. "Behm Brita," p. 8). -TR.

<sup>298</sup> For the comprehension of this expression, the reader is referred to Divine Providence, 25, where such "fermentations" as are here meant are described. -TR.

<sup>299</sup> See 5831, above. -TR.

themselves with the evil. For, those who have been such, for the most part infested those who were roundabout, because [they were] then outside the society, believing that they were thus in freedom; and, when anyone supposes himself to be in freedom, he then comes into his interiors, not being restrained by external bonds as in society: wherefore, they came immediately into a different state. Those who are such that they desire to inflict annoyances and evils on others, are eager to go out from their societies and thus commit evils in safety. Then, certain of those who went out, attached themselves to evil spirits beneath. The evil spirits, by their arts, bound them to themselves. When these entered a society, they were bound to the evil spirit - for he who is once bound to them, is kept bound by them, wheresoever he is. Wherefore, evil spirits communicated with them within the society, and thus they were able to injure the society: for which reason, when the society began to be vitiated by them, it was purified from them in various ways. This lasted a long while. There were also some who hid themselves in lower places, and rose up and behaved similarly, and afterwards returned; but all of such a quality were found out and driven forth.

5839.

Some, also, were skilled in the arts of looking down below themselves into the very houses, and seeing and hearing those who were beneath, and likewise at the sides. As these acted similarly, they were all sought out and driven forth. They occasioned an itchy irritation in my body. They were all such as did not take pleasure in any use for the sake of the use, but performed every use for the sake of a living, and for the sake of honors, reputation and profit, as ends. In a word, ease was their delight; and they who love ease more than use, collect evils in their spirit; for they do not determine the mind to use, but to such things as are in the world, thus, to basenesses and evils of every kind - from which they are readily withheld, if they delight in uses. - Such purifications of the nations of the Reformed lasted a long while. It was permitted them, as before, to as it were mount up to the places where there were previously similar ones, who constituted the former heaven. They were afterwards vastated, and then arranged in order by the Lord, so that they should traverse a road which led to the society suited to them, or to the marshes and hells, from which roads it was not permitted them to deviate; and if they did deviate, they were punished. Those who turned aside had the

lust of inflicting injury, or of setting themselves at liberty so that they might be able to commit evils: wherefore, there were guards at both sides of the road, and he who went outside the guards was punished and cast into his hell. Of what nature the explorations were, was clearly perceived by the angels by the turnings to the quarters. They were very numerous.

5840.

[CONVERSATION] WITH THE BABYLONIANS ABOUT THE CREED OF ATHANASIUS. I spoke with these, several times, about the Creed of Athanasius, and showed them that they have from it this doctrine, namely, that the Lord as to the Divine is one with the Father, since we read that He, in like manner, is Eternal, Infinite, Omnipotent, and many other things; also, that the Lord's Divine is in His Human, since it is stated, that, like as the soul and body make one man, so the Lord's Divine and Human make one Christ; likewise, that these two are not commingled, but that the Divine took the Human to itself. [I remarked], also, that it is manifest from this that the Lord's Divine is in His Human like the soul in the body, consequently, not separate, and that He thus had power of His Human from His Divine, which was in Him; and that, consequently, they need not have said that He had power from the Father, since it was from His very Self, inasmuch as His Divine was like the Divine which is called the Father.<sup>300</sup> And it was said, too, that the Lord's soul actually was from the Divine which was the Father, since He was conceived from Him; so that the Father's Divine was actually in Him, and, so, if they wanted to separate the Human from the Divine, it would be like separating soul from body. When they heard this, they could answer nothing, seeking various things in order that they might explain; but they were not able. They said that they abide in those decrees which issue from the Consistory at Rome; but it was inquired whether they have there changed any of those things which are in the Creed of Athanasius; and they replied that they have altered nothing at all. - Hence was shown that they have arrogated to themselves the Divine power of the Lord.

5841.

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<sup>300</sup> That is, of course, that this is the case according to the Athanasian Creed, out of which Swedenborg is here refuting the errors of these Papists. The statement of the Creed on the point is; "Equal to the Father as touching His God-head." -TR.



THE LAST POPE: <sup>301</sup> HE HAS ACKNOWLEDGED THE DIVINE IN THE WORD. I spoke with the last Pope, three weeks after death. I spoke with him for several days, and showed him, by many evidences, that, in the Word, and in the smallest details of the Word, there was a spiritual sense, and that it is thus most holy. When he had attentively listened to each of the things advanced, he confessed that the Word is Divine, and that he did not know this in the world, because, then, he had only investigated it according to the sense of the letter, in which he did not see anything Divine, and that he, therefore, then believed that those things which the Pope pronounces in Consistory are equally Divine, and that, consequently, the Bull Unigenitus <sup>302</sup> was so. He now confessed that the Word is the Divine Itself, and that a declaration in Consistory ought never to produce anything which does not agree with the Word 1758, May 21 to 25.

5842.

THE HOLY SUPPER I spoke with Christians, and also with those of the Babylonish communion, about the Holy Supper, and remarked that they believe in the material presence of the Body and Blood of Christ; and it was said that those who go to the Holy Supper, do not think of that presence, but only of the holiness of it [i.e. of the Supper]. They inquired whether anyone thought otherwise when he went to the Holy Supper; and it was ascertained that scarcely anyone did. It was also said that this is from the Lord, lest they should be in such an idea; likewise, that from this it may be known that nothing but holiness inflows out of heaven, according to the correspondence. It was also stated that the Lutherans, with whom the doctrine is that they [i.e., the Body and Blood of Christ] are in, with and under [the Bread and Wine], <sup>303</sup> never think about this when they partake, but only about the holiness.

5843.

THE LAST POPE, BENEDICT XIV. After three weeks from death, it was permitted me to speak with the Pope, and at that time for four days, about many things in the spiritual world, especially about the Lord, that

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<sup>301</sup> Benedict XIV. See heading to no. 5843, below. This Pope died May 3rd 1758. He ascended the Papal throne in 1740, in succession to Clement XII.

<sup>302</sup> The Bull Unigenitus was fulminated by Clement XI., in 1713. -TR.

<sup>303</sup> This is the doctrine of Consubstantiation, invented by Luther, and upheld by Lutherans, even to this day. -TR.

He is the God of heaven, and has not given any power to any man, because power belongs solely to the Divine. He was also instructed about the remission of sins, about heaven and hell, about man - that it falls out to him according to the life in the world, and very many similar matters; and, at the time, he seemed to understand them all, and also as it were to believe them; for he so spoke. For this reason, some cherished the hope, respecting him, that in the world he may have been a worshipper of the Lord and in the affection of truth, and thus that he might have been able to be of use with the people of that religion. But he was of such disposition, that he spoke in accordance with the affection of another, and very politely and adroitly. When it was supposed that he accepted the instruction, he was left to his own love and its derivative principles; and, when he was so left, he acted in unison with the most crafty of his religion, countenancing and instigating the destruction of those who were of the Reformed religion, but clandestinely. And, inasmuch as he was allied with the most wicked, he also endeavored, and this in many different ways, to totally destroy those who ascribed all power to the Lord; and he was told to desist, because he is now in a world where there is no respect of persons, but whoever does evil is punished. Still, however, he persisted, believing that nobody can do anything to him. But, when he persisted, he was punished like the rest and indeed grievously, in a cavern where was a rigorous punisher; and, because he still continued such, he was cast towards the west.

5844.

Inquiry was made as to what he had been in the world, even according to his own confession: (1) that he esteemed the Word as of no account, and, when he read it, ridiculed many things in it, as not at all Divine. Many passages also were recited by him, in regard to which he spoke with derision, saying, that it was only so written according to the style of the time: in a word, that nothing of Divinity is to be found in it; (2) that he, in Consistory, speaks more from the Divine than is spoken in the Word; so that he extolled his own utterances in Consistory above the Word; (3) that, for this reason, he confirmed the Bull Unigenitus, and persuaded people to accept - in which he had done in many ways, of which he instanced some, and had gone farther than [it went] before; (4) that, for this reason, he loved and honored Jesuits more than others; of which matter, also, some things were said [as to] how [he did so]. When he was

told that a large part of them were devils, and was likewise shown this by many being gathered together to him, so that he might see them as they were, yet, he still loved them as before; (5) he also said, that, as regards the Saints, he thought that they had more power than the Lord, because they are inspired by God the Father in what they do, but that the Lord abdicated all power and conferred it on the Popes; also, that, although without power, He still ought to be worshipped. Thus was ascertained of what quality he had been, and therefore that heaven was entirely closed to him, and that he acted in union with hell; for, to him who destroys the Word, places a Papal decree above the Word and denies all power to the Lord, heaven is fast closed, and hell is open.

5845.

With the former Pope, however, or the predecessor <sup>304</sup> of this one, all is well; for he was not of such a character.

5846.

That last Pope, who has been described, associated himself with the worst of his religion, who were sorcerers, and he likewise, three times, sent forth the worst sorcerers of them: one, to destroy a spirit who was in favor of the Lord; two, to the Reformed, to seduce them; and, likewise, he himself wished to learn more about magical arts. He also sent forth other exceedingly bad sorcerers, to work evil; and, when he was discovered to be such, he was reduced to his interiors, consequently, into phantasies; for the interiors of such ones are phantasies, since they think nothing about God, but about themselves alone, and about the worship of themselves and about intrigues. It was then still more clearly seen what he had been, namely, that he at first revered the Word, but afterwards despised it utterly, and accounted his own decrees Divine; that he believed himself to be wiser than all others, because he was more crafty, as also was shown; that he was able to enter into the interior affections of others and to see them; also, that he revered the Saints more than the Lord and made them deities, and that he dearly loved the maliciously cunning, and, for that reason, the Jesuits.

5847.

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<sup>304</sup> That is, Clement XII. He reigned from 1790 to 1740. -TR.

Afterwards, he was led down towards the western sea, <sup>305</sup> at the part facing the south, and as far as to its extremity, where he stopped and said that he wished to be in that place, because the most crafty were there; but, still, he was brought down from thence into the west, and from there towards those who were in the remotest mountains, <sup>306</sup> who were the Neapolitans and the worst ones of Italy. When he was there, he also said that he wished to be there because they are the most crafty of all, asserting that he was more cunning than they. There he discovered a certain saint, who was a most powerful sorcerer, and who was then brought out from hell in order that he might speak with him. That saint, who was the powerful sorcerer, declared himself to be a Pope. He spoke with the other, and wanted to determine, by competition, which was the more cunning and it was ascertained that this one was equally cunning. He was afterwards brought farther down, as far as somewhat into the north, and was brought back, for a long while, through various zigzag ways - thus, ~~~~~ - to a part where were the worst hells of the Babylonish people; for the reason that he loved such things, and also in order to attract and imbibe [them], thus, that he might apply himself to hells suited to his interiors. Thus he was brought back to the remotest boundary, or to the extremity, of the western sea, and there, of his own accord, plunged himself down amongst the worst of those who were in the western sea.

5848.

THOSE WHO REASON ABOUT TRUTHS, WHETHER A THING IS SO: THEY DO NOT ARRIVE EVEN AT THE FIRST THRESHOLD OF WISDOM. There are those who reason about truths, whether a thing is so, or not. In this case, one speaks and reasons about a subject from his own science, and from his own store of confirmations; another, in like manner, undoubtingly believes his dictum to be the truth; thus, both hold out in confirming their own and in refuting the other's, for every falsity can be confirmed so as to appear like truth. Hence, they are at a standstill; nor are they able to advance farther. But, whoever is in truths, as are the celestial angels, does not reason about them, but sees them;

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<sup>305</sup> See, for further information about this "Western Sea," nos. 5296, 5300, 5303, 5638; also Fig. 5 (K), Vol. IV., pp. 372-3. -TR

<sup>306</sup> See, in reference to these "mountains" and those who dwell on them, nos. 5648, 5652, of the present work (Vol. IV.). -TR.

and, consequently, they advance from one truth to a thousand others, and see them. The latter, which flow, and are derived, from the former, when heard by the spiritual [angels], appear as incomprehensible and ineffable matters, inasmuch as they are not in the truth which is the subject - as was a celestial angel, who supposed the spiritual to be as wise as the celestial, since they were able to speak in a similar way about visible external [objects] and to describe them:

5849.

wherefore, he was let down to those who thus reasoned about truths, and heard them. He then said that he would never have believed there was such darkness with them: he wanted to say, insanity, because he saw nothing of truth, not even any little speck of truth. And then he perceived, for the first time, by experience, what is the distinction; so that he could also know the distinction of the happiness of the celestial, from wisdom, and of spirits, from reasoning.<sup>307</sup> The delight of the latter, from reasoning, was communicated to the celestial angel; and he then said that their delight was so silly that he could not describe it; but it was remarked, that it was their delight, and each must be left to his own delight. Hence he perceived the difference of happiness. Inquiry was made, whether such are able to receive wisdom among the wise, as many do and it was said, that, so far as they are in good, when they are kept in that good, and when, in the meantime, confirmed falsities are laid asleep, which also occurs in a miraculous way, [they are able].

5850.

Hence was manifest of what quality Christians at this day are, by this: that they distinguish Churches according to truths, and dispute about those, and do not trouble about good, namely, that the majority of the learned, there, are of such a quality. Still, however, the same ones are able to perceive truths when they are turned to those who are in truths, and speak with them from ideas; but not, when not from ideas. When the spiritual thus speak, they are still not in phantasies<sup>308</sup>; but if they are in evil, then, when they are let into their interiors and come into hell, they are in phantasies; for, then, their falsities stand forth in forms which

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<sup>307</sup> In the margin: "Spiritual Faith - Celestial"

<sup>308</sup> In the margin: "Shown to a celestial angel, by looking into such societies, where there appeared thence a beautiful colored object, as it were rainbow-colored."

appear as if real, when, nevertheless, they are illusions. Everyone there who is in falsities, believes those things to be realities; but he who is in good, if he should see them, would stand aghast. There was a certain one who confirmed himself against the conjunction of the Churches by virtue of the goods of charity, because [he was] opposed to syncretism.<sup>309</sup> But it was told him, that, if he took syncretism from the truths of faith as a principle, and distinction of Churches according to them, he would never come into light; but that, on the other hand, if he should take the good of charity for a principle, he would come into light; which, also, by means of infused light concerning good, he confessed. It was Pastor Wolf.

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<sup>309</sup> "Syncretism" is the attempt to blend the doctrines of the different Churches into one harmonious whole; see no. 5662, above. -TR.

## 5851-5900

5851.

WHY THE EARS SIGNIFY OBEDIENCE. The reason the ears signify obedience, is, because [with] the Celestial, with whom internals are open, all things which they hear about truths and goods, enter into their will and life, and hence they do them; therefore, those things which enter by the ear are, to them, obedience. With the Spiritual it is otherwise. The things which they hear enter into the memory; because internals are not open with them. Those things which enter the life vanish from the memory; they are as it were implanted and natural things, of which they do not know the source. It was afterwards perceived, that that which enters only by the eye, enters into the understanding and lays itself away in the memory; but those things which enter by hearing, enter into the understanding and at the same time into the life; - into the understanding, because through truths into the life.

5852.

[A CONVERSATION] WITH BABYLONIANS ABOUT THE LORD. I have often spoken with these about the Lord and about His Divine power, which they have arrogated to themselves, asking whether they are able to think about the Lord without at the same time thinking about His Divine. They at first believed that they could; but they were shown that it was according to the doctrine of their Church that His Divine and Human were so united as are the soul and body, according to the Creed which is called Athanasian; that, namely, like as the soul and body make one man, so the Divine and Human [make] one Christ; and, moreover, that they are not two persons but one: - [I asked] whether, therefore, they are able to think of a man without a soul, or are able to separate it [i.e., the soul], except the body be no longer the man's. To this, they could answer nothing.

5853.

Furthermore, [I asked] whether the power they arrogated to themselves was not Divine power; and, moreover, why they say that the Father gave

that power to His Human, when, nevertheless, the Divine in the Lord was like the Father's Divine - for, according to the same Creed, just as the Father is Eternal, Infinite, Uncreate, Omnipotent, God and Lord, so is the Lord; also, why they do not say that that power is from Him; and many similar things, to which they were unable to answer anything. That that power is Divine, was also stated before; for to save man is Divine, for the operation of the Divine with man is the influx of good and truth through which is salvation.

5854.

They said that the Divine then inflows and instills good and truth; but I told them that they are not aware that the operation of saving man by the influx of good and truth goes on continually in the world and afterwards to eternity, and that an evil man cannot by any means be saved, because that is contrary to Divine order. They were also asked what they now believe about the Holy Spirit, since they are in another life, where they can be instructed respecting it. They said that they now know that it is the Divine in heaven, and that it must be pronounced [to be] the holiness which is imparted to the angels. It was, therefore, demanded of them, whether, since they know that the Holy Spirit proceeds from the Lord, they did not thence believe that that Divine proceeds from the Lord; and it was pointed out that this is according to the Creed. But, although they were unable to deny this, still they would not agree to it, because they have robbed the Lord of all power.

5855.

CONSCIENCE. I have often perceived, and also heard, respecting those who are in the other life, that they are unaware what conscience is; thus, scarcely one in a thousand knew. The angels wondered whence such ignorance was; but the reason was disclosed - that the man of the Church makes good, and thence works, of no moment, and he who makes these things of no account, cannot by any means know what conscience is; for conscience is grief that one has acted contrary to the Divine Commandments, also that one has thought contrary to them. Hence is manifest the quality of the Christian world at this day, that it is almost destitute of religion; for, he who possesses religion, and loves Divine things, has conscience, for he experiences pain if he had thought, intended, and still more if he had done, anything opposed to the Divine.



He who has not life for an end, never knows what conscience is, because he has for an end faith only: he inquires what conscience is, and nevertheless he does not comprehend; for his belief is, that a good work contributes nothing to salvation, when, yet, these things are of the life; and the knowledges of faith which are supposed to be believed, are, if not implanted in the life by willing and doing them, only in the memory.

5856.

THE DESTRUCTION OF ETHEREAL SPIRITS BY MOHAMMEDANS, BABYLONIANS AND REFORMED. A roving crew of Mohammedans, who were in front in the western quarter towards the southern, began to look towards, and hence to infest, the Christian world; and they had communication with a most wicked Babylonish crew in the west, who were clever at etherealizing themselves, so that they could not be observed by any; with whom, also, some of the Reformed communicated, who, likewise, were skilled in the art of rendering themselves invisible, so that they could be seen by none, though they were among them.

5857.

The Mohammedans, conjointly with the Babylonians, began to obsess my left ear, and to place gangs of spirits roundabout, so that they might accomplish their aims; but they did this so insensibly and unnoticeably, that it scarcely came to the sensation. Still, however, they were instantly discovered; and the Mohammedans, who were at the front in the west, were destroyed by the earth where they were rolling over them, and were thus cast down into hell.

5858.

Afterwards were discovered the Babylonians who made one with these: they were in a dark corner among the anterior mountains in the west, where is the woman upon the scarlet beast, and a little to the front of those mountains where the Neapolitans and Sicilians are; <sup>310</sup> and, likewise, the mountain upon which the chief ones had their dwellings was there. They invented that art, in order that they might render themselves altogether invisible to everybody, even to one beside them, and this with eminent skill; and those who were upon the mountain were

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<sup>310</sup> See nos. 5648 and 5652. -TR.

able likewise to hurl themselves upwards, and also to remain in the air; so that they could make themselves aerial beings in order to escape all destruction. But destruction came upon them; and, for several minutes of time, that faculty was taken away from them and they were cast into gulfs and hells roundabout. In the next place, visitation came upon those who were stationed in front and rendered the former ones assistance; and they, also, were cast into hells. The judgment advanced beyond, to those who were farther inwards, and this for a great distance; first, towards the north, and afterwards in a straight line farther into the west, where the Sicilians were, who were all skilled in that art; and they, in like manner, were deprived of that faculty, and were cast into hells near there, in which it appeared fiery and exceedingly dark.

5859.

Among these, also, were some who were so expert in that art, that they were able not only to render themselves invisible, but also to bring it to pass that no one could tell where they were, whether in this quarter or in that. They supposed they would thus be secure, and that they could commit every crime without the possibility of discovery. Both the former and the latter communicated with some in the mountains at the front; and all who made one with them were cast into hells. There was, amongst these, a plot, that, when there was a sufficiently great multitude of those like themselves for them to make the attempt, they intended to destroy all things; - this, also, they confessed.

5860.

These were preserved, to the end that, through them, all in the Christian world also who were able to render themselves invisible might be discovered; for, through such ones, they are found out. For there were, in the Christian world, among the Reformed, some who ascended by avenues known only to themselves, into societies where the good Reformed were; and there, as soon as they saw any, they hid themselves, by [making themselves] invisible, so that those who were in the society did not know that they were there. Since these had communication with those Babylonish wretches, they were all discovered, and cast down out of the societies from every direction: they belonged to many societies which looked westward. That art of theirs, by which they rendered themselves invisible, was found out: it was a unique art, which could not

be learned, save by some who had contrived various schemes in the world: others were not able to render themselves such.

5861.

At length, the destruction reached to the Mohammedans who were forwards at the west; and they were all swallowed up by the earth which was under them; for they looked to the Christian world, which was forbidden to them.

5862.

In a word, there was a vast multitude of Babylonians: such as [were] of the Reformed, set up a pain of the hinder part of the loins, roundabout.

5863.

There was a certain one who appeared at the left, in the plane of the sole of the foot, whom I believed to be Vice-president Rosenstolpe. I conversed with him on various subjects, about the Lord and on other matters. He embraced all things, as though he were a good Christian: all who heard him supposed that he was such; from his gait and the paths he traversed, nothing else was apparent. It turned out, however, that he was a hypocrite and crafty; for he produced pain in the teeth and temple, and operated under the feet, somewhat towards the genitals; but, still, he so bore himself that he was believed to be a good Christian. When those things <sup>311</sup> were accomplished, he declared that he did not believe that they had occurred. He was, therefore, told to go thither and see and he went to the dark angle beside the Sicilians, a little to the front, and there sat upon a seat and talked with those of the most wicked who remained there.

5864.

By this conversation it was discovered what sort he was, namely, that he was a most wicked spy, in that he plotted with them in what way they might assail, when the time should be favorable and that he should not be so much as seen: he should direct; and, also, that he had directed that which was done around [my] ear: besides many other things. It was thus discovered, that, although he appeared such, or was able to bear himself

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<sup>311</sup> i.e., the thing related in the immediately preceding paragraphs. -TR.

like a Christian, he was still a most crafty spy, and also plotter, whom, for that reason, those there obeyed. Those who remained were then gathered to him, to the number of several hundreds; and, after they were assembled, they were told to go away; and then they proceeded to the right along the northern line, into the west, beyond the Sicilians, and there entered into a most dark cavern, stretching under the north, and on the way were deprived of all their art. In the meantime, that execrable spy told them not to go thither, but somewhere else; but they replied that they could indeed, but that still they could not, inasmuch as they wished [to go] thither, and that they were totally unable to arrest their steps; at which he marveled, because it was contrary to his belief. He saw all those who entered that place.

5865.

After this, he was asked what he now deserved, on account of such grievous wickednesses. He said that he could not at all be dislodged: he trusted in his art. But he, then, was commanded to go to that place; and he went, nor was he able to stop himself. He went on as far as to the cavern into which the former ones entered, and passed beyond into the west, near by the north; and then they came out of hell to meet him, and greeted him and called him friend; and when he came to that [part] where it was fiery, <sup>312</sup> he entered there, supposing that he could go out when he wished. He trusted to his intelligence; but, as soon as he entered that place, he said that he was altogether robbed of his arts, and could now do nothing at all. In the hells, there, all become profoundly stupid; and the more stupid, the farther they are removed into the west, near the northern line.

5866.

Those of the Reformed who saw him, said that they have never seen such a one who could so completely deceive others; and all those who saw him were cast forth from the societies; for no others were permitted to see him but those who were such as were to be cast out.

5867.

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<sup>312</sup> See n. 5858, at the end. -TR.

CONRAD RIBBING. For a time nothing was heard of him; but at length he was brought out and let into his interiors, and thus into the delight of counseling how evils may be brought about; which he did so cleverly that scarcely anyone else could do it more cleverly. Into this delight of his, there inflowed all who were in like [delight] in the western quarter, and also some of the celebrated and the obscure in the Christian globe, below and above. He did this also in secret, and so contrived things that all approaches were seized, so that the channel of the influx from the Lord was obstructed, even from the highest [plane]. He held my thought bound, for nearly two hours, in atrocious adultery; which, also, was contrived clandestinely, with abominable art, by means of a puppet from a female profaner. But I was, at length, gradually liberated by the Lord, and the leader, Ribbing, was first cast deeply into a hell, and, being afterwards taken out, was brought to the hell of the stupid, where Lagerberg is, in the angle of the north and west. Hence was manifested, that such as attempt evils in secret, without fear on account of the Divine, and delight in the possession of a keener understanding than others in such things, become more stupid than others.

5869.

<sup>313</sup> THOSE WHO ARE ABOVE IMPART LIGHT TO THOSE WHO ARE UNDERNEATH, WHEN THEY AGREE. It was observed, at different times, that the evil who are below, see clearly, as in light, all the approaches to others, and in every direction; whence they know how to obstruct the passages and to obsess, and how to plot abominations. That light they have from no other source than from those who are above, or on high, and look roundabout; namely, those who are on high within the Christian globe, where there is light. These, from where they are, see all the approaches; and, when they look toward the evil, and experience delight in that which is done by the evil, then their sight is communicated to the evil, and the evil see all things roundabout as plainly as they do. Such ones are on high as are possessed of the delight of ruling over others. They are of various dispositions; and their lust shows itself, so far as they look downwards and roundabout, from on high. Those who are beneath, can see nothing around them, only in front, as occurs with men on earth then, they see only where they go. It is

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<sup>313</sup> No. 5868 is missed in the Latin. -TR.

otherwise when such ones are above as [their] delights have communication with.

5870.

LANG. He had confirmed himself in favor of nature by denial of the Divine, beyond others. He appeared so hard as entirely to bend back everything Divine; but, inasmuch as he realized that he was in the other life, and that they who acknowledged the Divine were able to come into heaven, he therefore began to listen to, and learn, such things as are of the Church. He then appeared to be drawing a common truck behind him. After a time, however, when he was almost vastated he again began to listen to the truths which are of the Church supposing that he would thus become better. But there then appeared such a truck with a devil sitting in it; and, when he wished to turn him out of it, it seemed that the devil wanted to swallow up his face: wherefore, being terrified, he fled away. But the truck with the devil in it followed, so that he did not escape until he rejected those truths; and he was at length driven like a beast, by the devil, into the hell in the angle of the north and west, and became stupid.

5871.

THE STATE AFTER THE LAST JUDGMENT, AS RESPECTS SPIRITS. Societies of heaven were formed, according to all the genera and all the species of the affections of good and of truth most accurately distinguished; and, likewise, corresponding infernal societies. All spirits, before they are vastated, are now conducted along through paths leading to the societies of their life, that is, those which correspond to their interiors; nor are they allowed to turn aside in any other direction, and tarry in other places; much less to form to themselves societies according to life in externals, as formerly.

5872.

All are conducted along appointed paths; nor is it permitted them to turn to the side. The like, also, happened to the sirens, likewise to the Babylonians, everywhere in the west. They go direct to their hells, without delay.

5873.

It was ascertained that those who are interiorly evil, want to turn aside and tarry in places under which are those who infest the good; for their interiors make one with the infesters, and their delight is to be together with them and to injure the good. This latter delight is ingrained in them wherefore, they perceive delight as soon as they are above infesters. Whence the delight is, they do not know; but it is the delight of inflicting injury. They had this craving for a long time, nor did they suffer themselves, except reluctantly, to be conducted along paths away from those [infesting spirits]. That they wish to remain in that part where they are sensible of the delight of doing mischief, underneath, has been proved to me by much experience. They perceived that I was annoyed by the evil; and, then, they always wanted to be above that place, and were compelled, by force, to retire from it. In a word, all now proceed by their own ways to their own societies: thus, it is not allowed to tarry and form to themselves any [semblance] of heaven, overhead.

5874.

In consequence of this, man now enjoys freedom of thinking rationally; for [men] were before infested by evil [spirits], who instilled evil affections: the evil who were above allied themselves with these, and thus took away the freedom of thinking rationally.

5875.

Moreover, for a long time such ones as were able to conceal their interiors and make themselves appear good, were admitted into societies; but societies were continually purged from such. They were found out in many ways; especially were they detected by their wanting to look down into the places below, outside a society, or by peering about inside a society: these were all separated and cast down. They were detected in different ways, respecting which much can be said, and cast down; either in an instant, by being turned to their own loves - those treated thus are vastated - or, by being commanded to go away; and they are thus brought down to their own places.

5876.

It was, for a long time, permitted them to cross over by the high places, for the reason that they all want to mount on high; but it was not so

allowed afterwards, save to some through whom societies are to be purified.

5877.

THE HELL OF THE PROFANE. I saw that there was a hell, which was in the north near the west, into which many of the profane were cast; and that the profane were transferred from that to another hell, very far away, in the angle of the west and south, because the hells of profaners are there.

5878.

Profaners induce a terrible oppression in the breast.

5879.

WHO THE DRAGONS ARE, IN A SUMMARY. By the dragon all those are meant who are in the knowledge of doctrinals and of the Word, and not in the life of charity. Those who are in the knowledge of doctrinals and of the Word, and at the same time in the life of charity, are Michael.

5880.

THOSE WHO, SOLELY OWING TO BIRTHPLACE, ARE IN NO KNOWLEDGE OF GOD OR OF RELIGION. There were some who appeared to me in sleep, now like men, and again like a certain kind of birds, with whom, also, many as it were ludicrous things occurred, such as are characteristic of sleep, by confining those birds in a cage; and so forth. At length they appeared like men. When I awoke, it was shown me that they were men born in a certain island in the West Indies, who had no knowledge of God whatever, consequently no religion; but, yet, lived sincerely and amicably. It was said that, at first, in the other life, these appear as if not possessed of rationality but that, still, since they have not adopted any principles contrary to religion, inasmuch as they have been in ignorance, they are instructed in the other life almost like children, and gradually perfected, so that they become better than those who were born in a religion in which there are falsities, by which their good of life has been formed. It was shown that they were in such an affection of truth as is not surpassed anywhere else. This was shown by the fact that they wished to serve others; but reply was made that they were not able,



because they did not understand anything. Some riches were then given them. These they presented to a master; but this, in order that he might take them as servants, and they be thus instructed how to live.

5881.

THE LIFE OF CHARITY WITH MAN. It was perceived, that, in the Christian globe, man is by no means able to be in the life of charity, unless, when thinking about the Lord, he thinks of His Divine. To think about His Divine only when one is in the doctrinal, and not when he is thinking apart from that, is not thinking of the Lord's Divine. Nor does a man think of the Lord's Divine when he prays the Father for the sake of the Son: he does not then have the Lord in his idea of the Divine. It was also perceived that everyone, who, when thinking of the Lord, thinks about the Lord's Divine, is in the life of charity; for, him the Lord leads.

5881a.

It was observed, too, that many declared charity and not faith to be the essential of the Church, believing that thus they would be saved in preference to others; but they who said this from a principle only, and not from life, do not in the least differ from those who are in faith alone. A certain one said that he understood that he, since he believes in charity, has the life of charity, just as he who believes in faith has the life of faith. Hence it was manifest that they believed life to dwell in anyone, apart from actual living.

5882.

THE NEW HEAVEN. I saw that those who were reserved by the Lord were taken up, to the number of tens of thousands; and they who were taken up, appeared like a mist rising up from the ground, when the heat of heaven beats down upon it after rain.

5883.

THOSE WHO, BY SINCERE SPEECH ALONE, ARE ABLE TO WIN OVER THE SIMPLE, AND BRING THEM ON TO THEIR SIDE. It was shown by many things, and for a long time, that sincere speech alone, or that which has the ring of sincerity, could deceive the simple and those who were in externals. This was shown, for a considerable time, in the

case of Lars Benzelstierna; who was able to draw to his side entire multitudes and companies, solely by a tone of sincerity, and, through conjunction with them, to inflict injury upon whomsoever he wished. He said nothing else but, "Do me this favor"; <sup>314</sup> nor did he state any reason. It was hence manifest, how innumerable they are who attend only to speech, and not at all to reasons; from which, also, it could be evident in what way hell is able to deceive such ones.

5884.

The same was also done by others. It was only necessary for them to speak in a sincere tone, and, although they [i.e., the simple auditors] heard and saw that the speaker was a devil, they still countenanced him. This happened with Peter Schonstrom.

5885.

The like occurred with a certain exceedingly bad devil, who drew a multitude after him; nor did they question whether he were a devil, or not. It was shown them that he was a devil; but, when he spoke in a sincere tone, they still adhered to him. Another one - Eric Benzelius - was able to attract through simulated affections; another, by honest words and a sincere countenance, - for example, Falker. But all these were separated from the rest and transferred where they might learn not to render aid to devils. They were, however, for the most part, lazy ones who took no pleasure in any kind of work.

5886.

THE MORAVIANS. The Moravians appear at the left, near the sole of the foot, and also, above the head, those who act with them. The latter suppose, that, when on high, they are in heaven; for which reason, they push their way thither, by phantasies. Regarding the former, it was believed that they were almost Socinians, since they have not any idea of the Divine respecting the Lord, but only of the Human: that God the Father acknowledged Him as His Son, and called Him so, because He took upon Himself to save the human race by the passion of the cross. Because this was discovered, they were enraged, and made common cause with the evil who desired to inflict injury upon me.

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<sup>314</sup> Swedish, *gjor mig til wiljes*.

5886a.

I afterwards told them, that they ought not to do so, but to no purpose; wherefore, those above were cast into the north, in order that they might there form a certain society in the midst in that part, thus at a distance from the Christian globe. Those who were below, were likewise conducted thither. But, when they were there, they were, even then, not willing to desist, but, together with certain ones remaining above, incited the Babylonians to inflict injury at the back. They were, therefore, taken thence farther away to the northern angle, and there dispatched into a cavern which stretched obliquely under the west, so that they should not any longer harm others who did not agree with them as regards religion.

5887.

#### THE QUALITY OF THOSE WHO ARE LIKE ABRAHAM

SCHONSTROM. Many of these were seen and noticed, the greatest part above the head slightly to the back; and they were found out by this, that, as soon as they observed any who wished to commit adultery, spiritually, they conjoined themselves with them, and brought the filthiness of adultery close at hand: wherefore, as many as did so were cast forth into their hell. They were such, that, wherever they came, they were received into the company of the upright; because, as respects external appearance and speech, they did not appear to be such, but still they were found out by their taking pleasure in inflicting harm upon all persons whatsoever; for the politeness they displayed was merely exterior. It was previously seen, also, that they were able, by means of phantasies, to hurl themselves from place to place, from one height to another.

5888.

THE QUALITY OF THOSE WHO ARE LIKE CARL BROMAN. One was exhibited who resembled Carl Broman; and, although he knew that a person was a friend, he yet set to work to bring evil upon him, and this stubbornly, wishing to destroy him. He did this solely for the reason that he hoped for profit; or else he favored him by whom he thought to obtain the reputation of wealth.

5889.

ALL WHO LOOKED DOWN, EVEN THE GOOD, WERE SEPARATED FROM THE REST. (((It was before shown, from experience, that those who looked down were separated from the rest. This also took place in the societies of heaven, where the upright and good are. Those who did not belong to a society, were not able to help looking at those things which were beneath, because they were not in the bond of the society; wherefore, also, they were separated from it and led away to their own society; some to lower places first, others not to lower places first; some by roundabout ways: in order that they might be brought back into their own reigning affection.))))

5890.

SIMPLE COMPASSION. There was a spirit who stood near, a little above, and inflowed into the lids of the left eye, which seemed as it were to discharge teardrops. It was hence perceived that he was a spirit who was in external compassion. I afterwards spoke with him, below; and he said that he often felt such compassion for the poor and wretched that he shed tears. But, on being asked whether he gathered together the knowledges of truth and good which are of the Church, he said that he did not apply himself to learning those, but still that he was in external devotion. Hence an intimation was conveyed to him, that he was not in internal and genuine compassion, which does not exist except through the knowledges of good and truth. He inflowed into the left breast; and a certain painful sensation, almost such as comes from those who are in external devotion, was felt. He said that he has been in heaven with the angels, but does not want to return thither. The angels then said that he came to them, imagining that he could stay with them; but they told him that he was not able to endure them nor they him, because it was perceived that he was only in the external;

5891.

but, that if he wanted to be there, he might perhaps be able to be in a certain quarter of the society where the simple good were. He also withdrew thither, and mingled with those who were there; but they were not able to endure him. One or two of them went to a certain governor, saying, that it was better that he be told to go somewhere else, because his compassion was moved towards everyone whatever, and he did not inquire whether it was of use; but that they see, first, of what quality

those are to whom they are to extend pity, and thus in what manner they shall pity them, with discrimination. In consequence of this, he was told by the governor that it would be better for him to go away to some other society where were those like him, and that he would there enjoy the delight of his own heaven; which, also, he did. He had no wish to harm others.

5892.

CONRAD RIBBING. He began to counsel the wicked, it being unknown who he was: wherefore, he was let into his nature; still, however, in such wise that he was, at the same time, similar in externals to what he was when he had given such counsels in the world, and when he spoke, in the world, from an interior discernment of a matter, - as he was accustomed to do, owing to his being continually in seclusion at home, because of his inability to seek company elsewhere, on account of his feet; and owing to his being engaged, at the same time, in such business transactions as required him to think deeply; and also owing to his being puffed up by interior love of self and by cunning in schemes. He then began to contrive artifices roundabout, with interior cunning, by means of which he allured very many, whom he posted for destroying the good whom the Lord protected; and it was marvelous that [I was] speaking with him, at the same time, respecting various things, which he also clearly apprehended; and, since he persisted, [and] could not be dragged away by any warning or fear of hell, he was, therefore, grievously punished several times. He said that he wished to desist, but that he was not able. He was told that that arises from the fact that he had no fear of the Divine, nor did he think of Him. After this, he desired to go into hell, in order to see what it was like; wherefore, it was permitted him to go wherever he wished. He went far away into the west beside the north, to the profoundly wicked. He was asked to stay there, but was not willing, because they were crafty. He discerned this, and, therefore, went to a place farther off in the same direction, and stopped there. They were evil there, but not so wicked as those who were at the front.

5893.

On coming to that place, he was let into his interiors; which state was pleasing to him. He then said to them, that they were to give him whatever they possessed; which, at first, they refused, but afterwards, by

the force of [his] thought, and by promises to return it, he prevailed. Next, he wanted them to do exactly as he wished; which, also, he obtained. After this, he distributed of those possessions to everyone according to [his] arbitrary preference: much, to him who favored him greatly, to another, little; according to the degree in which they were pleasing to him. By this was manifested of what character he had been in the world, and how he had thought from the lust of the love of self. He also confessed that he had so thought: namely, that if he had absolute power, which also he coveted in the highest degree, he would do thus with all - he would take possession of all things of theirs, and give to everyone, according to their doing, altogether and blindly, as he ordered. Thus, also, was manifested, that he esteemed himself, as regards intelligence, before all others in the world.

5894.

When, therefore, those in that hell complained of the loss of their possessions, he was there most severely punished, as to the face and body. This being over, he was let out and put into his external: he was put in remembrance of such things; and he confessed that he cherished such desires in himself. But not even so did he desist: he was prompted to various passions, and also to revenge; and it was ascertained that he was continually in the purpose of taking revenge upon those who spoke anything, even if it were nothing bad, contrary to his love, and that he cherished revenge even to the death, and sought how he might injure him [i.e., his enemy] unawares, even by the authority of his official position; besides many other things. Wherefore, he was driven towards the south-west corner, afar off, where such are, into a hell there. When cast down, he seemed, at first, to be enveloped in a cloud.

5895.

WHAT ONES ARE EXCEEDINGLY FAR OFF IN THE WEST. It was observed, that, beyond the most wicked of the Babylonian communion in the west, there are hells by degrees not so atrocious; also, that the wickedness is lessened by degrees till you reach the Mohammedans and Gentiles; and this for the reason that there may be equilibrium.

5896.

PHANTASIES. What phantasies are could be evident from a certain one who was in phantasies; for he seemed of himself to mount into a chariot, and the chariot to be changed into an elephant; he also seemed to himself to be seated on the elephant and the next moment to be thrown down by the elephant's trunk, and also to be trampled upon. After he rose up, they [i.e., the bystanders] spoke to him, saying, that those things were visions and not realities. He replied that he knew they were visions, but that, still, since he saw them with his eyes, and felt the pain of the trampling and of the throwing down, it cannot be otherwise than real. The spirits reasoned with him, at considerable length, that it was merely a vision; but yet he could not be convinced that it was not real, because he actually saw and felt it. It was Jacob Benzelius.

5897.

A SPIRIT CANNOT REFRAIN FROM DOING AS HIS LOVE DIRECTS.

A certain one who was in the lust of revenge and in self-love, plotted many things for destroying those whom the Lord protected. His attempts were numerous. Other spirits afterwards spoke to him, asking why he did so. He said that he could not help it, because he was in the thought of revenge. They asked why he did not think of the consequence. He said that the lust carried away the thought of that, so that it was swept aside as it were of itself: besides many similar things. It was hence observed that he thought as he did when he had been left to himself in the world, and but that external bonds had there restrained him, he would [then] have acted similarly; for he did not now think of his position and the loss of it, for he had no recollection of that, but only of revenge and of the possibility which there was, through his being able to summon many to his assistance, and through arts, of accomplishing his purpose. This also was Jacob Benzelius.

5898.

THE SPHERE OF THE LORD'S DIVINE. At the back were many who leagued themselves together to destroy those whom the Lord protected. There were many of these leagues. They began, moreover, to assail [their victims]; but it was immediately noticed that those whom the Lord protected were engirded by the sphere of the Lord's Divine. That sphere unfolded itself towards those who assailed, and some ventured to enter it; but they were, thereupon, instantly penetrated with such anxiety of

heart that they became like those who struggle in agony, some, throwing themselves down on the ground, writhed like serpents: I heard them crying out that they would never do such things again. A certain one - Lars Benzelstjerna - rolled himself along by a long course towards a hell in the west, and plunged himself deeply in.

5899.

CATS. Some, when explored by the angels, appear as cats. They are those who are able to be in the sphere of the Divine without being tortured; at which I marveled. There was one such in the sphere mentioned above, and interiorly in it; nor did he retire. It was also told me out of heaven, that such ones are able to ascend into certain heavens and stay, nor can they be driven away by the angelic sphere, like others; but there are some there who command them, by word of mouth, to begone, and thus they go away. Those who so command are in power from the Lord. The reason that such are cats, is, because those are cats who have been in external worship and have lived morally, and also attended church, and listened to the sermons, but have given no heed whatever to the things that were preached, and who thus did not imbibe any knowledges of truth and good; - to which they had paid no attention, but only to the speech without the sense. Such, moreover, was B[aron] Stjerncrona, who merely sang, Amen, but paid no attention to any knowledges.

5900.

WHAT ONES ALSO ARE SERPENTS. Those also are serpents, who, in the world, have lived alone, and have thus pondered over the various things which happened in the world, and have not divulged their thoughts to anyone. Those who thought ill of their country and neighbor act similarly to serpents; and, also, when explored by the angels, appear as serpents. They are at the back, and their purpose inflows at the hinder part, between the loins, and the worse ones, as far as to the genitals. Those who have not divulged their thoughts, and yet knew how to comport themselves according to the received etiquette and external propriety, are admitted into societies of the upright, because they do not exhibit their thoughts; but, still, they go out and act in league with the wicked, and return; nor do they say what they have done, only that they have enjoyed themselves. Gustav Benzelstjerna.



## 5901-5950

5901.

THOSE WHO LOOK ABOUT THEM, AND ARE NOT SO MUCH ON HIGH: WHAT OF HARM THEY INTRODUCE. There were some spirits from Utrecht who were in a society, not particularly evil but not at all in thoughts. They were in a place almost level, not on high, and frequently sallied forth and thus looked around from all points, and this from inquisitiveness. I conversed with them, and they spoke without any intelligence; to such a degree that I could not listen to them. By their looking around, they called forth spirits from every quarter, and when they turned themselves from them to me, those spirits operated into me and introduced evil, and sometimes wickedness. The spirits of the society considered that they were guiltless, because they did not introduce the evil themselves; but it was shown them that they furnished light, and thus the means, to those who did, and that, apart from such direction, they would not have known me. As, also, they still brought about evil, like those who call forth the evil [spirits] and inflict harm in conjunction with them, all those [female spirits] who went forth from the society were cast out. Similar ones from the same country, corresponding to these, were also overhead: these, likewise, inflamed with the desire of looking down, were enraged against me, and were instructed by a certain foreign spirit how to make an opening beneath them; and then, by looking in, they called forth execrable spirits from whom issued wickedness. It was hence manifested, that it is not permitted to anyone to go forth and look around him, beyond his own territory.

5902.

The means of going out of his own society, or town, and to ramble about there, is given to every spirit. Those who love use for the sake of use, never wish, they do not even know how, to look around them beyond their own territory; nor, inasmuch as they have no such purpose, have they such a view: wherefore, the territories elsewhere do not appear to them. It is different with those who do not love use for the sake of use.

With these, the desire of seeing things outside is ingrained; and they do it. These, also, are the ones from whom all societies are purged; and they are cast forth to some other place, according to their life.

5903.

**HYPOCRITES.** When hypocrites ascend into the heavens, and converse there with the wise respecting the things of the Church and of heaven, they appear in the eyes of the angels, there, of a hideous countenance; but they think they appear of a handsome countenance, and say that they so appear. But, still, the angels see them as they are inwardly. To the simple, however, they appear of a countenance which they adjust in agreement with their description: wherefore, as they have such an appearance, they are instantly cast down.

5904.

**THOSE WHO ARE ABLE TO TURN ASIDE THOUGHTS.** There are certain [women] in society, who perceive the singulars of thought; and they are in that kind of malice that they then instantly turn them aside in some other direction, so that the other is not able to remember. They also know how to involve in obscurity, and thus to cover up, that which they have turned aside, so that he [i.e., the other person] can with difficulty bring it back to remembrance. But, as these [women] are malicious, they are all rejected.

5905.

**THOSE WHO SEE AT NIGHT, AND NOT BY DAY, LIKE [CERTAIN] BIRDS.** Many of the Spiritual are not able to see those who are in an interior heaven; and, if they see them, they see them in the dusk, as it were, of evening, and then do not see them otherwise than as unlovely; some, also, see them as one sees an object in gloom, which he sees under another form determined by fancy. The same ones, in the light itself in which the interior angels are, can see little, if anything. It was told them that their eyes are such as their thoughts; inasmuch as, with spirits, the thought and the sight of the eye make one. It was hence manifest, that everyone's sight in the spiritual world is such as is his intelligence. It is the same with those who are in hell: the sight of their eye corresponds to the thought; and, since the thought is thought of falsity, hence, also [the things seen are] phantastic; for they believe falsity to be truth:

wherefore, the sight does the same, and they actually see those things which are not, just as if they were: which is the reason that mere phantasies are there, and nothing real.

5906.

The Spiritual were indignant at its being so said and shown, and supposed that they saw quite as clearly as the interior angels, because their light appears equally clear to their eyes and not at all in shade. But this was illustrated by comparison with birds of the woods, which see and sing at night, and which then see clearly, but in the light of day shrink away, because, then, they do not see. The nightingale <sup>315</sup> was instanced: possibly there are many others; - but infernals were compared to night-owls, horned-owls, bats <sup>316</sup> and the like, which see clearly at night and nothing by day.

5907.

WHITHER JEWS TURN THEMSELVES. It was permitted me to observe whither they turn themselves: it was backwards from the Lord, directly to the west, where there is a thick darkness in the place of the sun of the world; and certain ones, nearer to the north there, stated that some see the thick darkness. Those who are towards the north there, in the west, see as it were a vapor, and persuade themselves that their Messiah is in it, and that he will shortly come out.

5908.

ILLUSTRATION. That Divine truths are of such a nature that they are not perceived save by an enlightened person, and are rejected by an unenlightened one, was manifest to me from the following experience: The books about Heaven and about the Last Judgment were given to a certain spirit to read through, and examine as to whether what is therein is such that it can be printed in Holland and sold at a profit; as I believe he was one who had held such a post in Holland when he lived in the world. These are such that they are able to see very clearly whether they are of such a character: thus, too, whether they will be acknowledged as true, or rejected as false. He read them through, and said that he found

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<sup>315</sup> Swedish, nactergal.

<sup>316</sup> Swedish, laderlappar.

in them such things as could be printed with every advantage; but, after some interval, he read them again, and said that they had no merit at all, and would be accepted by nobody. It was hence plain, that, the first time, he had been in enlightenment, and saw the things which were there from the light [lux] of heaven, but that the second time he saw them from a light [lux] resembling natural light [lux]. It was also manifest therefrom, that Divine Truths are in clearness, and are pleasing, when read in the light of heaven, and are in shade, and are consequently displeasing, when in natural light [lux]: with other writing, to which the light [lux] of heaven is not necessary, it is different. The same books were given to another who was also of such a quality; and he gave an almost identical report.

5909.

THE HOLY SUPPER AND LUTHER IN RELATION TO IT. Inquiry was made whether anyone from the Popish communion, or from a Christian people, when he partook of the Holy Supper, thought of the Lord's body and blood, according to the doctrinal; and all confessed that they did not, but only about the holiness which they are receiving. Papists also were questioned, and they said similarly, namely, that when they partake of the Sacrament of the Supper, they had not that material idea.

5910.

Luther, also, was questioned, whether at such times he thought according to his doctrine, which is, that [the Lord's body and blood are] in, with and under [the bread and wine]. He said that he thought of the holiness, and not according to the doctrine. He stated, moreover, that he wished to think according to the doctrine, and that, as often as he was so impelled, he was tortured in mind, and, therefore, he never afterwards thought in that way.

5911.

PERSUASION AND LUTHER. It was said by others that the affection of truth constitutes the Church with man; and the affection of truth cannot be given from the doctrine of those who are in faith alone, inasmuch as they have no doctrine of life. But the former ones replied that still they are in the affection of truth, namely, of their own truth as regards thought respecting those thing - not knowing that the affection of truth

looks to life and not to thought only, nor yet knowing that that affection which looks to thought alone is the affection of its own glory, or of its own advantage, which, in relation to truths, is filthy, or, that the faith of that affection is either nothing, or is persuasive. Having heard these things, Luther rushed out of his dwelling, because their speech was pleasing to him, and he was at the time in the same [idea], and in such a persuasion

5912.

that the thing was so, that the truths which teach could not be seen, because it [i. e., the persuasion] smothered the understanding of those who were at the same time in externals. They saw that it was false and that there was nothing of confirmation in it, thus nothing from rational light, but only from persuasion. He had contracted this through the circumstance, that he had believed that whatever he thought was indubitable, because in the world men followed him, and [his doctrines] were received in whole kingdoms, - and, thus, owing to the fire of glory: wherefore, no other reply was then given him, because nothing can be answered to such a persuasion until the persuasion is dispelled. There is no interior understanding; wherefore, he became a turtle dove as to countenance, peaked from the fore part of the brain towards the mouth; so that he appeared like. . . . . , <sup>317</sup> at the mouth, as also he confessed. This occurred because he drew forth nothing. . . . . , [from] the will but only from thought.

5913.

At length, when [his] persuasive [ardor] cooled down, I spoke to him about persuasion and persuasive faith, saying that it chokes the understanding of others, and that it also exists with evil men who have confirmed themselves in falsities; as, for example, who have confirmed themselves against the Divine in favor of nature. [Something] was said respecting the persuasion of such [ones], and respecting Nephilim; also, that persuasion does not exist with those who are in a genuine affection of truth, but that, in place of it, there is intellectual light, along with its reasons and confirmations, which are then simultaneously presented. It is different with those who are in persuasion; for, if their reasonings and

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<sup>317</sup> The MS. in these places is undecipherable. -TR.

confirmations were to go forth they would perish, for they are all opposed to heaven. Luther said that it is not allowed him to be in his persuasive, and that as often as he comes into it he is tormented, and therefore he desists; also, that when he apprehends that his persuasive may insinuate itself, he flees into a chamber where it is dispersed, but that still it is allowed him to confirm his own [doctrine] by reasonings. It was said that the reason this is so, is in order that those who come from the world, and are in a similar doctrine, may come to those who are in the like, and this according to the order of heaven.

5914.

Afterwards, I said various things to him about the good of charity and faith therefrom, and this in intellectual light. On another occasion, also, I spoke for two hours; and, at that time, angelic spirits were associated with him, so that he might be able to perceive the things that were said; and then he acknowledged them, and confessed that he had been in falsity, but that he was not able to enter farther into these things, and this for the reason that he had confirmed himself in faith alone. He proceeded so far as to wish to make those things of his doctrine; which also he attempted, but in vain, since he was then entirely darkened as to his understanding, as also was told him. He was, therefore, removed; and there were taken away from him the angelic spirits who had been adjoined to him; and so he returned into his doctrine and into his natural lumen, consequently into his life wherein he had been before.

5915.

Luther was fonder than others of arguing and of confirming by reasonings, and said that he rarely comes across such as were able to debate with him concerning his doctrinals; thus, lamenting that he was rarely able to be in that delight. It was, therefore, told him, that the reason he is such, is, because he hatched his dogmas from his thought, and also meditated continually about the connection of things with his principle; and that they who do so, love to argue, and to present and listen to, such things, in thought. The reason others are not like this, is, because they learn doctrinals, but do not ponder the connection of other things with the principle, except when they do it from others and not from themselves. They, therefore, do not let themselves into interior thought; for they who are only in confirmations of a dogma, and also let

themselves into confirmations of the connection [of other things with it], not from themselves and from their own thought but from that of others, do not see them; and those who are learned think only of the confirmation of one thing; thus, they do not have the mind diffused to other things, like their leader. Besides this, the followers have thought but little about such things save when they have been preaching and teaching, and, in the interval, of worldly and bodily matter - he, however, continually, from morning even until evening: wherefore, as he said, when those come to him who are able to debate, they do not long stand against his reasonings, but, after a short stay, retire, because he wearied their thoughts.

5916.

Still, he is preserved, although he had been in falsities of doctrine, because he, still, spoke much in his conversation about the good of life, and thus because he had been, notwithstanding, in some good of life. He was told, also, that, as often as he had been in the good of speech and of life, he had not thought from his doctrinal respecting faith alone which happens also with others, as has been proved by various experiences.

5917.

THERE ARE TWO STATES OF MAN, ESPECIALLY OF A LEARNED MAN. With men who teach and who reason about Divine truths, there are two states; one when they are teaching and thinking from doctrine, the other when they think in themselves apart from doctrine. While they are in the former state, they are [not] then in a state from themselves, because only in thought from doctrine; and, as long as they are in this state, they know nothing else than that the things they are saying are true: at such times, they take the things they say from the memory. But, when they are in the second state, they are then in themselves; and they think from their will, or love, consequently from their life; and then they do not think anything from their doctrinal. This state is the proper one of a man's spirit, because he thinks from his will, or from his love, therefore from his life: the former state is not his proper one, because it is apart from the will, which constitutes the very life. After death, therefore, a man remains such as was his second state, because that state is the state of his life; but the former is not the proper state of the man, because this state is merely a state of thought from the memory. In the latter state,

the former state is laid asleep; and, in that state, he is urged to speak as he then does by the love of fame. Many examples may be given of those, who, in their proper state, have thought against the Divine and against all things of the Church, but, in the former state, while they were preaching, have thought nothing else than that the truth really is as they [then] declared.

5918.

With those, who are in the doctrinals respecting faith alone, and still in some good of life, there are also two states. When they are in their doctrinals, they are then in their light [lumen], and as it were in their wakefulness, being in the enjoyment of talking about the affairs of the Church; but when they are by themselves, and think within themselves, then, inasmuch as they are in some dim good of life, their ideas are also in shade, and then comparatively, as it were, in a sleep; for they then think, apart from the doctrinal ground, that the good of life saves man. This was the case with Luther. He was in the joy of his life when he was able to argue, and the more sharply, the greater his delight; but, when he thought within himself, apart from a doctrinal ground, he was in obscurity, and then he pondered about life.

5919.

THE LORD [AS CONCEIVED] AMONG THE AFRICANS. The Africans with whom there is a revelation, do not know, respecting the Lord, that He was born a man; but they know that God is a man, and say that He Himself created Himself Man. On hearing this, it was granted me to talk with Africans; to whom it was stated, that it is true that Jehovah Himself created Himself Man, because from His own proper Power, He had made His Human Divine.

5920.

MELANCTHON AND THE PERSUASIVE [FACULTY]; ALSO CALVIN. THE ORIGIN OF THE LEEK. I conversed with Melancthon, and a little with Calvin but the latter withdrew, because he was not such [as Melancthon] for he led a Christian life; but Melancthon confirmed himself in faith alone, and was scarcely willing to hear of charity and the good thereof - wherefore, his thought was full of things of such a kind, and hence he acquired a Persuasive, which, indeed, was not strong, but



still such that it extinguished intellectual life in others, so that they were not then able to see truths in any light, as previously; and, as his species of persuasion, which appeared snow-white, was of such a nature, therefore, when he was not able to convince people concerning faith alone by arguments, he fixed his eyes upon them, and directed his Persuasive into their eyes, and thus they were unable to bring forth anything in opposition to him. They told him, however, that this is an artifice, in order that they may not perceive what they did before. He, therefore, went away from them, knowing well that he employed such artifice. Wherefore some complained of him. He also directed such Persuasive into us, and in a similar way endeavored to overshadow the light of truth;

5921.

but, as this was perceived, it was said that the Persuasive is of such a nature, and that in the spiritual world it is wholly forbidden to speak from the Persuasive, but from reason, and so from truths themselves. To these observations he replied, that he knows how to present such Persuasive. Wherefore, as it was forbidden, he was conducted hither and thither, in order that this Persuasive might be taken away from him; but he was for some time protected by those who were in a similar situation with him - whereby they, also, were separated from others. He came to me in his persuasion, and there exhaled from him as it were the smell of leeks [hvitlok <sup>318</sup>], and the pungency strongly affected the left eye. Hence was evident to which ones the smell of leeks corresponds. I also spoke with him about the Persuasive, saying, that it is given in connection with those things which belong to the Church, and also which are opposed to it; also, about the hell of the Nephilim, of what kind their Persuasive was; likewise, that some of the Papist communion, who are in the Persuasive of their religion, are cast therein: and so forth. It was also stated that all who employ persuasion are rejected, and, for the greater part, [are cast] into that hell and round about in that region but that those who are able to refrain suffer great severities.

5922.

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<sup>318</sup> Swedish for leek.

Melancthon stayed for several days after this, and was behind, at the left. He was partial to places from whence his life was somewhat communicated; and it was then evident that he has been a hypocrite, for he induced great pain in the temple and teeth, on both sides, respecting which I spoke with some, who said that he declared that he loves the life of good and also leads it; when, notwithstanding, from his principle of religion, he utterly rejected it. It was also said that he preached, several times, and, when it was about faith alone, that the Church was not willing to listen to such things as he said; wherefore, he had refrained from preaching in that manner.

5923.

It was next shown, how he procured for himself communication with heaven by abuse of correspondences, [namely], that he extended some red thing in front above the forehead, as it were, [concealed], <sup>319</sup> and that he made it into various forms, whereby, a communication being established, he spoke with certain ones there, and was rebuked, because such a thing was magical; besides similar things. Other like things, also, were projected into the air. He said that he ascended into that heaven, and that when he came thither, he saw nothing; but, when his eyes were opened, he saw magnificent things, but that he was immediately compelled to descend. This was permitted, in order that he might know what heaven is like, because he had thought deeply about it. But, after some days, he began to act in unison with the malignant who secretly infested me, by instigating those who were above to persist therein; wherefore, he was next cast back among those who are in faith alone and dispute from falsities, where there is gnashing of teeth.

5924.

THE LORD [AS CONCEIVED] AMONG THE PAPISTS. I conversed with a certain one respecting the Lord, as to whether he has thought about the Lord's Divine: he said that as often as he was in doctrine with discernment, he knew the Lord's Divine was equal to the Divine of the Father. Thereupon, inquiry was made of the Papists, whether they have thought about the Lord's Divine. They replied, that they had not; and, when it was urged that yet this is of their doctrine, they turned away. The

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<sup>319</sup> This is printed exactly as in the Latin; though why it is so printed, there, we cannot say. -TR.

reason that they do not reflect about the Lord's Divine, is because they have transferred all His Divine to themselves, saying, that that power was conferred upon His Human, by the Father, and not by Himself; and, even if conferred by Himself, that the Divine was in the Human Itself as the soul in the body, and that they were not then able to separate them.

5925.

THOSE WHO ARE IN GOOD AND NOT IN TRUTHS. There were certain ones on high, who might have been supposed to be among the angels; but they turned themselves away as often as they perceived truths arising from affection, and then, at the same time, countenanced the diabolical crew, which was beneath, by consenting with them. By this they were detected and they were cast down. They were capable of being among the lowest in the heavenly Kingdom, if they can be separated from the diabolical. Their quality was exhibited, by the turning of the hinder part of the head [towards us]; and that part appeared extremely becoming on account of the hair being as it were combed, by which good was signified; but they were not willing to show the face, saying, that they are unwilling to do this, because the face is hideous. It was stated by others, that their face was almost a monstrosity, from protuberances and lumps. Hence it was evident, that the intellectual conjoined with the voluntary appears in the face. [This was] a proof that they were averse from knowledges.

5926.

FAITH. I spoke in the presence of Melancthon concerning faith alone, that a spirit is not a spirit save from his good or evil, and that his whole bulk is as are his goods and evils, both as to the face, and as to the body, and the speech; for from the speech is heard what he is; and that thus he has faith in the same degree that he has good; but of what degree and quality he is as to life, was also shown by living experience. Of what kind his spirit is, was shown - which can take place in the spiritual world - and then his whole inward nature appeared such as it is, as regards good; and it was also then shown that he has no more faith than as much as proceeds from his good, and that the residue which he called faith, is in front outside of him, as it were in the skin. Many said this; and a certain one who previously believed that faith alone does exist, and salvation thereby, advancing, cried out that he now saw that no one has more faith

than he has charity. Wherefore, they [i.e. such spirits as Melancthon] should be called cutaneous spirits.

5927.

THE LORD. I conversed with angels about the Lord, saying, that His Divine was from eternity, for the doctrine of the Church from the Word teaches, that He was born of the Father from eternity. Hence it might follow that He was not conceived by the Father, but that He was conceived by His own Divine, and thus could not be termed, in the world, the Son of God, but His own Son.

5928.

THOSE WHO MAKE THE LUTHERAN RELIGION OF THE LIFE. There are a few who make the Lutheran religion of life for they have no doctrine of life, but of faith alone; but, still, those make that religion of life who think, from faith, that, after they are justified, nothing of evil is imputed to them, and that good of life contributes nothing to salvation. These, when, from faith, they frequently think thus about the acts of their life, make that religion of the life, and it is ill with them in the other life; nor can they be amended, inasmuch as the spirit is such as the man was, in respect to life from faith. There was a certain one who underwent a certain temptation, and, in consequence thereof, thought thus about his evils, and made no account of good. He became such that he was incapable of receiving any truth: wherefore, he was separated from the rest. He was in a society of the good, and dwelt in the boundaries there; and when he came towards the middle, they perceived annoyance, as it were an impediment to thinking about good.

5929.

THE INFLUX OF THOSE THAT ARE IN EVIL, WHO ARE ON HIGH, INTO THE DRAGONS BENEATH. That the evil, by means of phantasies, also ascend on high, and then believe that they are in heaven, has been stated many times already; for of these consisted the former heaven, which perished. Those are in these places who look down to the lower parts, and also some who do not look down. Both sorts like the places, there, because those who infest the upright, and commit disgraceful acts, are diametrically beneath. Since these things are of their love, and they have a communication with those who are diametrically beneath,

therefore such places are agreeable to them. These they choose: they go to them in order that they may be in their delight. Some of them know that such things are beneath. These are they who look down. Some do not know, because they do not look down; but, still, they are then sensible of the delight, and love to stay above the place; and then, at the same time, they cast down an abominable influx of the affection, or love, of such things, and thus inject it into abominable affections and thoughts; but they who have not been in such things in the world, are removed from such abominable influx by the Lord, for, on a higher level, things act very extensively into lower things. Wherefore, as such ones had constituted the former heaven so-called, they were all cast out. Those who have been in faith alone, or in no doctrine, but merely knew something of the sense of the letter of the Word, cast down a sphere of abominable adultery with an aunt, and with a daughter-in-law; which adultery is from the lowest hell, with which they have a communication.

5930.

**HOW SPIRITS ARE EXPLORED BY BEING TURNED ROUND.** When any spirit comes into a good society, investigation is then made, in various ways, as to what he is; and also by turning him round, so that it is seen what he looks like in front, or as to the face, and what he looks like as to the back part of the head; and if he looks as it were becoming as to the back part of the head, he is then received. The reason is, because the face may deceive, but not the back of the head; for it is into the back of the head that the affections which are of the love inflow. Wherefore a spirit is manifested as to his love, in the back of the head. But there are spirits who know how to deceive others, by the artifice of turning the back of the head to a good society with which they have procured to themselves communication. Wherefore such a one then appears as it were becoming, even as regards the back of the head; but, if the same spirit be turned round to the other side of them, so as not to be able to turn the back of the head at the time to that society, he then appears such as he is.

5931.

**HOW THAT WHICH IS FROM HEAVEN IS RECEIVED BY THOSE OF THE CHURCH AT THE PRESENT DAY.** I heard that many have looked into my books on heaven and hell, etc., and yet have not been satisfied:

wherefore, they leave them alone; when, nevertheless, they are arcana of heaven. As I wondered at this, many Christians now in the world, differing as respects life, were instanced: some who do not care for such things; some who care little; some who are in worldly pursuits, which they prefer; some who attend churches only from habit - some one way and some another - and it was discovered that there are very few who receive anything which is from heaven; and that many nauseate and reject it; so that this is the character of men in the Church, at the present day.

5932.

THE STATE OF THOSE IN HELL. It was granted to see into a certain hell, where they were not so very evil. I saw many there in a chamber towards the front, and another chamber within, leading out of which was an apartment for a judge, who was there alone. Thither came a certain one . . . . <sup>320</sup> a lover of self; and when he came thither he placed himself upon a kind of throne, believing that he was admitted there in order that he might be the judge; but the crowd, there, went behind the throne, and some crawled across beneath the throne, along the length and breadth, in consequence of which he became, as it were, invisible, not only to me, but also to himself, and almost insensible. He knew only that he was there. They also made fun of him, by sitting near him and over him. At length, the judge came out of his room, and seated himself upon that throne at the right-hand side, and there then appeared as it were a fieriness in the right cheek, and then in the left cheek also; which was a sign, not only that he was the judge but also that he would administer judgment. He inquired whether anyone had committed evil. Some were arraigned and sentenced to punishment. The rest were commended and let go. The judge tolerated everything as regards making fun and having their jokes, only they must not do evil to anyone. They fear him exceedingly, because he possesses power. It was also seen, in what manner they seek out those who do evil, and, when they discover them, keep them in restraint. They go with a sort of banner of a round form, which shades of from dark to white; and with this they make search. They are thus led to those who do evil; and they let down that banner upon such a one, and he then lies under it, nor can he stir from thence,

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<sup>320</sup> The MS. is undecipherable in this place. -TR.

and this even until he has been judged. This hell, however, was among the milder ones.

5933.

**SIGNS OF THE CONJUNCTION OF A MAN WITH HEAVEN** Nobody can be conjoined with heaven, and therefore with the Divine, save by such things as are of the Word, and thence of the Church. A man who is not in these, no matter how morally, that is, sincerely and justly, he lives, still has no conjunction with heaven. The reason is, because man becomes spiritual solely by the things which are of the Word and the Church; and all who are in the heavens are spiritual. To become spiritual, is not only to know those things, and to speak of them, but also to be affected therewith, thus to live according to them. The life of a man according to these things, and for the sake of them, makes the man spiritual: then, first, is there effected with him a conjunction with heaven; but, if a man act sincerely and justly for reasons pertaining to the world, gain and honors, and on account of the civil laws, he does not become spiritual, because the end he proposed to himself is worldly and bodily; and the justice and sincerity derive their existence and essence from that, which is not spiritual, but worldly and bodily. By much experience it has become certain to me, that they who have not, by goods and truths carried right into the life, acquired for themselves spiritual life, are not admitted into heaven, because they have no conjunction, but that they are rejected. This, too, every one may see by intuition from natural light alone, namely, that nobody can be conjoined with the spiritual, thus with the angels, unless he be spiritual; and that nobody can become spiritual save by the goods and truths of the Church; also, that knowing those things and talking about them is not spiritual, but living according to them, inasmuch as nothing enters into a man save what is of his thought, from affection or love. To these observations must be added, that nobody can become spiritual unless he acknowledge the Lord's Divine. Everyone must have knowledge of his God in order that he may be conjoined with heaven; for the Divine of the Lord is what constitutes heaven. Wherefore, the first of the Church, is to acknowledge the Divine of the Lord, and that apart from Him there is no salvation.

5934.

THE LORD ALONE DOES EVERYTHING IN THE HEAVENS AND ON EARTH FROM HIS OMNIPOTENCE. THAT THE EVIL WERE ABOVE. There were some who ascribed the Lord's power in ultimates to men, to those who are in faith in Him; and very many were in this notion; many societies, also, above me, on heights and places still higher; but it was shown that the Lord alone effects the thing, and not in the least man. He also filled many in the lowest places, and for the most part such as were in evil and in a pernicious faith, with His Divine in ultimates. These, in like manner, acted in agreement with the ultimate Divine; and He thus cast down many societies in the higher places, as also they saw. I also saw that [it was done] independently of me. They believed from this that all were capable of being saved, even those who are in hell; but it was stated that they are not, because then they would not be in the freedom of thinking, willing and acting, consequently not in their life. It was shown that the Lord's Divine power in ultimates can fill those who were in knowledge respecting the Lord, although in a pernicious faith. They who are not in this knowledge, are not able to receive. Hence it was manifest, that it is the Lord's omnipotence alone which does a thing, and not in the least man, spirit or angel; also, that it is His Divine in ultimates, because He made His whole Human, even to the ultimates, Divine. What I wondered at, was, that not only those who were almost directly overhead were in evils and made one with the wicked round about, but also those who were above them, and also those who were still higher, as far as the third and fourth degrees of height. The worst were those who were highest. Here they were entirely in favor of hell, and said that the Devil rather than the Lord has power. They who were next below these, said that the Father possesses all the power, and not the Lord, not otherwise acknowledging a Divine of the Lord [than] so much as He receives from the Father; also, that now He receives nothing, because He wishes to possess all things. These, when dispersed, appeared to be dispersed into nature; by which was shown that they acknowledged nature as the Father, and so forth.

5935.

VASTATION. After a spirit has completed his time in the world of spirits, he at length arrives at the last [period], which is his vastation. He then appears, for the most part, such as he was in the world, and is set at liberty to go whither he pleases; and thus he reaches a place where all



conjunction with anything spiritual is taken away. He thus becomes, as it were, silly, and casts himself into hell.

5936.

**WOMEN WHO PREACH.** Women who think in the way men do on religious subjects, and talk much about them, and still more if they preach in meetings, do away with the feminine nature, which is affectional; owing to which they must be with married men: they also become material, so that affection perishes and their interiors are closed. They also begin to develop a tendency, as regards the thoughts, to take up with crazes; which takes place because the affection, being then destroyed, causes the intellectual to be crazy. In outward form, indeed, they are still able to appear like other women. In a word, they become sensual in the last degree. Woman belongs to the home; and she [becomes] of a different nature where [she engages in] preaching.

5937.

**THE LAST JUDGMENT UPON THE REFORMED.** This lasted for a considerable time, for the reason that they have the Word; and they were cast out in various modes. Most of them who were not before cast into hells or raised up into heaven, climbed on high, upon some mountains, where there were many expanses, and all there who gazed about or looked through, were cast away from that place, part into by-ways roundabout and below, and part into hells. They continually formed leagues, so that twenty, fifty, or a hundred societies leagued themselves together: one crew with one lust, another with another. Some of the confederacies were discovered and cast down, and this even to myriads. Some of the confederacies appeared like bundles which were cut asunder with knives and pincers. On being cut asunder, they were unrolled as of themselves. Some confederacies were rolled up like parchments, and were unrolled. Some were borne across like clouds. Some fell down into the abyss. The greatest part betook themselves from thence, by marching into hells; and so with much variety. They who were at the back, lay in wait for the affections and the thoughts therefrom - for the most part when there was a state of despair anywhere; where, also, similar things occurred: and so forth.

5938.

**PAPISTS WHO WISHED TO BETAKE THEMSELVES TO THE CHRISTIAN WORLD.** Many of the Babylonish crew burned to kill the Reformed, dispatching to them spies, whom they sustained from their places; and this in various modes by forming leagues. But they were punished most grievously, by the destroying of everything human and by being rent asunder, and were thus cast into hell. But yet, even so, they are scarcely deterred; for they burn with the passion of destroying all the Reformed; which passion burns very fiercely with them at the present day.

5939.

**THERE ARE MANY THINGS WHICH BRING ABOUT WHOREDOMS AND ADULTERIES.** All degrees of criminality correspond to such things as are spiritual sins. I will mention two. Those who are in faith alone and do not trouble about life, produce adultery with an aunt, and with a mother. At the presence of these [spirits], such a thought occurs. Those who worship piously and devoutly in churches, and at such times think solely about God, and not about life - to these adulteries with a sister correspond. Such a thought occurs at their presence. Another execrable adultery [is produced] by those who talk much about God, and yet have no scruples about cheating men, and, if they could, about robbing them of their possessions. These, in their place, commit adultery with their maids, whom they change frequently, and thus with whomsoever they please. Those who are in the love of self, and whose love is to rule over others, are Sodomites.

5940.

**ALL THINGS FROM THE SPIRITUAL WORLD ARE AFFECTIONS WHICH ARE OF LOVE.** There were spirits with me, who were in thought as to what faith and love are; but, for an hour's time which passed they thought respecting affection, which is love, in this wise: that the universal heaven is arranged according to the variety thereof, and also everyone of the societies there among themselves; also, all and everyone of the things which are with man, in his understanding; consequently all things of the body, because these are material forms belonging to the will, and hence to the understanding; moreover, that there is nothing at all else, which lives and forms and acts; consequently, that there is no faith at all apart from it, since faith apart from it is formed from the

affection which is of the love of self and the world, and then it forms that faith as it does worldly scientifics, and reigns over it in a similar way; for it produces it in a like manner. Hence it is, that there is with them nothing of truth, no rational sight, nor aught of life, in the things which pertain to the Church. It was also ascertained that the varieties of affections which are of love, are indefinite and manifold, and that few come to the knowledge of man; also, that the government of the Lord's Providence is through them, thus through good into truth, or through affection into thought.

5941.

#### THOSE WHO ARE IN THE CELESTIAL KINGDOM, AND THE GENII.

Those become of that sort who do not reflect upon any subject, but sometimes remain as if they do not think, and suppose that, if they do not reflect upon the matter, they do not think at all. At such a time, the affections which are of their love are varied without their perceiving it; which also appears in the changes of their minds, and sometimes in their faces. In consequence of this, they believe that they do not think at all. With those who are in the spiritual love of truth, which is perceived by delight in listening to preachings and other [disquisitions] upon the truths of Word, of Heaven, and of the Church, - when these think, good affections from the Lord through heaven are varied, and perfected daily, they being ignorant of the fact and according to these they live. But with those who are in the love of self and of the world, evil affections, which are numerous and antagonistic to the neighbor, are varied; these become genii. The first and last named perceive a delight in sitting as it were without thought; this is their repose and refreshment. They are also able to think from the understanding if they see anything, but not with penetration; also from the memory of such things as have met their sight, but not about matters of faith. When they are together they also speak but little; and when they wish to say anything, they first exhibit it in dumb show: for instance, if they are going anywhere, they first go to a place which looks thither, and point, and afterwards say. They show many things by representatives: as, for example, when they meet with anyone spiritual, they represent a ship with such things as correspond: if that spiritual person is crafty and evil, they surround the ship with serpents. So in a thousand ways.

5941a.

THOSE WHO ACKNOWLEDGE THE FATHER ONLY, AND PASS BY THE LORD, ARE TURNED TO THE LOVES OF THE BODY AND OF THE WORLD. All persons whatsoever, in the other life, are fixedly turned to their loves, thus either to the loves of heaven, or to the loves of hell. Those who acknowledge the Father only and not the Lord, inasmuch as these cannot think about the Father under any form, are unable to be turned by the Lord to Himself. Hence there was with them a looking around on every side, which is contrary to order. Wherefore, they can only be turned to the loves of the body and the world. They were likewise turned thus, in the life of their body and, for that reason, they have not any religion in their spirit. Some look above them, in the sky overhead, or the zenith, at one, as it were a man, whom they say is the Father; but these also are in like manner without determination [of loves]; wherefore, they who have lived well are turned by little and little to the Lord, as a sun, or as a moon, but those who have lived ill are rejected. Determinations to loves are all in the face. Sometimes those who are turned to the Lord are remitted into the idea of a God overhead; and then they are not in intelligence, but in a sort of stupidity. The greatest part are at such times in ideas of natural thought.

5942.

INFLUX. I have perceived, with others as well [as myself], an influx sometimes of sadness, at others of cheerfulness; and have perceived that there were spirits beneath, who sought out whatever of sadness is with me, and spoke of those things to each other. Moreover, I have heard it. And hence the undelightfulness that was with me formerly, was perceived in me as undelightful [at these times]; and so forth.

5943.

THE SPEECH OF ANGELS, EXTERIOR AND INTERIOR. I have been in company with the angels, and it has been granted to become acquainted with their speech by experience. There are four kinds of speech, like as there are four kinds of angels: a material speech of visible objects, and an interior speech of visual things; which are speeches of the understanding, or of the thought. There is a speech of the affections of the body, and a speech of the affections of the heart; which are speeches

of the will, or of the affection. Some who were able to be in the speech of the affections of the body, conversed with me, and expressed my affections when relating to the body, in suitable terms; at which I was astonished that they were able to express these in terms, and perfectly suitable ones, and the exterior and interior affections of the body without exception. They were delightful and charming, and conjoined with many affections which were expressed. Certain spirits from a distance heard and understood; but I, being in the natural [state], did not hear the words, but I perceived the affections which they uttered in the words. This speech cannot be understood by those who are in the visible things only, as they also said. But it was told them that there is also a speech of the heart, which is a speech of love to the Lord. These afterwards spoke with the former ones, and said that they did not hear, nor were they able to hear the words, but that they perceived the things which they uttered, from affection, as I did when the former ones spoke. Regarding the former speech, it was said that it was indeed similar to the speech of visual things, as regards the words which the letters compose, but still that each letter is uttered differently, namely, according to the affection; and that there is also this difference, that other words are unintelligible to those who are in visual things alone. But the speech of visual things consists in speaking and expressing those things which are seen by the eyes, and describing them, and this according to visual and intellectual ideas; for example, houses, palaces, gardens, men's clothing, and many other things. This speech is both exterior and interior. The exterior is material or sensual; the interior is natural, or intellectual. I afterwards heard spirits conversing with angels of the interior heaven. They said that they heard speech with the ears, but yet did not comprehend, because things which were of interior wisdom were expressed by their words, and, inasmuch as they did not understand these, therefore neither did they the words.

5944.

THE TREE OF KNOWLEDGE. Few are aware what their having sinned against God by eating of the tree of knowledge signifies; and they who are spiritual are not able to know this, but only those know who are celestial. This was made clear by the following considerations: (1) For instance, anyone is able to think well from the analytical faculty implanted in every man, and from its rules, which are innumerable; and

afterwards he desires to think from metaphysical and logical rules: immediately he, in thinking, [wishes] to think of these, and afterwards from them, his former faculty perishes. (2) In like manner, when anyone is able to bear himself with propriety, so that nothing is deficient: if he afterwards learns the rules of etiquette from science, and regulates his conduct, and moves his body and face, according to this, then his natural faculty perishes, and he regulates himself from simulation belonging to proprium. (3) The case is similar if an excellent dancer afterwards wishes to learn rules, and dances according to them; still more if he wishes to dance according to a knowledge of the muscles. (4) In a word, so far as a man wishes to think and act from science, which resides in the memory, so far he acts from his intellectual proprium but so far as he does so from affection, so far it is from a different origin. As respects truth and good, so far as he thinks, wills and does these things from science, which is of the memory, thus from mere mechanical compliance, so far he acts from the intellectual proprium, thus from evil: the proprium is evil. (5) It is hence manifest, that, so far as a man is led by the Lord, so far he is led by affection within him, and by means of innumerable laws almost all of which are unknown: if he, then, desires to act from science, at that moment, the former faculty, which is from the Lord's Divine influx, perishes, and there exists a state from proprium, which is from evil. (6) This is meant by the Lord's words: "Let your speech be yea, or nay; what is beyond, is from evil."

5945.

FAITH IS OF CHARITY, AND AS TO ESSENCE IS CHARITY. I have been in conversation with certain Englishmen. It was believed that in the world they were Bishops. I spoke to them about faith and charity. They supposed, from the opinion they had adopted in the world, that faith could be given without charity; also, that faith was prior to charity, because [the latter was] from it: [we conversed] also of other matters relating to justification by faith. Their discourse was exceedingly clever. They said that faith could be given without charity, not only because doctrinals from the Word can be believed in; for example, that [a man can] believe that there is a God, that the Word is Divine, and the like; which, except they were believed, they could not have been received by man, in life and heart; for unless there be faith, said they, how can they be received; wherefore, they enter by faith, and unless there were faith

they would not enter. Hence, also, they concluded that faith can be given without charity, and that if faith can be given without it, it is saving [without it]; since man is then led through that, by God, away from evil and in good; so that there is then the presence of God, which they declared to be justification by faith alone. But it was shown them to the life, that there was no faith, unless there were at the same time charity, but what they believed to be faith, is, manifestly, merely the knowledges that there is a God, a Divine Word, and many more; and that knowledges, although they appear as it were of faith, still are not of faith; also, that these are the first things with man, and that they do not become of faith, before man is in charity. They appear as if believed, but yet, interiorly, they are not believed; and, therefore, the faith of these things gradually recedes as the man begins to think and will wickedly, and they also themselves recede from the man's spirit after death, because they were not rooted in charity. It was also shown that that faith is what is called historical faith; which is that a thing is believed to be so, because one of whom they held the opinion that he was learned had said so. Such a thing, also, is foreign to the man himself; for that which is another's in oneself is not one's own. And, moreover, there are things unknown, which, as they stated, must be believed notwithstanding that they are not understood. From this it was manifest to them, for the first time, that these things were not of faith, but merely knowledges, and that knowledges were the beginnings by means of which faith is, because charity is. But they repeatedly insisted, for a long time, that it is still faith, and that it ought to be prior to charity, and if prior, that it is therefore in God. But it was shown to the life that charity and faith were a one and so far as man is in charity, so far is he in faith, and thus that they both, namely, faith and charity, exist together; but, since faith as to essence is charity, exactly as truth as to essence is good, therefore, so much of truth as has life, consequently as is in man, or appropriated to him, so much is there of good, which is the conjunction of these into one. This truth is only the form of good; for good, while it exists in shape and form, is called faith; consequently, one does not exist without the other. Whether you say faith, or truth, it is the same thing, and whether you say good or charity, it is the same thing; moreover, this is as it is with man's thought and affection. Thinking apart from affection is impossible; for the very essence of thought is affection. Man can, indeed, think whatever he knows, but this is from natural affection, which is the affection of

glory, of reputation and of honor. This affection, however, does not cause the thought to become spiritual; but there must be spiritual affection, which is called charity. Besides, so far as man is in charity, so far is he enlightened and sees the truths which are of faith. These he acknowledges from illustration, but never from natural affection - concerning which above - from which if he acknowledge them, it is by virtue of the light of confirmations, which light counterfeits the light of truth, but is an illusory light, for by it falsities can be acknowledged equally with truths; for example, that there is no God, and that the Word is not Divine. The evil who are of such a quality, and have confirmed themselves in those falsities, appear to themselves to see them as in the light. Such light is there with those who have confirmed in themselves that faith alone is saving. Moreover, the faith of charity, or the faith which as to its essence is charity, is continually perfected by such things as confirm; for it always sees many more truths from spiritual light, and these all conjoin themselves to the good of charity, and perfect it. They who are in natural, but not in any spiritual faith, believe that it is easy to receive faith, if not in the world, at any rate in the other life, saying, Can I not believe as soon as I hear and see that it is so? Thus do many of them think in themselves; but after the life in the world, the same persons, if they have not received spiritual faith by a life of charity in the world, are incapable of ever receiving it afterwards, as may be plainly manifest from this, that all persons whatsoever who come from the world, are at first adjoined to good spirits and angels, and instructed in every manner, and they [i.e. those spirits and angels] say, show, and confirm by ocular demonstration that a thing is so; but, yet, not one of them receives it; they reject it as in the world, for the reason that [their] faith is not in them, but outside them. Besides, if anyone were able to believe in the other life when he hears and sees, then would all be saved; which is also a proof that there is no faith unless there be life, or charity. It should be known, moreover, that, so long as man is in knowledges only, and not in any life according to them, he is in his proprium and led by self; but, when he is in a life according to them - and to the same extent - he is elevated out of his proprium, and is led by the Lord. This man does not perceive, but still it is so; and so far as man is led by the Lord, so far is there good in him, or good is what he wills and thinks. But it should be thoroughly known, that nobody can live according to the knowledges from the Word, except from them he reflect upon his thoughts,



intentions and deeds, that is, examine himself, and abstain from evils and do good as from himself: otherwise, there is no reception by man; and if there is no reception, there is no conjunction with the Lord; therefore, neither can he be led by the Lord.

5946.

THE AFRICANS. I was brought by the Lord, through changes of state which went on for about half an hour, in a southerly direction, as far as to the wiser African sort; and it was granted me to converse with them about various matters; and from my discourse with them, it was granted me to perceive that they knew the truths of the Church in themselves. They ran over the things which I knew, and stated that they knew all these, and more. I imagined that they were of those who indeed perceive the truths of the Church when they hear others [utter them], but still do not talk about them; but it was noticed that these likewise speak of them. I also spoke to them about the knowledges which are representatives and correspondences. Of these they knew little; but it was shown them what these contribute to wisdom and happiness - to wit, when they are conjoined. Various things were pointed out respecting that matter, which things also delighted them much. I was also informed where their best ones are, namely, at the side towards the sea, [occupying] more than half of the region, with almost this form: [Map of Africa] namely, the best of them are in the whole tract, D E, but the worse are towards the Mediterranean Sea, H, and at the Cape of Good Hope, F; so that the kingdoms of the best are D E; but they who are towards D B, that is, towards Asia, are not wise, and are infested by those who come thence, because they speak things which they do not perceive. It is like this almost to C; and those who are still worse are towards A, where Egypt is. They stated that in that great tract D E they all worship the Lord, and are taught by many who communicate with the angels of heaven; that the communication is not through speech by the angels, but through interior perception; and that these are their instructors, whom they perfectly discriminate from all others. They also stated that those from Europe are not admitted to them; and that if they come thither, and are not willing to be their servants, they are sent away from there, by a road at B, and that they are sold by them, in order that thus they may be safe from infestations. When any of the Papal religion come there, they say that they are saints; but they are immediately examined, and they perceive

that they know nothing about truth, still less perceive it; wherefore, they are either not admitted, or are sent towards Asia, like the rest. Next they received the Word and read it; and on reading it they perceived nothing of holiness at first, but afterwards more and more of holiness; and then they gave it to their instructors, who said that they have it but have not disclosed the fact. The instructors stated that they dictated it to the men in Africa with whom they have communication, just as the Lord guides [them]. Hence it is evident that there is now a revelation there.

Afterwards, also, the work on Heaven and Hell was given to them, which they likewise accepted and preserved; in like manner, also, the ones on The Last Judgment and on The Earths in the Universe, and likewise those on The White Horse, and, lastly, The Doctrine of the New Jerusalem, - in order that they may take thence those things which they consider useful. Tranquillity prevailed there because they were in order. Certain ones attended on Christians, with whom is the Word, and observed that they perceive nothing of truth from good; and they were led to certain Englishmen, and perceived that they do not receive it; a few [do so] from a certain intelligence, but scarcely anyone from perception. Furthermore, I was conducted in spirit to others in Africa; and this region is known to Europeans, and in the maps is called Ethiopia, where a noble race dwell in tents.

5947.

INFLUX OF THE WORD INTO HEAVEN, AND COMMUNICATION WITH THE GENTILES [gentibus]. Africans who dwelt in Abyssinia, belonging to Africa, were with me; and it was stated that there are in that land many psalms composed by a pious man, which are sung in their churches, which psalms were written in a style similar to that of the Word; and as the spirits from that country were unaware that our Word had an influx into heaven, their ears were opened to hear a certain psalm being sung in a church of theirs on earth; and it was granted me to hear also. They sang about the one God, the redeemer of the human race; and those spirits were then touched with affection of heart to sing it in like manner. And presently their ears were closed, so that they might not hear the singing of those from the earth - which still continued; and then the spirits were affected with great joy from the singing. They said that they have such joy sometimes and intelligence also, but were unconscious that it was from that source. It is similar, also, with the

Word. I also perceived at that time, by communication, the joy of the angels who are in the Christian heaven; from which it was manifest that there was a communication of the whole of heaven, originating in the Christian Heaven where the Word is; and, thus, that it is the Word from which are wisdom and interior joy. The communication is like the communication of light, and like the communication of all the viscera in the human body from the heart and lungs.

5948.

THE LAST JUDGMENT UPON THE REFORMED; ALSO, PIETY. The judgment upon the Reformed lasted a long time, inasmuch as, through the Word, they had communication with the angels of heaven. Therefore, the bringing of them into order continued a long while, - and also because there is communication thence from them with the nations roundabout, for light is diffused thence. All of them who did not possess a delight of some use, since they could not otherwise than permit their thoughts to wander roundabout and be determined to evils, were unable to be in society with others; for the Lord inflows into the delight of every single good use. On this account, all these longed to go forth from the society where they were, and to look about them and communicate with the evil; wherefore, they all went forth from the societies, and, as soon as they were outside their society, they began to hold communication with the evil and to plot various evils. They were, therefore, cast out; and this continued a long time. Amongst them were also very many who have led a life of piety, and hence believed that they ought to be received into heaven in preference to others; but as they have not loved any use, they also were cast out in troops. They were detected by the fact, that, when they inspired into my back, they inflicted a fluctuating pain, and a varying palpitation in the breast, both on the pulse of the heart and that of the lungs. Amongst them were Aulaevill and Rosenstolpe; and the latter, as he had acted unjustly for friendship's sake, and persisted in so doing, inflicted pain in the temple, in the surrounding bones, and also somewhat in the teeth. He was completely natural. Aulaevill was still more so. They who have led a life of piety, and have had for their doctrine that charity is everything, and have, nevertheless, lived without performing uses, merely praying piously, attending church and the like - these produced pain in the right arm, and the right great shoulder-blade; and struggled up higher than others. They were cast out in troops. They

were full of indignation that their piety and charity were of no avail. I suffered many things from the latter and from the former; and all of them, according to their delights of the love of self and the world and according to their delights of doing evils, were cast down into lower places, where they at length reject piety. The separation of Papists from the Reformed, also, occupied a long time; and to all and each of them ways were appointed along which they should go to their societies. The main point of all was the arranging in order according to the idea of the Divine, and the arranging of the good according to the idea of the Lord. This was ascertained in various ways. Those who have called themselves "sons of God" and "brothers of the Lord," were driven out, and were taught that it is unbecoming to say and believe thus; but that they may be so called by the Lord, and not say it themselves for they are all servants.

5949.

THE RUSSIANS. Czar Peter was seen, and I spoke with him in a dream. He afterwards appeared among the Russians, and then was shown of what quality the Russians are. Since they believe that he has power over their lives and their professions, so that they are not theirs but are his - as they also acknowledge in his presence - I heard them with the Czar, who said that all things of theirs are his, since the country is his. I contended, however, that they are not his, and that their riches are not his, but theirs - also that he has no right over their lives; but that, in proportion as they give of their means, to that extent [are they entitled] to the protection of the kingdom, and no farther; and that their life is from the Lord, and that they are under the law, and the Czar, also, is under it. It was also shown, that, when the Czar wanted to possess all their belongings, they give him even everything: they worship him as their god. Moreover, it was shown that they do not inflict any pain on the right temple and the teeth, as Christians do, which I wondered at. They were on that side, and yet I felt no pain whatever from them. They are free from the love of self, but yet they are thieves; and, in order to obtain money, risk and do everything.

5950.

THE PROFANE. The profane have their hells in the west, a great way off, towards the south, deep down there. When they become profane, they

are no longer men for they appear, in the light of heaven, as scorched mummies; wherefore, they are not spoken of in the feminine or masculine gender, but in the neuter, that. <sup>321</sup> By degrees, they lose human life and become like specters, and appear to themselves to flit in the air, now as females, now as males, now as infants, in different forms. One female was seen flitting about in this manner; and at such times she has not a vestige of thought, for she is in infernal phantasy, whence she so appears. She was also seen as a man with a blackish face, in the dark. In this manner, likewise, the face of the profane is by degrees darkened.

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<sup>321</sup> The English word itself occurs in the original here.

## 5951-6000

5951.

THE ENGLISH. The English are of such a temper, that, if anything is written which is not approved by those of whom they have once formed a favorable opinion, they see nothing in it except the letter, or sense of the letter, and not the general sense, or are like one who hears a speaker and attends only to the words of the speech and its eloquence, and not to the speaker's meaning. But when anything written is approved by those of whom they have formed a favorable opinion, they do not then see the sense of the letter, but the general sense. They are, then, as it were in illustration regarding the thing written, so that the approval [of those they esteem] confers illustration on them. Hence it is, [that] when anything is commended by these, it is procured by thousands; but, if not commended, it is not procured by anyone, scarcely by one in the whole kingdom. So like are they all to one another.

5952.

THE GREEKS AND THE MOHAMMEDANS. - THE LORD. There were with me many from Greece, who dwell with the Mohammedans. They complained about the Mohammedans, that they often tell them that they worship three gods, but they reply that they worship one God, and that the three are one; but yet they persist that there are three whom they worship, since they name three and think of three: but they still reply that they worship one God. When they ask which God of the three, they reply that they worship all together. The Mohammedans do not desist from this infesting until they reply that they are merely names of the one God; then they become silent. Afterwards, there were with me Mohammedans from that part; and they inquired concerning the three names of the one God. I thereupon stated how the case is, namely, that Christians have derived this from the sense of the letter of the Word, where three are mentioned, when, nevertheless, they are the names of the one God. They said that they also had the Word, but read it very little. They believe that our Lord is the Greatest Prophet; but I said that He was born of God, and that this is clearly asserted in Matthew and

Luke. They said they were totally ignorant of this, and that they have believed Him to be the son of Joseph. I afterwards related why the Lord came into the world - not in order to reconcile the human race to the Father, but to make the Human Divine, and thus to keep the heavens in order even to the last, and also the human race, to which, but for this, the Divine could no longer reach. On hearing these things they were silent, and many acquiesced. I also stated, that, in the Word, Prophet signifies one who teaches truths, and also the doctrine of truth, and, where it relates to the Lord, Divine Truth Itself. They asked why Christians are not taught from the Word, that there are not three gods but only one. I said that they remain in the sense of the letter of the Word, and cannot be enlightened because they imagine that faith alone saves, howsoever they live; and that, therefore, they cannot be conjoined with heaven and enlightened thence. This, also, the Mohammedans perceived to be the case, saying that they live according to the precepts of their religion, and that these are the laws themselves; and that not to lead a life according to the Divine laws, but merely to regard the civil laws, separately, is foolish.

5953.

**A WING UPON THE HEAD: THAT [THOSE WHO APPEAR THUS] ARE MESSENGERS.** There appeared to me a single spirit with a little wing at the left side of the head; and they said that those sometimes appear thus who are sent by one to another, with letters or messages. Hence was evident whence the ancients derived their custom of representing a wing on the head of Mercury, who was the messenger between their gods.

5954.

**CONJUGIAL LOVE.** I conversed with spirits respecting marriage and its love; and it was stated that conjugal love is so far love, the two are one, and so far there is delight, also so far they have wisdom, and so far they have heaven, and so far they are men, as they are in the love of the married partner without adultery or any lasciviousness of that kind. This was also confirmed by angels and good spirits. Hence it was inferred what was the quality of those who are not in conjugal love, namely, that they are in all respects like sows and hogs. This was confirmed by one who was such appearing like a sow, and eating excrements with gusto.

5955.

A HE-GOAT, OR THE HE-GOATS. There was a conversation about the he-goat of the she-goats in Daniel; and it was said that it was faith alone. In order that they who did not believe that this is meant by the he-goat might be convinced, a certain one was seen, who was in faith alone more than others, and whom all knew to be such; and he then argued and defended faith alone, and said that charity avails nothing. He appeared before many, not as a spirit but as a he-goat with horns, and seemed at that time to act in a similar way to that described in Daniel; whereby all were convinced that by that he-goat, and by the he-goats in Matthew, chapter 25, nothing else is meant.

5956.

SKILL IN CALCULATION IN THE SPIRITUAL WORLD. They calculate also in the spiritual world. They have business transactions there, and have servants who render an account; and they give these charge of what they sell and buy, and [enter] it in journals, or books, as is done in the world. When they inspect these books, they compute and examine the entries so skillfully, that, what men in the world do in several days and weeks, they accomplish within a quarter of an hour. They instantly see where there is an error, and where there is deception, or neglect. I was not aware of this previously, nor could I believe it; but still they took up the accounts which I had with a certain one in the world, and at once saw that the thing was correct. This arises from the fact, that spiritual sight is such that it can traverse in a moment what the sight of the body would in a period of time. Hence it is that their servants are faithful, because they can immediately find out where there are frauds.

5957.

A CERTAIN MONK WHO LIVED IN THE DARK AGES, IN THE YEAR. . There was a certain one, who came on the left, and looked into the places where there were monks who lived in the dark ages, which places were in front, deep down in the west. From this circumstance, and afterwards from conversation with him, it was granted me to know that he was from thence. He stated that, when the Last Judgment took place, he fled away, and afterwards wandered roundabout; and others said that he was as one demented, speaking little, and [when] questioned about Divine Truths he knew nothing at all; so that he was completely stupid, although he had been a long time in the other life. He said that he came



from the world in the eleventh century, and that he now wished for his companions. Hence was manifest of what character are spirits who are destitute of Divine truths after so many centuries, and that they remain as they were, and become more stupid.

5958.

FAITH ALONE AND JUSTIFICATION THEREBY: IT CAN NEVER BE CONJOINED WITH CHARITY. THE AUTHOR OF "THE DUTY OF MEN." I conversed on several occasions [with him] who wrote in England, The Duty of Men. He is similar to what he was in the world; thus, earnestly meditating, as in the world, on this matter, that he wishes to conjoin faith alone and justification thereby with charity towards the neighbor - for he knows that, in the Word, mention is often made of love, doing good and works. He believes that man, through faith alone, at length comes to charity; also, when he is justified, since there is then a certain tendency to good; and he supposes that that tendency exists through faith alone; that through that he is then led by God, and that then, consequently, merit is not placed in works; also, that faith alone effects conjunction with God, and that God therefore leads first to charity, and afterwards in charity. He still constantly ponders on this, and always desires to approach, and also seems to himself to approach, even close to the conjunction; but, when he is there, his eyes are opened to see where he is, and he then sees that he is in a path far removed from conjunction, and that the path he has taken, has, through ratiocination, been filled with falsities which have appeared as truths; and he also frequently heard a voice from the angels, that he is not in the way of truth, and that the conjunction can never take place. He is then shown by the angels that there is a beam, and as it were, a barrier, that separates, which can by no means be penetrated, and that such an obstacle opposes men forever. But still he continually goes on meditating. He told me that in the world he saw another way, which is that of charity, and that he wished to go that way, but was dissuaded by a certain celebrated prelate, also because if he did not take the way of the doctrine respecting faith alone and justification by it, his book would not meet with acceptance; wherefore, he pursued that course in his meditations, and, by various appearances, it then seemed to him that he established the conjunction, but that he now sees, because he is in different light, that it is ever to no purpose. I conversed with him also by spiritual-natural ideas, and

showed that the thing was impossible, and the appearance from the experience of many things, was owing to this, that they who had led a life of charity, but have adopted from their clergy the doctrine about faith alone, entertained that opinion only in the memory, but still did not lead a life according to that faith - which life is, that afterwards evil does not condemn at all, and good avails nothing, since it is from proprium, and thus merit is in it. These did not think this, nor, therefore, that justification is by faith alone, but were merely acquainted with [the dogma]. Inasmuch as there is conjunction in the case of these, therefore experience has been taken from them and he added this to his confirmations. I spoke much with him about this matter, showing that conjunction exists with these, and by no means with those who lived according to the doctrine respecting faith alone and justification thereby; and it was shown that if these also had known genuine truths as to the memory, still there could never be conjunction. The life of charity is to practice good, sincerity and justice, from religion, thus, because it is commanded by the Lord in the Word. By that life conjunction takes place, because application is made by man, and hence there is a reception. Man ought to lead that life as from himself, but still to believe that he does so from the Lord; for man in the beginning, because he is in darkness, is not able to think otherwise than that it is from himself, when, nevertheless, it is from the Lord, inasmuch as the Lord is constantly present and gives to man so to live. So far as he applies himself, and so far as he applies himself as from himself, so far the Lord inflows, and so far the man receives and so far he is conjoined. But faith alone excludes all such reception; wherefore, conjunction never [occurs], for he places everything on the side of God, and nothing on the side of man, and man cannot be moved by God thereto, when he lives from a principle of faith alone. And with these who have applied that faith to the life, believing that evil does not condemn, and [that] one cannot do good of himself, and hence thinks neither of evil nor of good, as of himself; he who has lived thus to any considerable extent, can never afterwards be led to the life of charity, and thus to conjunction, for he has perverted his Rational and Spiritual, as to which he is unable to be turned back again afterwards. It is otherwise with those who have merely known these things, but have not lived according to them, or have not imbued their very life itself with that falsity.

5959.

ATHANASIUS. I spoke with Athanasius. He said that he does not know his God: that he seeks the Father, seeks the Son, and seeks the Holy Spirit - thus the three - and never finds: consequently, that he is unable to find his God. He complained bitterly about his lot. The reason is, because he had confirmed himself in the opinion of three persons; but the rest, who have merely heard these things out of his creed and have not confirmed themselves in them as he did, if they had led a life of charity, are at length determined to acknowledge the Lord as the only God. Wherefore, it is the Lord's Providence that few think about it, but merely hear those things from that creed, and hold them lightly, and do not confirm them.

5960.

GOG AND MAGOG. There were some, nearly over my head, who placed everything in the reading of pious books, and were full of prayers, and sang psalms, believing that all worship consists in those exercises. These, as they were above me, obliterated all understanding of the Word as to the internal sense and also dulled the spiritual affection of truth; and scattered roundabout, below, were many of the like religion, who as it were obsessed me. I then conversed with them, and they said that they read only such books, and that they have officers who make visitation to them in their society, to see whether they are diligent in their reading. They were asked whether they do not learn truths. They said that they do not trouble themselves about them, supposing that they inflow from God, independently of reception, and thought regarding them thus, without putting themselves to the trouble of learning knowledges. I replied to them, that, without truths, man is empty; and that readings and prayings by those are like sound from a vacuum, and that they ought by all means to learn truths, and to be engaged in work, and not in such idleness. It was also perceived that Gog and Magog were such. Moreover, it may be evident what Gog and Magog are, from Rosenstolpe, who had read the Word [Scriverus's edition] diligently, had attended church and prayed fervently, and nevertheless knew nothing at all of scarcely a single thing, nor had he understood the Word as to a single point of doctrine. His life also was unjust, since he gave judgment in favor of his

friends. Hence he appeared like a log, vacant and destitute of spiritual life. It was also perceived that such ones are Gog and Magog.

5961.

THE DRAGON All those are dragons who confirm falsities by the Word. Those constitute the head who are in external piety and not in internal, or who place the all of salvation in external worship; those the body, who affirm that charity is the chief essential of salvation and do not live a life of charity; those its hinder part who postulate faith as the sole means of salvation; those its tail who merely read the Word, and place salvation in that, and are not in any doctrine, saying that the Word in the letter is doctrine, but are thus able to defend whatever they wish. I spoke with those who placed the only means of salvation in reading the Word. They were overhead, and said that they take great care that all in their society are diligent in reading the Word. But I told them, that this does not save, but that they must live according to the Word, and that nobody can live according to the Word except he be in the doctrine of truth from it; otherwise, they do not know how they are to live, for, from the sense of the letter of the Word, they are able to defend everything that belongs to their life, be it what it may, and this to protect falsities. It was shown also what is the nature of the Word in the letter, but that those who are in doctrine from the Word, see the Word and read it, quite differently; they consequently understand it, and are thus able to become rational: otherwise, this cannot take place. It was shown, also, that the reading of the Word is not attended to by the Lord, and therefore does not promote salvation, unless they are in the life of truth; and that they cannot be in the life of truth, except they be in doctrine from the Word; for the Lord regards man's heart and soul, or love and faith, and according as these are, or as is the quality of the man, in such a manner is the Word attended to and received. The reading of the Word, apart from these, is mere sound destitute of rational or spiritual thought. This they perceived at the time, because it was declared to them by means of spiritual ideas. It was said, that it is these who constitute the dragon's tail. They said that they derived their opinion from this, that they knew that every single thing of the Word has conjunction with heaven. But it was replied that they have that conjunction with the man who reads it, and such a conjunction as is his quality from the Word, as they may know from the fact that the Word upon a table has no conjunction; consequently, not

with one who reads it, any otherwise than according to its quality in his understanding, and affection of life from it. Moreover, there were others who made charity the only means of salvation, but yet did not know what charity is, and did not live the life of charity. These occasioned pain in the right arm. There were also some who made both charity and faith means of salvation, as they also explained, but yet did not live the life of charity. These corresponded to the adultery of a sister and brother. All such as are dragons correspond to filthy adulteries, of which in Moses. They who make faith the only means of salvation, correspond, perhaps, to the skin [of the dragon].

5962.

DIPPEL AND GUSTAV BENZELSTJERNA, WHO ARE ABLE TO CLEVERLY ASPERSE OTHERS BUT CAN SEE NOTHING OF TRUTH. It was believed that Dippel had been able to observe matters keenly, for the reason that he wrote, with acuteness, in opposition to many, and appeared in these productions as though he understood the matter better than the others. But he was examined, and it was found that he is incapable of seeing anything of truth, in fact, anything of a subject, but merely to asperse others wherefore, the things which were from him were ridiculous and foolish, as may be manifest from the fact that he said fire pertains to spirit, and many other [absurdities]. As they believed that he possessed the understanding of a matter, therefore Gustavus Benzelstjerna was called forth, who scrutinized Dippel, and said such things about him as he could not but take to himself and these things were stated so acutely as could hardly be surpassed, and, nevertheless he is totally unable to weigh any matter. Hence was manifested of what quality those are who can cleverly asperse others, namely, that nevertheless they see nothing themselves, and that the delight of aspersing is such as may be compared with the malice of the infernals, which is also so clever that it might be believed they are able to weigh matters; but yet it is the farthest removed from the insight of truth.

5963.

THE RUSSIANS They are not so wicked as the rest in Christendom. They are in very great subordination, believing that all they possess is not theirs but the Czar's, because the kingdom is his; wherefore, whenever he pleases, he takes away from them whatever he wants, and they

acknowledge what they have, and give it and, in like manner, when officers say that they act by his command. In the other life, they retain that faith, and live in the same subordination, but, with the difference, that all their possessions are not the Czar's but God's, given to them to apply rightly to uses. Wherefore, if they do not employ them aright, or when they do so improperly, that is, if they are evil, then part, or the whole, is taken away from them, according to the wickedness, and abuse, or use for evil - as also happens. They are sometimes told, when they place the heart too much on money, to give part of their riches to the poor or needy; and, although they are very unwilling, still they are told that it must be done, as it is by God's command. And they do it; but, then, after a time, they receive some more, for they are blessed. Sometimes, they are told that they will [have to] go forth from their places, because they are evil; but they then think and say that there are evil persons with them, and that these make them evil. Wherefore they seek them out, and, when they find them, cast them forth into the sea, whence they never return. Thus freed from them, they remain in their possessions: wherefore, whenever afterwards they notice that they begin to be evil, namely, to covet the goods of others and to devise certain arts for plundering others of their property, they then apprehend that there are evil persons in the neighborhood, from whom, therefore, when admonished, they purge their society. The evil are found for the most part in well-known places, principally on the sea-shore. Russians have been with me, several times; and through them the evil from the Christian world were kept away. They were in obedience, and were modest; so that they were much better than those. The reason is, because they can be kept in a good affection, owing to the fact that they are in obedience and subordination, and do not aspire to high [places], and thus can be withheld from the will-proprium. But they are scarcely at all intellectual.

5964.

THE WORD IN HEAVEN. Certain societies there possess the Word, written, as regards many things, according to the spiritual sense; where, instead of names of persons, kingdoms and places, there are words which are not understood save by their wiser ones; for those words involve numerous arcana of the matter signified by the name, which no others can unfold but those who know those arcana; and, in the

proportion that they know, in the same proportion they see. For words and writings in heaven, are of such a nature that a single word can comprehend many such arcana as are in the inmost heaven; for they are enwrapped in that word, by vowels as regards the sound, and by consonants as regards the sense.

5965.

Hence may be manifest of what sort writings, also, are in heaven, namely, that there are words which contain more than those who read know for they said that, instead of Egypt, Assyria and other countries, are words which are not understood, except very obscurely, in their place; but that, as soon as they come to a knowledge of the things which they contain, they see clearly the many things in a word, according to their understanding of the matters which they contain. There are such terms from the Lord here and there in the Word out of the inmost heaven, sometimes written in a like style; but then there are there arcana in the sound of the vowels, and the flow of the consonants; which also have their sounds thence, with a variety according to the matter which is contained and manifested. Sometimes, also, the letters of the words are written by curvatures, which also contain arcana of heaven. This was heard from those where the Word is of such a character. By them the Word is esteemed holy on this account; for they know that even infinite things are thus contained.

5966.

THOSE WHO WERE IN THE FORMER HEAVEN. Such as were in the former heaven, still endeavor to flee away to the places where those like themselves were; but inasmuch as those places have been given to angels, therefore they are now unable to force themselves so far, but are removed in the ascent and carried away by different routes, and thus, by degrees, lower and lower, and at length to their own places where they are to be.

5967.

I have often conversed with those who were such. They mostly possess such a nature that they wish to lord it over others: wherefore, from the more lofty place where they walk, they look down and rule those whom their eyes encounter, some in this way, some in that. I spoke with such

ones, and they said that they explore other people's intellect, or faculty of understanding, judging and perceiving. They gave them documents, or, as it were, diplomas, <sup>322</sup> that they were of such a quality; which [documents], when seen, appeared as if they were from heaven. Owing to this, the right was granted them, by certain others, of filling many offices. These others were Cederstedt and Jacob Gyllenborg, who possessed the judicial faculty, but, as to will, were cupidities of self and the world, influenced by no affection for truth, justice and right, save from the desire of those things originating in proprium, which desire not only animated, but also enlightened them; for, such ones are able to enlighten cupidity with regard to civil matters, and also a little in moral matters, but they blind it in spiritual matters, on which account they are still devils. Some desired nothing else than to inflict hurt upon others, under the pretext of exploring their quality; others do it in other ways but these were all cast down, and the remainder of a like nature were compelled to go along ways that lead to their hells.

5968.

It was shown them, to the life, that they were not on heights, but in hells. That they appeared to be on heights, was owing to their phantastic sight, which is like that of those who walk in dreams; for, when that sight was taken away from them, they at once appeared in hells. This was seen frequently.

5969.

Many, also, of them, led the thoughts of men who were beneath; both when they thought in private, and when they were in their business. Their delight was as it were to be in these, and to cause them to think; but they were all cast out. They were told that every one ought to think by himself; and, as they are in such an order to the end that they may think in society, round about and beneath, that [therefore] all ought to be led by the Lord; also, that they were unable to be thus led, if they thought in them: wherefore, such ones were cast out.

5970.

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<sup>322</sup> Swedish, fullmagter.



**FAITH SEPARATED FROM CHARITY.** There was a certain spirit from England, in whose presence I read the prayers used in England before the Holy Supper, so that he might see thence that, in England, it is not faith separated [from] charity that is acknowledged, but charity and that he who is not in that comes into condemnation. That spirit, after that prayer had been read, stated that he had not believed other than that all those things are faith; wherefore it was said that if those things are faith, then faith cannot be separated from life. He thought over that matter, and said that he had, indeed, had some thought about faith, but now perceives that faith is the same thing as life. After that, he talked with certain preachers about that matter, and wished to know whether faith was not, in this manner, living. They, inasmuch as they thought differently, could reply only with difficulty, that it can now be separated; but, since this was contrary to the prayers, they said that the learned do not so believe. That spirit rejoined, Do they not, then, come into condemnation, according to those words? They wished to say, No, but could not. Wherefore, they said that, while they are reading those prayers in church, they then believe that those are condemned who do not thus live. They wished to speak of justification by faith alone; but he was unable to understand what justification is without such faith as is contained in those prayers. They also wished to say that those prayers were for the vulgar, or for the simple-minded. They thought, that, by means of that religion, these might be held in bonds to live well morally; but they did not dare say this, because the principle that religion is for the vulgar is atheistic. They then withdrew, and consulted together about that prayer; and some wished to alter it into agreement with their doctrine respecting faith separated and justification thereby; but they heard, that, if they were to do this, they would be cast out of the Church, and be condemned according to the words in the prayers that is, as they proclaim, to hell.

5971.

They then reasoned, and investigated whence it is, that, notwithstanding all this, faith separated, or faith alone, still appears as faith, that is, that they do not perceive anything else than that they believe it; but they were answered that this is the faith of memory-knowledge such as there is with children, or the faith of authority, because their leaders have said thus or thus; and that this faith appears as if it were faith, but yet is not,

since it is destitute of will and understanding and destitute of mind; destitute of understanding, because they say a thing must be believed although they do not understand it; and destitute of will, because they remove the deeds or goods of charity; and such a faith derives nothing from the man or his life, because a man's life is the life of his mind. This, also, is the reason why they who have lived ill, when they begin to think from their own mind about what ought to be believed reject religion and become naturalists; but those who live aright receive faith and believe; for, of a certainty, the science and cognition must precede the faith. They, however, reside in the memory alone, and thence in the thought for the reason that the good of charity is able to operate upon the truths that are there, and adjoin them to itself, - for good must have such objects, since it can not operate into emptiness and vacancy, and form good; neither, consequently, spiritual faith, which is one with charity.

5972.

CHURCHES AND PREACHINGS. In the churches everyone knows his place. He goes to it as if he knew it from knowledge; but it is from influx from the Lord that he believes that his place is there. Nevertheless, all taken together form as it were one man, as regards its separate members - the head, the breast, the arms, loins, feet. They are not, indeed, aware of this; but, as such is the arrangement of heaven, and greatest and least are in a like order and consequently in a like form, therefore this is the case. From this cause it comes about that they all listen to the preaching with unanimity, as one man, as may be manifest from this: if the preacher says anything which is repugnant, they then all in their minds reject it, that is, do not receive it. The preacher also observes this; for he then experiences such a resistance that he is scarcely able to utter those things, and this with variety according to the resistance; but, when they receive, the preacher is, as it were, in his enlightenment, and speaks, teaches and confirms those things with ease. - When there is resistance, the preacher knows, indeed, that it arises thence but yet he turns himself this way and that, namely, to those who are in the head there, to those who are in the breast, to those who are in the loins, and to those who are in the feet. Those who are in the feet do not perceive so readily as the rest; for which reason, he is, indeed, able to say before them whatever he wishes, but he cannot long restrain their sight; wherefore, he is compelled to try, by various things and in different

ways, what they will listen to; and when he finds out what it is, he then urges this preaching. - When anyone is present - even if outside the Church, if he only hear - and looks at the congregation, then the thoughts of all are varied, and are held fast to listening to the truths. If these are not preached properly, or the preacher wavers, labors or breaks down, still when he comes to the truths and teaches them, all the hearers then acknowledge and receive. This has happened with me. It was granted me by the Lord to look thus; and then the preacher acted in this manner. - Hence it was evident, that the Lord arranges all in church through angels and spirits, and above, or outside of them, according to the disposition of the hearers, and according to their unanimous reception of truth. - I afterwards spoke with a certain one to this effect. - He said that they hear and receive whatever the preacher says, from a delight, and that consequently there is rarely any resistance. But he was told that delight, acquired merely from habit, admits whatever is said; yet this delight alone is of no effect, for it neither teaches nor amends them. But if the delight be that of learning truths, from which source the delight of the affection of spiritual truth arises, then this delight does teach and affect, and so promotes amendment in various ways for it passes into the life and heart, and by it the Lord then leads man, even when he does not know.

5973.

FAITH AND LOVE. A conversation took place with certain spirits, about faith; and they were told, that faith and life make one, consequently that, as the life is, such is the faith. They were also told that they may believe that faith justifies if they wish, if by a justified man is also meant one who is in life; since they say that good works are the fruits of faith, and that with him who is justified there is a tendency to good, or that faith confers life. But granting this for the sake of the argument: can they then believe that there is faith when there is not life? or that there is faith apart from its fruit? Wherefore, fruits and faith make one. What is faith without fruit, except like a tree having leaves only. The Lord compares it to a fig tree in a vineyard, which makes the land unproductive, and must be cut down, also here and there, in other places. Wherefore life, which is the fruit, must accompany faith, in order that it may be faith; otherwise, it is not a saving faith. There is, also, no justification by faith before it is also accompanied by life. Be it so, then. Let them say either that faith or

that life saves, or let them put either this one or that one in the first place but let them know, from the foregoing considerations, that one cannot exist apart from the other. They wished to defend faith separated, saying that along with faith there is given a tendency to do good, and that thus faith works; to which the reply was given that this tendency, according to their doctrine, is one effect of justification, or the third act [and the question asked], What is to be thought of those who have not yet arrived at that degree? Some said that they are condemned; others, that still they are saved, out of mercy.

5974.

There was then a talk about those who, in the last hours of life, appear to believe, and then take the Sacrament of the Supper. It was asked whether those who have lived a bad life, and appear thus to believe, are saved. There are many examples of those who say that such are saved. They replied that they are saved through faith, and that the evils of their past life are not imputed. But it was shown them that this is false, by the cases of many who have been in such appearance of faith and yet were condemned, for with such the past life returns; and it was asked whether they knew an instance of those who have lived ill, and in the hours near death have received their faith, who, when they recovered, have not lived afterwards just as before. They then produced certain ones at the back of the evil; and these evil stated that the others afterwards recovered; those behind them inspired them to speak so, falsely. From this it was evident that such examples, especially in England, were not genuine, although certain ones falsely so declare. It is different with those who previously lived a Christian life.

5975.

Then love was mentioned; but most of them did not know what love is. It was asked whether they knew and, as some who have acknowledged faith alone were willing indeed to hear - saying, [however] that they are not anxious about knowing, since faith alone saves - they were told, that it is often mentioned in the Word and by the Lord, that it is doing the commandments for He said, it is he who doeth My words that loveth Me; and, he who doth not do, loveth not; <sup>323</sup> it is also said by Paul, that,

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<sup>323</sup> John 14:23, 24.

should there be the greatest faith and not love, it is still of nothing.<sup>324</sup> But they did not at all understand these things, because they were unwilling to understand. From this it was evident what is the quality of the Church at the present day.

5976.

ALL THE EVIL ARE OPPOSED TO THE LORD, ACCORDING TO THE DEGREE OF THEIR EVIL, BUT NOT OPPOSED TO THE FATHER. -  
FREDERIC GYLLENBORG. There was Frederic Gyllenborg. From boyhood, he acknowledged God, and remained in the acknowledgment, but burned with the love of ruling and of possessing everything in the world. He had a similar longing in the other life, frequently praying to the Father to give him what he covets. I often overheard his prayer, always for himself, and also according to the doctrine of the Church, which he applied. But he prayed to the Father, and he was answered by a certain spirit, in various ways. After his prayers, however, he always went away and gathered to himself bands; and, when he secured them, he went along with them to destroy me, which also he usually attempted, by blowing into [my] breast. This he did, after his prayings, repeatedly. When he was told that he ought not to do so, but that he should abstain from it, since I am protected by the Lord, he always replied that he could not, no matter if they said that the Lord and the Father together wish it. He said that I hinder his ruling; consequently, that the Lord does; whom, therefore, he not only utterly despised, but also persecuted. One night, when he persisted in the blowing-in, there were some thousands of spirits from above, out of every quarter and corner, who looked at him and me when he did so; and not one of them was willing to defend me and drive him away, or exhort him to desist; but they perceived a delight in looking on at it, according to the character of their evil. For this reason they were all driven away in the morning, by my saying, in a comparative way, that what anyone does to one whom the Lord protects, he does to Himself. From this and many other experiences it was made known, that all the evil vilify and persecute the Lord according to the degree of their evil also, that they approach the Father, inasmuch as they also believed that they may obtain all things by prayers, even evils.

5977.

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<sup>324</sup> 1 Corinthians 13:2.

PRAYERS AVAIL NOTHING UNLESS THERE BE LIFE. This is from experience of two - Rosenstolpe and Frederic Gyllenborg. Inasmuch as the latter inclined to piety in his youth, he afterwards engaged in prayers, as formerly, and believed [that] he could have obtained everything through prayers. Wherefore, also, he frequently prayed to the Father, in many different circumstances, in order to obtain what he wished. Reply was also made by a certain spirit; but, yet, he immediately [returned] to his plots and his purpose of doing evil; and that he might be allowed to do this was what he sought so often. But in vain, because [his petition] was not attended to. To that he was afterwards brought, according to his life.

5978.

THE LORD: THAT HE IS ALMOST ENTIRELY REJECTED IN THE CHRISTIAN WORLD. It was heard that some spirits got up tumults; and amongst them were some who, in the world, regularly attended church, and listened to preachings every Sabbath, so that it could scarcely be credited that they were of such a character. This tumult was inquired into, and it was perceived that they were demanding in a fury where the Lord was; and [when] he was supposed to be in this place or that, they rushed thither, and dragged forth from thence any spirit whom they believed to be the Lord, and endeavoured to treat him cruelly - wishing, with all their might, to butcher him. They did this with rage, and for a long time; and, afterward, they demanded where anyone who acknowledged the Lord was; and him who said that he did, they wished to butcher. They thus proceeded from one person to another. It was thus proved that the Christians of the present day were worse than the Jews. These were Benzelstierna and many others.

5979.

ADULTERY WITH AN AUNT. An aunt came up who [was] F. in Sweden; and those who were in that society stated that they were immediately sensible of sodomy - adulterium cum meo - being perpetrated on me, and complained about it; a certain devil also excited that form of adultery below. She was then exposed and this lasted for the space of an hour. The adultery was at the hinder part, at the extremity of the spinal marrow, where they wished to enter. It was then stated, that this adultery, which I had also perceived previously, answered to adultery

with an aunt. They said that those [who perpetrate it] were such persons as have completely confirmed themselves in the belief that, through the Holy Supper, all sins are forgiven them, and yet have led an evil life.

5980.

THE KING OF FRANCE, 13TH DAY OF DECEMBER, 1759 Louis XIV., who had been king of France a long time ago, suddenly went under me, and descended by means of ladders to a place below me, a little towards the front, and spoke to me from thence, saying, that Versailles was there, exactly such as it was [in France] in his time; a park, moreover, in front. Chambers, as it were, were indistinctly seen by me. In a word, it was then altogether like Versailles, exactly as it was at that time, and is at the present day. And then it was perceived that he fell as it were into a sleep and there was then silence around him everywhere, like as when they watched over him in sleep, lest he should be awaked. I also, and those about me, were in a similar silence, and this for about two hours.

Afterwards, having awakened, he told me that he had spoken to the now reigning king of France, and that he exhorted him, in various ways, to desist from the Bull Unigenitus, which he has laid before Parliament. He told me some things which he said to him, amongst others that he must entirely abandon it, and that unless he did so misfortune would befall him; and also he showed himself to him, in a vision, for a short time. He stated that [the king] was reposing in bed at the time. This happened in 1759, on the 13th day of December, near about the eighth hour.

5981.

OBSESSORS. There are many spirits who wish to obsess others, and when they find other spirits who desire this, they possess them, and, as it were, enter their whole body, and thus completely obsess them, act through them, speak through them, and those who are obsessed tremble violently as though insane. This was observed in a woman, who went to a place where there are obsessors in great numbers. It was in the northern quarter and she was possessed, and, as it were, raved, and flung herself about in every direction, and shouted out, supposing it all from herself. The obsessors were also seen to depart through her lower parts. There are many kinds of obsessors. Those obsessors who aim at enslaving the minds of others by a mode of entering into their affections, surpass all the rest. Those who aim at, and have practiced this, are obsessors in the

greatest degree; such as General Lieven and his like. These are all sensual and corporeal, although they do not appear so in outward form. Moreover, all those are in the desire of obsessing who are so sensual that they can be withdrawn from natural things only with great difficulty.

5982.

Obsessors are recognized from their entering into the separate thoughts and affections, even the most minute, and continually conjoining themselves to them. Thus did the fury who was with me. Those of them who are upright correspond to the nails.

5983.

HOW GREATLY THE LOVE OF RULING IS OPPOSED TO THE LORD. FRED[ERIC] GYLL[ENBORG]. How much hatred he cherished against the Lord was evident from this: that, from the time he entered the other life, he began to entertain hatred towards those whom the Lord protected, consequently against the Lord Himself. Then he began to pray to the Father; and to show by various arguments that he was authorized to rule - principally in order to kill me; which, also, was as often forbidden him, but yet he attempted it in every possible way; and this more and more, until, at length, he wished nothing else but to consign me to slaughter. He enticed everyone by his arts and persuasions. He gave command that they should do me harm. At length they were sent in crowds, and infested me long and severely, in the breast, by breathing in their respirations which he himself did also, and likewise was frequently punished, but to no purpose. At length, when he was unable to look at me, he persuaded crowds to infest me in that manner, from the places, and at the distances, where he was. After many punishments, he at length suffered the last and hardest but, yet, during this punishment he said he would rather die than desist from killing me, even when he was almost spent; so that the delight of his hatred against the Lord was so great as to surpass the love of life. As often as he returned to himself he said that he had nothing against my person, but that, still, he could nohow refrain, because it was such a great delight. He was told that this is opposed to the Lord; but he had no regard for the Lord whatever. Hence was evident how great a hatred against the Lord inheres in such love of ruling.



5984.

At length he was stripped, and let down into a cavern where they are who are being vastated, among those who sit nearly half dead, and on whom a tablet is fastened in front, whereon is written what they are, which the passers-by read.

5985.

FAITH SEPARATED FROM CHARITY. There are some who have been in faith alone - Kalsen[ius] and others - who, when they have heard that there is no such thing as faith alone, and that [that doctrine] is a damnable heresy, have wished to prove by reasonings that faith produces charity or good works, and that, meanwhile, no evil is ascribed to one [who possesses faith], because he is justified. This heresy answered to conjunction, as it were conjugal, with a hermaphrodite. And it also inflicted pain on the left side about the loins, and consequently infested the nerves there; an injury which renders a man almost unable to walk and get up.

5986.

ROADS AND THE LAYING OUT OF THEM ALSO BARS. It is granted spirits to go and proceed along roads, which they see; and everyone sees a road in agreement with his affection, and the thought thence. But yet, many ways are blocked with crossbeams which it is not allowed to pass over, because those above and those below then suffer; some experience chokings, some pains - for lower and higher things are so arranged by the Lord that there is also a mediate influx from higher into lower and so forth.

5987.

Certain Zinzendorfians, who, more than others, believe that whatever their doctrine dictates is true, do not see those crossbeams, because they firmly believe that it is not so. I saw one of them crossing the roads through the crossbeams, without having seen them. It was also stated that the reason he does not see those crossbeams, or bars, is because he believed himself to be sincere and true, when, nevertheless, he was

insincere and false; wherefore, he was driven away. It was Levi,<sup>325</sup> the printer.

5988.

THE MORAVIANS. For a couple of days I was with the Moravians, who are not in the place below, at the right, where they were formerly, but a little in front on the same level; and there was a certain leader, who seemed to be Zinzendorf, at some distance to the left. When it was stated what the truths of the Church are, they applauded with one mouth, and this as if they endorsed them. It was perceived, however, that they did not at all endorse them but were, even at the time, obstinately and stubbornly in their own doctrine contrary thereto. Still more did the leader thus applaud, in order that it might be believed that he had done so from the affection of spiritual truth, but yet he remained in his own doctrine. They stated that they behaved thus, in the world, in order to attract others to them; and that when they conjoined themselves with them in that way, they disclose, but very cautiously, as many of their secret tenets as they appear to receive. This secret tenet of theirs has been threshed out, namely, that they utterly deny the Lord's Divine, and make His Human meaner than the human of another man; also, that He was not conceived of Jehovah God, but was a bastard; that He did not rise again with the body, but it was stolen away by the disciples or others; that, when He was transfigured, it was a vision induced by certain spirits; and many such things, that are recorded of the Lord in the Word, they deny, pervert and profane; - thus, the Word of the New Testament, also, at the same time. The Word of the Old Testament they do not attend to, as if for them it were not the Word. These abominable, secrets they were compelled to divulge, in order that I might know of what quality they are. On account of these things, they were told that they are devils, and worse than the infernals, all of whom deny the Lord, but not in so execrable a manner, by acknowledging and profaning; that, therefore, those who have confirmed themselves in such accursed and execrable tenets are worse than those who are in the hells, and that their lot cannot be a different one. As regards their stating that they loved the Lord because He was accepted by God the Father as His Son, on account of the passion of the cross, they were told that such love is not in the

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<sup>325</sup> Dr. Achatius Kahl, in his *Narratiunculoe* (p. 24), says that this is, "without doubt, John Lewis, the London printer, and editor of *The Arcana Coelestia*."

least effective of conjunction, save with certain of the simple-minded in the lowest heaven, who do not know their secret beliefs, but only perceive from their mouth that they love the Lord; also that they must shortly be separated and plucked away from them. It was added that the love to the Lord which conjoins, is the doing of His commandments, as Himself teaches, and not such love [as theirs], since there is no conjunction with such execrable deeds as are in them, and constitute the life of their spirit;

5989.

but that, still, those can be saved out of that congregation who did not confirm themselves in such things; and, yet more, those who were ignorant of them and believed that the Lord was worshipped among them in the chief place, and that there ought to be life also, together with faith. It is, also, now related that they have basely slain some of their number who denied such things, averring that they would consequently divulge their secret tenets, and so their congregation would perish and they could no longer be among Christians. They were told that they who acknowledge the Father as Creator of the universe are in the hells, but none of those who acknowledge the Lord, and that all in heaven acknowledge the Lord; also, that, since they thus deny and profane the Lord's Divine, and at the same time the Word also, they who have confirmed themselves in this become the worst in the hells. They believe, that, when they have their faith, consequently if they receive their secret doctrines, they are justified and living, and that then all things they do are good, even that evil is good - which they also explain in an abominable manner - such as killing those who are opposed to their religion, also defrauding, stealing and the like; because they pervert [the commands forbidding] those things, by sinister [interpretations]. After this, they secretly plotted murder against me, and were in company with assassins, and in concealment under me: they also attempted it. Afterwards, all of them were called together and explored as to whether they were at one in believing that the Lord has a Human only and not a Divine, and whether they entirely rejected the whole of charity; and it was found, by thorough search, that there were also some of them who did not hold any such execrable dogma, and were ignorant of those abominable secret tenets: wherefore, they were assembled together and classified; and they who held those execrable dogmas were a two-thirds

part; - these appeared black but the one-third part who were not like this, appeared as somewhat of light, in which was a something fiery. When they were separated, then those abominable ones were given in servitude to many: and they took of them, servants: and thus it came about that they were never together, nor formed any congregation for, in that case, they would plot abominations. The rest were also classified, and sent to suitable societies, although they wished to be together; but this is forbidden.

5990.

It was also mentioned concerning an organist with whom I lived, that he too was infested by them, and that they likewise wished to slay him because he did not approve their abominable dogmas, but that, for many reasons, they did not dare; also, that they had with them those who would have disclosed it. Thus he was delivered from their fury.

5991.

HOW SPIRITS ARE EXPLORED BY THE PATHS THEY FREQUENT, AND ALSO [FROM], THEIR SEATS IN THE HOUSE. Spirits are explored in various ways, especially by being turned round and round and by inspections in the back of the head - where, if wicked, the [explorers] perceive that they are of an evil affection. Moreover, they are distinguished by the paths in which they walk; for they at once know to which quarter those of such and such a quality incline, for to those who go about ways are opened, and they go nowhere else. And both good and evil are also aware whether, or not, the paths they follow are allowed to others. (2) They are also aware what their quality is, from their habitations in the town; for all dwell in it according to their quality: this [is known] from the quarters, and from distance from the center. (3) They stand in like manner in assemblies, and (4), sit in like manner in church. (5) They sit in the same way in the houses; everyone knows his seat in a room, and is known from it. (6) They dwell in their houses in the same manner; for they go to that part of the house which corresponds [to their quality].

5992.

THE LORD PUT OFF THE HUMAN FROM THE MOTHER, SO THAT HE WAS NOT HER SON. The following are confirmations: (1) That He

discarded the name of mother and called her woman - John 2; (2) that He called her woman, and not mother, from the cross; (3) that He also said, when she and His brethren stood without, <sup>326</sup> that she was not His mother, and (4) that He was not the Son of David, - in that everywhere in the Evangelists where she is styled mother, it did not proceed from the mouth of the Lord Himself; and (5) that Mary conversed with me and said that He was not her son, because wholly Divine, - see above, no. 5834.

5993.

ZINZENDORF. I spoke with Zinzendorf and it was granted me to show him his enormous errors. It was also granted me to see and hear from himself of what quality he is, namely (1), that he is a very powerful persuader, and that his persuasiveness is by protestations that he knows the arcana of heaven and that nobody can enter heaven unless he be in his doctrine: - dreadful protestations and of such a nature that they enter into the soul, although he is in the greatest falsities. (2) That he speaks with all according to their own religion, thus pretending that he is of a similar doctrine. He said that he attracts in this way, and afterwards implants his own secret doctrines; observing, at the time, first, whether they are accepted. (3) He said that his faith is, that the Lord was born in order to be adopted Son of God; and that He is the adopted Son of God: at first, he believed that He was only adopted because He submitted to the passion of the cross; (4) that His Divine is such as the Divine is with other men; but that it is now somewhat greater in amount, because He was born in order to be adopted. (5) The Lord's Divine from conception, he denies. He admitted that it is so written, but, still, they [i.e., the Zinzendorfians <sup>327</sup>] do not believe that it so took place: thus, they are in a sort of Socinianism. (6) They are unwilling to divulge this secret doctrine, because they would in that way be called Socinians [or] Arians, and their communion would perish. (7) He attributed sins to the Lord, and held that He was not a greater man than others. (8) He depreciated those things which the Lord spoke in the Evangelists, saying they are obscure and have scarcely any meaning, and that Paul spoke much better than He. (9) That he pays no heed to the Old Testament and all the things which are contained in it about the Lord: when I brought forth

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<sup>326</sup> Matt. 12:46-50.

<sup>327</sup> I.e., the modern Moravians.

therefrom certain passages concerning the Lord, he did not want to hear them, as if they were things of no moment. (10) That he spurns the whole life of charity because [according to him] it contributes nothing to salvation. He also said, that, in relation to life, God is not to be thought about: this he condemned. (11) He was altogether in favor of faith separated from charity. Inasmuch as he believed that only he and his adherents would enter heaven, because they were alive through faith, and consequently that he would come into heavenly joy, he was asked what he believed respecting heavenly joy. His belief was that it is a joy passing comprehension. He was told that all joy is of affection, and that this joy is of spiritual affection, since on this is inscribed heaven with man; and, so far as there is in it anything of natural affection separate from spiritual, so far it is not the joy of heaven. He also believed that he would enter the highest heaven. He was told that heaven is denied to none; also to enter heaven, if he so desires, as also he can do if he choose, in order that he might know from experience what heavenly joy is. Wherefore, he prepared himself and entered a society where heavenly joy prevailed. He entered a house, where he sat in the delight and pleasure of glory; but that delight was communicated to the others in the society, wherefore he was let into that house, and it was commanded that they should go out of the society, because, owing to this, the affection of their life and the delight thereof began to be impaired. It was stated that an intruder did it. On his being explored, it was found that his desire for glory had its source from self, in that, in the world, he was so great that he established a complete church, and therefore was more deserving of heaven than others. He supposed that there was no idea of merit in his thirst for glory, but yet there was; on which account he went away. The same sort of thing happened in many societies, and everywhere he was ordered to go away, because he blunted and destroyed their joys; also for the reason that he despised all others that were not of his religion, believing them to be dead. It was stated that genuine glory is the glory of uses separated from self-regard, thus solely for the sake of the use-this ambition is heartfelt delight, and inflows, not from self and its own flesh, but from the Lord through heaven - and that he was not able to be in this glory, because, in the world, he had rejected the whole life of uses. He was told, moreover, that if he should seek it daily he would never find it. He stated that he spoke with his brethren about heaven, and that those whom he found [said] that they did possess heaven, but possess it now

no longer, and that they seek, and do not find. They were told that the reason was, that such persons, along with many others, previously formed to themselves heavens, which are meant in the Apocalypse by the former heaven that passed away - which, also, perished at the time of the Last Judgment and that no such heavens would be tolerated hereafter, but that all enter wherever their life, or spiritual faith, draws them.

5994.

PEACE IN THE WORLD: WOULD THAT IT MAY BE! I saw chariots in a long train along a road. It was stated that peace has now been made on earth. This was seen on the 12th day of June [1760] in bodily wakefulness.

5995.

ZINZENDORF AND DIPPEL, CONTINUED. In a dream, Zinzendorf was looking at me, and then, at the same time, Dippel, who appeared like a wild stag chained up. Zinzendorf saw him, and loosed his chains, and set him on to me. He rushed with fury, desiring to mangle and destroy me; but he was then mangled by others and then I came to a huge dog, also chained up, which likewise was to tear me but he rushed upon the stag which was above me, and roughly handled him. Afterwards, that enormous stag was chained up elsewhere. The stag was Dippel. He appeared thus, and chained up - which also was an appearance - because he is not allowed to go about, and destroy people by his persuasion, as he did in the world. Zinzendorf said that he had loved him, but had discovered that he afterwards receded, and was of such a character as to want to tear and devour all - which, also, he had done by writings of a virulent nature - and [was] opposed to all. Such was his disposition. It was said by me that his style, when he confuted others, was as if full of knowledge and intelligence but, that, when he disclosed his own sentiments, he was almost idiotic, as where he discoursed of systems, religious topics, and other matters. The delight of his life was to refute all and to excite disturbances. Moreover, the Zinzendorfsians say of themselves the like of what the Lord says of Himself, namely, that they are the sons of God, [that] they are adopted, that they are without sins, that they are the life and the truth, that God is in them as [He was] in the Lord, that by doing and deeds is meant such a life, consequently, that no thought must be exercised concerning evils and goods of life and that no

evil in them is regarded by God. They are unwilling for the goods of life, or good works, to be the fruits of faith, because life [they hold] is attended to by God, but faith and works count for nothing. They make all good works meritorious. The goods which they perform to one another they call good offices of friendship. They call their life blameless, because it is alive through faith.

5996.

A CADAVEROUS BREAST ORIGINATING FROM THE VIOLATION OF MARRIAGE, THUS FROM THAT KIND OF ADULTERY, -

EHRENPREUS: ALSO PROFANATION. Whithersoever he went within the sphere surrounding me, he stank like a corpse, and inquiry was made whence this arose; and it was ascertained, even from his own confession, that his lust had been to violate marriages by inducing the persuasion that there was no sin in so doing; and especially did there dwell in him the lust of persuading and enticing to adulteries those women who otherwise would be chaste. He had also perpetrated this, wherever he could do so without loss of reputation and where nothing of the affair could transpire to his wife. Such violators are in the cadaverous hell. But especially his stench arose from the fact, that, when a young man, he had loved his wife well and detested adulteries, but had passed into the contrary afterwards and approved adulteries and from this there was profanation of conjugal love. Hence, chiefly, that stench. He was also twice cast into the hell where the violators are, and they acknowledged him at once. When he looked upon any one, he brought forth execrable spirits at the back and side, who, by means of phantasies, presented, as it were, the abomination of a wife in the act of whoredom. This stench occurred afterwards as often as he was along with Frederic Gyllenborg; the reason -

5997.

THE SIMPLE UNDERSTAND THINGS WHICH THE WISE DO NOT. I have written in the Explication on the Apocalypse, some things which belong to the interior intelligence; as, for example, respecting the celestial, spiritual, and natural man, and respecting goods and truths in their order. A certain married woman, who had lived in the inn with



Tisula Bodama, <sup>328</sup> with whom I conversed when I had finished, was in simple faith from the heart. She understood everything clearly. But a learned man who was there did not understand, - indeed, could not understand. It was so with many.

5998.

HOW EVILS AND FALSITIES ARE REMOVED, AND GOODS AND TRUTHS INSINUATED, WITH THE GOOD; ALSO, THE REVERSE. I observed that spirits are led through various ways and into various places, before they arrive at their fitting place; and I was afterwards instructed by living experience that the evil are led to good societies with which, by means of truths of the Word which were with them, they have had communication in the world also, that they are unable to remain there, and depart with aversion. Consequently, those societies are freed from them. And they are afterwards brought to evil societies, with which they are charmed; and with these they conjoin themselves. Thus, truths and goods are removed, and evils and falses procured, until, at length, they come into their reigning love. The good, on the other hand, are brought to societies not good, from which, since they do not accord, they withdraw, and so are separated from them. They are then brought to various good societies, and with them they are conjoined. When they depart from these they are in conjunction with them, and so continually until they come into their reigning affection. This was seen by me in the case of a certain woman who was in a house where were good women of various kinds, with whom she did not remain, but still acquired a communication with them.

5999.

LIBRARIES IN HEAVEN. I was admitted into a Library where was a great number of books. Those who were there, were not visible to me, but yet conversed with me. They said that there were there books of the Ancients, written by correspondences. In the interior of other libraries were books written by those who were of the Ancient Churches; and, still further in the interior, books for the Most Ancients, wherefrom the communion called Enoch had collected the correspondences which were afterwards of service to those who were in succeeding Churches; which

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<sup>328</sup> Swedish, midt pa Tisula Bodama.

are to be styled the Ancient Churches. There was a vast number who studied the books; and some of them become learned, many, intelligent, and others, wise. There appeared places, or repositories, more and more bright, for interior Libraries - but to me and to them, in a dimmer light, because we were incapable of penetrating those depths of wisdom which are there; and, besides, those who are in exteriors are not allowed to enter into the interior parts for various reasons. The places in these libraries were divided into many [repositories], according to the faculties of those who studied. And there are also Libraries in the heavens elsewhere, but not public ones, as in that place. In the heavens, those who study also have a communication with those in those public libraries, and are instructed from thence in matters of doubt. Also, at a distance to the left, are Libraries, likewise divided into repositories and they are in great number, according to all the varieties of studies and hence of learning. Those who pursue theology, study their own doctrinals, but still are thence led to perceive the doctrinals in a different manner for they are bent, by degrees, to truer conceptions. But the bulk of those there do not arrive at intelligence, but at learning, as also they themselves confessed. At the side, are those who do not study in this way in order to become intelligent and wise by studies, but reflect from those things which they have imbibed through outward objects and sciences; and who, therefore, do not care to read books, like those who choose only books which serve the mere memory such as dictionaries and summaries, which are for the memory alone. It is granted these to think and it is given them by the Lord to apprehend what things signify; and it is granted them to arrive at many conclusions which pertain to intelligence. The reason is, because they have not such a memory as the others have but, for them, there is thought. Those who were of the moderns were explored as to whether they can receive, and hence believe, that there are books and Libraries in the spiritual world and scarcely one of the learned was able. It was stated that they had there, from the Ancients, very many things respecting correspondences, and explanations of the Word by means of the internal sense; and that the most ancient sages, there, were in the inmost rooms.

6000.

A SPIRIT IS HIS OWN AFFECTION, AND FAITH IS SUCH AS IS THE MAN'S AFFECTION. I spoke [with] a certain spirit who had been King of

England, <sup>329</sup> a month after his death, remarking that a spirit is his own affection, as may be manifest from this, that his face is changed according as another speaks in agreement with his affection or in opposition to it, indeed, if altogether contrary to it, that he vanishes, and does not depart through the door, nor is it known how. It then appeared that it was granted a certain spirit to change the affections in another, in many ways, and that his face was varied in a similar manner. It was granted him to shape affections which were in him; and, at length, when he suggested things contrary to the reigning affection, the other no longer appeared.

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<sup>329</sup> This must have been George II. For, n. 6008, below, was written about 15th August, 1761; n. 5994, above, "12th June" [1760 or 1761]; and n. 5980, about "13th Dec., 1759." George II. died 25th Oct., 1760. -TR.

## 6001-6050

6001.

It was afterwards presented to sight, in the case of a certain spirit, what, and of what nature, is faith: namely, that it is entirely different, various and multiple, according as it is conjoined with affection; consequently, that it is such as the affection is; and that, when adjoined to an evil affection, it is base, hideous and dreadful, and still is believed to be faith when, nevertheless, there is no faith unless the truth of faith be conjoined with spiritual affection, or with the good of charity. These things were also represented and it was thus clearly shown what faith alone is, namely, that there does not exist faith alone which is also saying but that it is either persuasive faith, or historical faith; yea, that it is an adultery, or conjunction with a filthy love, as with self-love, etc.

6002.

DISCOURSE WITH ENGLISHMEN ABOUT FAITH. Most of the English Bishops and Priests are unwilling to hear anything else than that faith alone justifies, and that faith alone produces good works; nor are they willing to give up anything of this error, since they have confirmed themselves therein by various arguments, and because they care for the world more than for heaven. By reason of that error they believe that faith alone produces the striving after good. They are not aware that it is the will [that produces this], and that thus everything they do is accepted, good, and made alive, because the man is in righteousness. Hence it is that they believe that the evils of their life are not imputed to them, and that they are not able themselves to do the good of life without its being meritorious. Hence they think nothing about life, neither about the evil nor about the good thereof; yea, they do not know what evil and good are, save what is in the Commandments of the Decalog. Hence it is that they do not know what charity is, or what the neighbor; for, inasmuch as they believe faith alone produces good, they declare everything to be good that characterizes them, and that they have no need to think about the doing of good. When their prayer at the Holy Supper is read before them, they hesitate, and at first say it is the fruit of

faith; but, as this is contradictory, they say that it must be thus stated for the people, who are unacquainted with the deeper things of the Church. On this account, they were told that only the clergy are in that monstrous faith, but not the people. They also say, that man is swayed to good, like a stock, inasmuch as God operates it, while man is ignorant or asleep;

6003.

but it was shown them, that man is not like a stock; for he continually receives from the Lord freedom to think good and truth, and that it appears indeed as if it were the man's, although it is the Lord's in the man; also that man, from this freedom as it were his own, ought to turn himself to the Lord, and do good on account of eternal life. But this they did not acknowledge. They said that nothing is of man; but it was answered, that this is granted to man as his, to the end that he may be able to receive that which comes from the Lord; and without reception, which is a reciprocal thing, there is no communication, or appropriation. - Moreover, it was granted them to ascertain, by investigation, that there is exactly so much of faith as there is of the good of such will. They were told that they receive the spiritual affection of truth when they cultivate the good of life, and that they also then receive enlightenment to see genuine truths, because good loves these and conjoins them to itself. Otherwise, they receive nothing but falsities, and are in darkness. They say that those who are in the Lord do not commit evil; and they conclude from this, that, inasmuch as they have been justified by faith, there is nothing evil in their life. This conclusion is false. This takes place when good of life reigns with man and this cannot reign, except man, for the sake of the Lord, heaven and eternal life, abstains from evils and cultivates good. Man is then initiated into that [good], and is conjoined with heaven and the Lord; and the Lord then begins to operate good in the thought and in the will. He causes the man to reflect upon these, and his intentions, and upon the deeds from them; and when man comes into that state, from reflection, then does that state become a reigning one. But that state can never become a reigning one, and so man be led by the Lord, through faith alone; for that induces the belief that he cannot do good from himself, and that, therefore, evil is not imputed to him.

6004.

Let whoever will, think whether or no any man is able, from freedom, to purpose good and evil, and whether he has this freedom or not - although it is not from himself but from the Lord, by whom it is continually given to man, as if it were the man's. The Lord wishes to use this, in order that there may be reciprocation, and that it may be inrooted in man, and as it were appropriated to him. This is the same as that which the Church enjoins on everyone, namely, to examine himself, his thoughts and intentions, remarks and actions, and perform repentance, and live a different life than formerly, so that sins may be remitted to him. Ought, or ought not, man's will to be thus present as if it were the man's? or, does this take place, if he be led like a stock, and if he hang down his hand and believe that influx into himself produces effort, while the man is unconscious, or asleep? If they ask what doing good is, the reply is, that it is to have as one's end the good of Church, of country, of society, and of fellow-citizens, for their sake and for the sake of good; thus, it is doing good because it is commanded in the Word, which is for the Lord's sake, and not for the end merely of self honor and gain. This latter end rules, when anyone lives according to the doctrine of being justified by faith alone; but the other end rules, when he lives according to the doctrine of Charity. Then, also, man has faith as respects the Lord, the Word and eternal life: otherwise, he has nothing but a persuasive, historic faith, which also is dead. The good of life is that which produces faith, because good is the life of faith; for good loves truth, and conjoins it to itself; and so far as truth is conjoined to good, so far does it operate and conjoin itself to good - not from itself as truth, but as from the good possessed at the time. For truth from good conjoins itself, but not truth without good, because that is dead: it is like a body without a soul.

6005.

It is an arcanum not previously known, that the Lord conjoins good with truth, in the spiritual mind, or in the spirit of man; and what is transacted by the Lord in that mind, does not come to the open perception of man, save only obscurely; but this perception becomes gradually more manifest when man cultivates the good of life, which takes place in the natural man. This is meant by the Lord's words to Peter: <sup>330</sup> "He that is once washed needeth not to be washed except as to

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<sup>330</sup> John 13:10.

the feet" for, so far as a man performs goods, so far the conjunction of spiritual good with natural takes place. This is brought about by a moral life, as above described; and it takes place as often as man thinks and wills good as from himself. Such, also, is the meaning of the Lord's word in the Apocalypse: that He constantly knocks <sup>331</sup> at the door, and that, with him who opens, He enters. This opening occurs as if from man - but only if he acknowledge that it is from the Lord. That the Lord moves man to think and will good as of himself, is the very essential of reformation; for thus it is appropriated to him as his own, or thereby it enters his affection, and becomes of the love. This is reciprocation. The learned clergy affirm everything which the laity say about good of life, saying it is the fruit of faith; but, in themselves, they believe differently, namely, that good should not be performed from any manifest will, because this, since it is from man, is evil, and because he thus arrogates good to himself. Wherefore, they do not think anything about good of life, from a spiritual origin, but merely from a natural cause, as above stated: hence it is that the faith of the clergy is so different from the faith of the laity. Of what sort the difference is, is plainly evident in the other life, where priests who have believed in agreement with that doctrine suffer severe punishments, and those who have lived according to it are damned.

6006.

FREEDOM. I heard some spirits talking, and then perceived, from the Lord, that without freedom there is no reformation, for the reason that if a man be not in freedom, he is not in the hearty affirmation of the matter in which he is kept, and consequently has no extension of thought and intelligence; for he then believes that to be true in which he is, and does not see opposing considerations; in a word, he is not in spiritual equilibrium. He who is in this, can be led by the Lord to scrutinize a matter on both sides, and so to see everything in a rational, and thus in a spiritual, manner.

6007.

DISCOURSE WITH ENGLISHMEN ON FAITH: ALSO AN IDOL. It was permitted to those of the English who said that faith alone saves, and have lived in a life of evil, to make an idol in the form of a man, and they

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<sup>331</sup> Rev. 3:20.

adapted everything thereto in an exceedingly artistic manner; and as they were unable to adapt everything, there was a Swede, Arnel, who assisted. At length, the idol was made, with a form similar to the spirit of a man; but still it was destitute of life.

6008.

SPIRITS WHO INDUCE A HORRIBLE DROWSINESS, SCARCELY A DREAM, AND NOT A WAKEFUL STATE. I had fallen several times into a state of sleep, sad and horrible in character, and, in that horrible state, thought - for there is, at these times, such drowsy thought and, on awaking, I saw spirits, principally of the female sex, at some distance to the front, who sportively fenced with the hands, like persons fighting, and then darted into a house in front. There was an atmosphere of a fiery appearance, and the spirits were of a similar color. They appeared naked; and it was told me that they were of those men who were unwilling to learn anything, and hence had no affection of knowing and doing anything at all; on which account they became stupid, and hence induce such stupor as above described. They are forbidden to go out of the house at the front; but still they go out. Certain industrious spirits are placed before them; but they sometimes put these into that state of drowsiness, which they call putting into the bag. They can not be cured by punishments, as they forget punishments. If there are any who do not forget, they are separated, for they may be in some measure reformed; in like manner, those of them who say that they are quite willing to do something. The rest are sent to desert places outside of societies, where others like them are.

6009.

ULRICA ELEONORA. On the 15th day of August 1761, there appeared to me at morning-tide, a handsome carriage, in which was a man magnificently clothed, and also soon afterwards a certain maiden, as it were a maid-servant, with a very commonplace countenance, having something in her hand. It was Ulrica Eleonora in that state; unaware, at the time, whence and who she was. When the carriage drove past, the man invited her to come up to him into the carriage, which she was reluctant to do, but, being pressed, she did it. That man was from Germany, from a certain duchy there, and had died when a boy, and, like her, had studied the Word, and had loved the knowledges of spiritual



truth. Thus the two were conveyed through various societies, and so put on the states befitting them, and also the associate, or conjugal, states: thence [they were conveyed] to a magnificent palace.

6010.

THE LOVE OF RULING. It has been made known to me, by much experience, that an inexpressible pleasantness, and as it were sweetness, dwells in the love of ruling. In the case of Charles XII., when he was married, there was a struggle between him and his wife respecting the power of ruling; and I was then told that they called the delightfulness of that love their heaven; when, nevertheless, hell is in it.

6011.

THE PROGRESSION OF TRUTH, OR FAITH, FROM SCIENCE, TO UNDERSTANDING; AFTER THAT, FROM UNDERSTANDING TO WILL, AND FROM WILL TO ACT: FROM CONVERSATION WITH ANGELS. I spoke with angels about the progression of truth to good, thus of faith to charity [to the effect] that angels experience joy when man, as infant and boy, learns and imbibes truths from affection, thus when truths become of science; and that they experience still greater joy when, from [science] it becomes of the understanding: at such time the joy is experienced by the angels in the Lord's spiritual kingdom. There is still greater joy, when truth, from the understanding, becomes of the will: the joy then is to the angels in the Lord's celestial kingdom. And when, from will, it becomes of act, then is there joy with the angels of the three heavens. How much joy, and how great delights, dwell in that progression, cannot be described, because it is ineffable; for thus man enters more and more into heaven, and becomes a heaven in the least form. This I perceived, while I spoke with the angels, from the progression of the delights of conjugal love, even to the very ultimate effect, from which man is procreated. Such is the progression of conjunction with heaven, that is, with the Lord, and such is the new creation of man, and the formation of heaven, or of the angel, in him; for heaven is the form of Divine Truth thus progressing. Hence man becomes a love; and in no other way is the marriage of truth and good established in him.

6012.

NEW HEAVENS <sup>332</sup> WHICH PERISH. It was told me that such heavens, in which the interiors are evil, although those there are good, are formed even after the last judgment, but in a diminished form but yet they are in their turn destroyed, and afterwards destroyed of themselves, through the proximity of good angels; for, when the angelic heavens are near at hand, there then no longer exists a connection with them, as previously; but they collapse of themselves. This is how it occurs hereafter. They said, that those who are in those heavens, or societies, are gradually lessened in number; and for many days go away. It was granted me to see one such heaven formed by Catholics, in the western quarter towards the south in a middle distance, which was dissolved. They were composed of about 800 to 1000. There was a certain one of them with me; namely, one who was at Rome from Upsal: he had embraced the Catholic religion. <sup>333</sup> I spoke with him, and indeed quite agreeably. But still he communicated those things to the Catholics, and afterwards went to that society; by which means communication was effected with the society in which I am; and hence [they] were exceedingly disturbed, so that they ran about, hither and thither, saying that now their judgment, or dispersion, is come, and thereupon also began to go forth from every part of their society, which was a city, from every direction. The monks told them to remain; but they replied that they wished to remain but could not, and that some force from the interior, which they could not resist, impels them and also that the same force separates them, and drives some hither, and some thither, thus, everyone to his place. Whence that force came they did not know but it is manifest that it is from the interior; that, namely, it was from exterior delight that they wished to remain, but were driven from interior, which was now opened to them, and which the exterior delight was not able to resist; and when they went somewhat away, then also came the delight of going away, this being according to diminution of the [former] exterior [delight]. It was stated that they were not of the common people, but of such as, in the world, did nothing but go into society and chat, and so spent the time, even whole days, in pleasures and amusements. They also said, that there they did nothing else than seek company in order to chat there.

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<sup>332</sup> These are evidently fictitious heavens," of the same character with the which, under the name of "former heavens," are declared in Rev. 21:1, to have "passed away," respecting which see AR 877, and, still more in detail, AR 885.

<sup>333</sup> In the margin: "It was Larman."

They ate they also played on instruments; some times they danced; so that they spent their whole life in pleasures. They said that the monks persuaded them to do so, because they also lived such a life, saying that they are now in heaven, and that it is allowed them on that account; but the better ones of their number said that if they live such a life, they must shortly be dispersed, and that they ought to be engaged in work, doing something useful at home. But they replied that they have attempted this, but cannot do it; because to them it is unpleasing and depressing. But, of those who were engaged in any work, a part remained in straits, and part were sent into good societies. I afterwards saw similar dissolutions of commenced societies occur in many other places, so that this is constantly going on. It was hence manifest that they all go away to places suited to their dispositions, according to their externals, but that they are afterwards let into their interiors; and in this way their societies are constantly being dissolved. They also said, that they observed that they had influx from lower spirits, when they were together in that society and that, if they received any from higher ones, their delights were disturbed.

6013.

THOSE WHO ARE IN PHANTASY. KALSENIUS. I saw him doing from his place to a certain one - Ch[arles] XII - with a certain companion. He appeared exceedingly dark on top of his well-dressed head, and his companion black as a demon. And when he came to him [i. e., to Charles] he said very pompously that he does great things, and greater than a certain other one; and, when explored as to what he did, there were some things which he had raked together, which were filthy and ordurous. Inasmuch as he saw these things from phantasy, he believed that they were greater and more splendid than anything that others in the world did. Afterwards he returned, and said that he sees many things, which, he said, were magnificent; when, nevertheless, there was not anything for whatever occurs to his thought, this he sees as if it were real. He became thus, because he believed in the world that man disposes all his affairs from his own proper power, and not that the Divine does it; and that in the world the natural, and not the Divine, was all, although, when he preached, and reflected upon those things which he preached, it appeared as though he believed in the Divine. But it was persuasive faith, which is in the memory and it was his faith, because

these things were the means of honors and emoluments. Afterwards, Char[les] XII became like this; and he said that he sees in thoughts in forms, at one time armies and battles, at another, other marvelous things, exactly according to the thought of his spirit; and that he took delight in them, just as he delighted in his thoughts, even filthy ones. It was also stated that others near him did not see anything.

6014.

SOME THINGS RELATING TO THE PROGRESSIONS OF FAITH. <sup>334</sup> (1) There must be, first, information from preaching, reading, and the Word - hence the science, or knowledge, of the things to be believed. (2) Inquiry from the Word and from preaching; at last, confirmation from the Word, that is, the intelligence of these things. (3) That there must not be doubting; and that, if there is doubt, it is some temptation, after which, if man conquer, faith becomes confidence and he conquers by the understanding being led captive under faith. (4) Finally, that there arises the effort to do good; but nothing thereof is from man, and it is as an influx. (5) When in that state, he is justified, and nothing condemns him; and then is appropriated to him the Lord's merit, and then the Lord reconciles him to the Father. (6) Especially is saving Faith a confidence that God had sent His Son from which faith, all the residue of faith flows forth.

6015.

A PLACE WHERE SENSUAL SPIRITS ARE. CHAR[LES] XII. Far away in the north, near the west, is a place where those are who are merely sensual. They say that they know all things, and that they see more clearly than others that a thing is so-and-so and not otherwise - for example, that it is nature, and not God, from which all things are - and who scoff at those who talk about such things as they do not see and touch. There is a hell within the hell there, where the more deeply sensual are. Certain ones were sent thither to see the places. They stated, that, in their chambers, they saw almost nothing; some saw something dimly. Those who were there, said that they see everything clearly; and

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<sup>334</sup> It will not take the reader long to discover that what we have here, is a recital of the salient features of the doctrine of Faith alone as held by Protestants; especially if he compare what is here said with the contents of paragraph "III - On Justification by Faith and on Good Works," in the "Compendium of the Doctrines of the Reformed Church and Religion," which is prefixed to the work entitled, The Apocalypse Revealed. --Tr.

the more sensual of them say that they see still more things there. This they highly value, there; for such are all the more sensual. There were tables, chairs and the like. Char[les] XII, who was sensual, and spoke as they did, was sent there. He is also their judge. When he came inside, he was naked, and wished for clothes. He was told that clothes were hanging on the wall. He took them, and so left the former things.

6016.

CRUELTY - ERIC B[ENZELIUS] THE SON. There was a certain one (Eric Benz[elius] the son) who was cruel; for he took delight in injuries and killings, when he saw them. He was among such as were cruel; with whom I spoke. They said that they lie for a long while, and have lain here for a considerable time, as though half-dead, until that [cruelty] is quenched, and afterwards they are as it were resuscitated. They are without discernment; wherefore they have no noses; and some have an insufficiency of nose; for they are incapable of possessing perception. Thus, also, it was with him. Their places are in the extremity of the west, above the lands there.

6017.

THE MORAVIANS. I was with Moravians who confessed their errors, and began to be willing to receive truths, because they see that they are in a miserable state, and that thus it did not turn out as they have believed, namely, that they would enter heaven in preference to all others. I spoke with them concerning the Lord, whose Divine they were not yet willing to accept. They were willing to call Him God, just as men, as, for example, in the case of Aaron, <sup>335</sup> have been called; but scarcely as angels <sup>336</sup> have been so spoken of. They acknowledged that life avails, and not faith alone; and that good ought to be done as of one's self. Respecting baptism, I said that they had made it of no account, but still retained it on account of the Reformed; and that the holy supper was, with them, a mere form, nor did they account it holy as others do.

6018.

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<sup>335</sup> The allusion is, of course, to Moses being to Aaron "instead of God" (Exod. 4:18). -TR.

<sup>336</sup> It was in reference to an angel that "Manoah said unto his wife, We shall surely die, because we have seen God" (Judges 13:22). -TR.

CLOTHES AND THE CORRESPONDENCES OF THEM. When C[harles] XII. came into the place of the sensual, he appeared naked, and wished for clothes. He was told that clothes were hanging on the wall. He first took trousers, next a shirt, then the remaining garments. By this means he divested himself of communication with those who were not sensual, and acquired communication with the sensual; and, consequently, he became sensual. The like happened with another, Wolf, who appeared to himself naked; but other clothes were bestowed on him, by means of which, communication with those with whom he might not communicate was taken away, and communication given with those with whom he might communicate. Their clothes correspond to them. I have experienced a similar thing in my own case; and perceived that, when naked, I communicated with those who were of the celestial kingdom, and when I lay in my shirt, I communicated with those of the spiritual kingdom. It was also granted me to see that they obtained garments according to correspondences, which they could change, and that by the putting on of clothes, communications were varied. Especially is this the case with hats and bonnets; but these are magical tricks, which are abolished. In one word, everyone is clothed according to the state of his understanding.

6019.

CHARLES XI AND HIS QUEEN. When I was in the state of the spirit, at night, I was led by a companion to a certain house which was well constructed of wood; and I believed [the occupant] to be [the wife of Charles XI] but she was, at that time, the wife of some priest, but still was alone, apart from her husband. She dwelt there; and, when I entered, I saw on a slab a piece of needle-work done by her. It was a beautiful work and then my companion spoke with her, about some ordinary matter, which related to that neighborhood, about which she gave him information; but it was such a matter as I was unable to recall in the natural state - it was peculiar to the spiritual state. Afterwards, I awoke and spoke with her, in my natural state, and stated that I had been conducted thither by the Lord, by means of that companion, on account of evil spirits, who, in time of sleep, seek me out and then way-lay me; and I afterwards said who it was [that occasioned this] namely, that it was Charles XII. At the mention and idea of him, Charles XI's [wife] recognized him, as having been her son, and called him Carl in a

motherly tone. After some talk about the state of his boyhood at court, it came into my mind that the Queen of Sweden had been the mother of children whom the son, C[harles] XII, survived; and, after I spoke of the two daughters, and about their lot and state, her husband, Carl XI, came into her memory; wherefore they met, and acknowledged one another, and associated as husband and wife. This happened on the 22nd day of January, 1762.

6020.

#### THE PURIFICATION OF SOCIETIES AFTER THE LAST JUDGMENT.

(1) Evil societies which have been destroyed, assemble in the former places, because the former way leads thither but they are afterwards collected to the number of several hundreds or thousands, and borne away to their hells; and this lasted until those places, and the surrounding ones, were filled with good spirits. Then, the evil are no longer able to be there, because they are distressed; and therefore they retire. It seemed to me, that there was a society of Catholics where there was still a Pope, but only as their high priest, and that they appeared naked. They all complained of this; but they were told, in reply, that this happens, because, above, and at the sides, neighboring [spirits] approach who are in truths, and then, by influx from these, they appear naked; for the reason that they are destitute of truths, and know scarcely anything, nor even wish to know. It was shown me that they sit at a fire-place, and talk together, and neither read the Word, nor wish to learn anything of truth, although truths constitute angelic wisdom and the happiness of the wise. It was further stated, that, if they were to appear clothed, it would not be so actually, but would arise from their delusion, which is permitted them. Afterwards, they began to be distressed and desired to depart, and also did depart, and some were taken away; those being left behind who were in any affection of truth, and those who were engaged in any study, or in works. (2) Societies are purified in various ways, and in a thousand places; [for instance] by C[harles] XII: to him were conducted persons of various natures and evils, whom he posted round about, as if for a siege against an enemy; and they were then taken away and borne to their places, so that they departed to their own place, or places. (3) It was shown me that they are collected on a plain, to the number of several thousands, and that there is then inspired into everyone of them the desire, along with an effort, to depart by their own

ways to the places appointed them; thus it is from instinct, although, to them, it appears as if they knew. (4) In other places, societies are purified in other ways: for instance, a certain military commander enters a society, and sees who is to be taken away, or expelled from it; towards these he turns a baton, such as commanders are wont to have, and which they hold in the hand when they go in advance; and when he turns it towards anyone, then is everyone to whom he has turned it expelled. Thus, too, it is done in other ways. (5) It is wonderful, that, when they are to be separated, they appear together in societies as though they were in one place, although they are in different places: this is for the reason that likes are then associated with their likes; and so on. It is also wonderful, that those who are of a similar disposition, when they come to a particular place, know no other than that they are the same with those who were there before them they also have a similar tone in speech. But when they come to another place, their state is changed. (6) Societies are also purified by evil persons being let in thither, whence arises a fermentation, as it were concerning which see above.<sup>337</sup> (7) They are also separated in this manner: lewd women, who are almost like sirens, and have learnt to produce simulated affections, institute a society, through affections, to perpetrate, or wish to perpetrate, evils. They are also separated in this way.

6021.

THE LORD: A CONVERSATION WITH MOHAMMEDANS. The Mohammedans are exceedingly averse to three persons in the Divinity, as thus there would be three gods. When, therefore, Christians and Mohammedans talk together about God, the latter say that Christians make three gods; but when the Christians reply that they have one God, the Mohommadans are indignant and demand which of the three is truly God. Then some reply that God the Father is, because He created the universe. The Mohammedans say that, in that case, the other two are inferior gods, and are merely so styled. But when they that the three are equal, they retire, and despise Christians as of little, and indeed of scarcely any, judgment in spiritual matters. A certain one had a man-servant of the Mohammedan religion, whom he also questioned about God, saying, What do you believe about Christ? He answered, That He is

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<sup>337</sup> Nos. 5222, 5838; also, DP 25. -TR.



the Savior. And what about God? He replied, That He is the Creator and upholder of the universe. He then inquired whether or no God saved. He said that He did save. What, then, did he believe about Christ - was He God, or not? He said, that He was God. Then he [i.e., the master] said that thus there are two [gods]. Then the servant left him, saying that he made two gods, therefore he was unwilling to be his servant. After a time, he [i.e., the Christian master] understood, that, by Christ, whom he called Savior, he [i.e. the Mohammedan servant] meant God the Creator as regards salvation: thus the same, and not another. Thus Mohammedans who are saved acknowledge the Lord to be one with the Father, and almost hate Christians because they make three gods. In like manner the Jews laugh at Christians; especially because they make three gods, when yet every one knows that God is one. So, also, the Roman Catholics, ought to be ashamed that they have arrogated to themselves Divine power.

6022.

THE PAPISTS. The Papists also send out emissaries to entice and seduce all whom they come across; even sending to the Reformed; but they are punished. They also sent out to the Muscovite Russian Czar, Peter, two who knew how to insinuate themselves into his passions. They were also now assembled in the Consistory, which is overhead, in the south, where the Cardinals were, as before, <sup>338</sup> in a chamber behind them. There were many in the Consistory, and in the chamber at their back but, as they allied themselves with devils to slay those whom the Lord protects, they were destroyed. Those who were in the chamber behind them, were sent away through a cavern into hell, and also many of their fellows who were above them, in a higher place: those, also, who were in the Consistory were dispersed, and cast into their hells. They [i.e., Papists] likewise assembled themselves upon mountains in the west, at the southern quarter. The hills upon which they were, were overturned, so that the upper parts became the lowest. Thus, also, were these cast into hells; for the reason that they had been in league with those in the Consistory, for perpetrating that evil. This happened in Feb., 1762; and similar things happen, from time to time, till the lands round about, and the houses belonging to them, are occupied by the faithful. A council is still held in

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<sup>338</sup> See n. 5229.

the west towards the north. There also occurred the overthrow of those who assembled themselves in the north towards the east, because they, too, associated themselves in the perpetration of that mischief.

Moreover, in the west, in a higher place, are papists who are not evil where, also, there is a pope who acknowledges that all power belongs to the Lord, and is preserved: this is also in order that newcomers from the world may be received, who adore the pope there.

6023.

THOSE WHO ARE IN FAITH SEPARATED. When those who were in faith separated, of whom there was a vast number, were disjoined from heaven, they then appeared at the back in the west, in order that, from there, they might stir up many to seduce others. Some appeared like he-goats, some like dragons, but beneath all the heavens, and immediately above the earth, there; and they were removed thence by degrees, according as they were surrounded by others who were in the life of faith - about whom they complained. According as they were surrounded, however, they receded more and more, because they were distressed by the newcomers who were in the life of faith. Their leaders went before, and proceeded to desert places, where there was scarcely a bush, but only sandpits and rocky wastes, which correspond to such religion. In turn they were taken away thence - some to be instructed, some into hells, according to their life. After several days, I observed that they who were in faith separate, conjoined themselves with evil spirits and with devils. When this became manifest, visitation took place, and it was perceived that they had conjoined themselves, because they were opposed to life. The angels talked together about this; and when they [i.e., the faith-alone spirits] were taxed on the matter, they argued fiercely in favor of faith, that justification was from it and not in the least by life. But when it was shown them that everyone is allotted heaven according to his life, and that all religion is of life, also that a spirit and angel is such as his life is, and that that alone is examined, - it being known that his faith is such [as that is], - then, being proved to be in error, they were removed, and came to those who were in the life of faith, with whom they wished to associate themselves. But these said that they appear livid, like corpses, and that they see nothing of life in their faces: wherefore, they were not received. Then was opened a chasm, which appeared dark and had a rock in front. Into this they descended, saying

that the rocks are only in front and at the back, but between the rocks is a valley, where there is some straw. Their dwellings are there. Thither descended the others who had been above them; for there is very often an upper expanse of spirits. They were most of them clergy, and said, at first, that they there perceive nothing of truth.

6024.

I spoke with them as to whether there is anything of will in those things they call faith, when charity is separated from them. It was ascertained that there is not, but that will is therein when charity and faith make one. For instance, that God sent His Son to save the human race: in this, with those who have separated charity from faith, there is not perceived anything of will, but merely thought from the memory; it is such, consequently, as is dissipated in the other life. The reason is, because the will is not reached and opened, unless something thereof [i.e. of the thought] pass into act, or into deeds; for it cannot be opened by mere thinking, unless the thinking pass into doing, which takes place by willing: in any other case, the will is laid asleep, and of no account, because not called forth or formed. It was granted me to speak with those who were in separated faith, as to whether they can say fruits of faith. They stated that the last step of justification is the tendency to do good, and that there they stop, because, if fruits were added, they would be from the man; then merit is in them and they are not good: because, also, after that stage, nothing of evil is imputed to man, whatever he does. [They said] also that, therefore, those fruits are from the Lord, and do not appear to the man. This takes place by application of the Lord's merit, which makes every work of the man to be good, consequently fruit. This do they rave. It was inquired whether that tendency is not will. They say that it is not will, which is man's but is something of God's in the will; which, therefore, is also imperceptible. They are exceedingly careful that faith be not conjoined with good works, because if they are conjoined, faith is not faith. This is the reason why many have written of their conjunction, but in so mysterious a style that it is only intelligible to the learned. This is the study of the learned: from which it is manifest, that they pervert the whole Word and all those things which the Lord commanded concerning good deeds. Hence it is, that preachers who have had faith of this kind in the world, are not able to preach in the spiritual world; for, although they are forced to preach life and good

deeds, still it is heard from the sound of their voice that they do not understand any other good deeds, or works, than mere moral and civil acts; and thus their idea is discerned from the sound: wherefore, they are not allowed to preach any more, save only those who, in the world, understood spiritual works. - At that time, all were assembled, from every side, who have been in such thought concerning the fruit of faith. They were for the most part clergy who were more learned than others. The rest, who believed in simplicity that good works were the fruit of faith, were not assembled with these. Those learned ones, also, were congregated below, at the left, near hell, and were borne about to their places according to their life; nor was it permitted them to preach any more. The reason was, because such a principle in the thought, enters the will, and all the acts of the will, unawares to the man. I also saw such persons in hell. Many said that, concerning the fruits of faith, they did not think anything else than that faith produces them, just as a tree does fruits; and that man ought to think about the works which he has done, and which he is going to do. - They said, further, that there was with Adam such freedom that he was able to do good from himself; but that this was not the case with his descendants; and that this also could be proved. - It was told them, that, just as no one can do anything from himself, so also can no one believe from himself, and thus that the case is similar, and consequently there is no faith; but the most learned of them replied, that still we possess freedom of belief, or freedom of faith, from the Lord, but not freedom of doing, or the freedom of charity; which, with Adam, was free determination. To say that this is destroyed, is insanity.

6025.

THOSE WHO DENY THE LORD'S DIVINE. ADLERHEIM'S SISTER AND HER HUSBAND, AND M[ARIA] POLHEM. I spoke with these. They said that they studied theology and life with the highest zeal, and, owing to these [habits] in the world, I expected that they would be saved more readily than others, since they studied piety more than others, thinking upon Divine things, speaking about them, and living according to their thoughts and faith; but I marveled to find that it was not so in respect to their happiness in the other life. I therefore spoke with them. They said that they denied the Lord's Divine; whence it came to pass that they called in question the holiness of the Word, especially of the

Evangelists. They were therefore told, that, owing to this, they could never have received any truths out of heaven. These proceed, and inflow only from the Lord through the Word; and, in the Christian world, principally through the Word of the Evangelists. I added, that to deny the Lord's Divine, and to despise the Word, is to sin against the Holy Spirit. The Holy Spirit is the Divine Truth, that is the Word, teaching the Lord's Divinity. They were tested as to whether they had any truths; and it was seen that they had none; also, when they obtained any truths, they were turned into falsities. In like manner as regards their works, it was seen that they were not done for the sake of the Word, but for civil and moral considerations. Similarly respecting the Holy Supper, and many other things. I told them that to apply oneself to theology and piety, is of no avail, unless the Lord and the Word be acknowledged. It was perceived, seen and heard, that their arms were destitute of strength, so that they swung dangling in every direction; also, that they were in extreme poverty, receiving but little food, at which they were astonished; and that they heard from others falsities which they embraced, but could not recede from them. Sometimes, they were allowed to be in a certain society into which all the Reformed who can live a moral life are admitted; also for the reason that they may be instructed concerning truths. When these are able to lead a moral life in externals they are tolerated; but when they begin to seduce others by false principles, they are cast out from thence. In that society, the interiors of the thoughts are closed, as previously in the former heavens. They believe that the Father, apart from the Son, is the only God; and they either see the Father on high, or receive a reply from some spirit, either good or evil, who says he is God the Father. It is owing to this that they fall into falsities of every kind. They said they did not comprehend redemption by the Lord, and that therefore they denied it.

6026.

IN THE OTHER LIFE, ALL WHO ACKNOWLEDGE THE DIVINE THINK OF GOD AS A MAN. All who did not in the world deny God, and who acknowledged God with some faith, do not think of God otherwise than as a man. Those, therefore, who have worshipped God the Father, see some spirit whom they suppose to be God the Father; thus Fr[ederick] Gyllenborg, thus Secret[ary] Carlsrona, and thus all the rest who acknowledged [God]. Wellingk was the one who boasted that he was

God the Father. Thus all those who see a spirit on high over the head, think that it is God the Father. I asked someone why he believed so, when, nevertheless, in the world he had entertained a different idea about the Father, - as of the universe, because of His being the Creator of the universe, and did not then think of Him as a man; whereas now he does think of Him as a man. He was told that this comes from the influx of heaven because the universal heaven is as one man; and this from the Lord, who is Man: wherefore, the Divine proceeding is also Man; and this, in form, is heaven. Hence God cannot be thought of otherwise than as a Man.

6027.

THE MARRIAGE BETWEEN THE EMPRESS OF RUSSIA AND DE LA GARDIE. 1. They <sup>339</sup> were together, getting acquainted, and liked each

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<sup>339</sup> The original of this passage, which is mainly in Swedish, is as follows: -6027. DE CONJUGIO INTER KEISARINNAN I RYSSLAND OCH DELA GARDIE. 1. woro de tilsammans och gjorde hekenskap, hos hwarandra, och fingo fbr bwarannan tycke, 2. Sedan informeqdes hon om hans slecht, reste til derass societete hwarest de woro, til R. Ekebladz, til hwilcken god ingang war, och beromdes, sedan tii Gref Fersen, men der war ingen ingang, och sades at dess andar woro sadane, at de wel intet nekade Gud, Gudz ord och Theologien, men doch intet tenckt derpa. 3. da forut skildes de lagardie ifran sin fru, med hwilcken han i bland haft umgenge, sedan sellan, doch refererade han til synedrium, om divortium kunde hafwa rum, hwilcke undersockte det, och funno at ingen likhet war uti affectionerne, och sa blefwo de skilde. 4. Sedan talte kejsarinnan med sin foretraderska, hwilcken da war med sin afledne man, och fantz intet wara af serdeles begrep, men berettades, at sedan hon kommit til styrelsen, och hon lardt spraket wel, har haft twenne hon i hemlighet radfort, dem andra intet wetat af, och pa derass (rad) resolveradt; wisades likasom de hade ingang pa sidan, och der kommit op i en kammare, der ingen fick ga in; men sedan kommo de i nagon onad, och drogo sig undan, sedan radgjorde hon oppenliarligen med flere. -hon frotrot wel pa hwad som skedt, men doch kunde hon dertil intet giora. -hennes man war ganska begifwen pa supande. 5. Sedan kom keissarinnan at tala med den Biskop i Lubeck hwarmed hon warit forlofwadt, men hon fandt intet behag for honom, helst da ock syntes jemte honom ett fruentimmer af wackert ansichte, som war hans maitres, och den han mycket alskade, den han ei i werlden hade ofwergifwit. -wistes sedan hwarest nu han war hemma, som war nedre uti helfwete, derest sa (o: sag) illa ut, och han hade ringa syssla for sig, som der pligar wara. Hwarigenom tycket for honom forgick. 6. Sedan talte hon med en ifran Holsten och Mecklenburg, som friat, at se honom, men hon fant olikhet, och intet wille weta vt af honom, som hon ock giordt i werlden. 7. Sedan reste hon ut omkring, och kom longt ifran sitt hemwist, da som det plagsr ske, hon intet wiste hwarest hon war hemma, som ock hwilcken hon sielf war; pa wagen motte henne Gr. Delagardie, och beledsagade, begge okiande da, och da finge de aterigen tycke, for hwarandra, beledsagade henne omkring til en wag som bar hem til. da de kommo af hendelsse at skiljas at. -andra gangen reste hon ocksa omkring, da jag intet sag hwad som hende-trede gangen reste hon den wagen som forsta gangen, och da jemwel ex providentia Domini motte henne dela Guardie, och da sago de, som ske plagar, at den ena hwar (o: war) bestemd for den andra, och holt wel af hwarandra, och fordes da hem, hwar til sin societet. 8. Kiesarinnan kom at foresta den besta societeten af Ryssarna som har mycken kiwarlek for henna; Ex Keissar Petter tog da afsked ifran den societeten, hwart sedan han kommit wet jag ei; han hade 2ne forkladda Jesuiter hos sig de sa intagit hans sinne, at han intet kunde ofwergifwa dem, hwilcke hemligen sokte at fora honom til de Catholska. -Delaguardie fick ock en wacker societet at foresta. 9. Den sista gongen, da hon beledsagades hem af de l: Gardie, da kom de laguardie til hennes palais, och wart emellan dem beslutit om giftermahlet, war nog lenge tilsammans 10. Da det war beslutat, sendes en Engel harifran op til himmelen som war i wackra hwita kleder, at ta derifran en prestman, at wiga dem, som skedde allenast pa det settet, at han fragade begge om samtycke, och nar han det hordt, onskade han dem

other. 2. Afterwards, she was informed about his relatives and traveled to the society in which they were, - to that of R. Ekeblad, where there was easy entrance and where she was honored; afterwards, to that of Count Fersen, but there was no admittance there; and it was said that these spirits were such that, though they did not deny God, the Word of God and theology, they did not think about them. 3. Before this, De la Gardie was separated from his wife, with whom he had sometimes had intercourse, but latterly, seldom: he referred, however, to the council, to see if he could get a divorce; and they examined, and found that there was no similarity as to affections, and so they were divorced. 4.

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Gudz nad och welsignelse, mehra intet, detta skedde d 5 Martij 1762. Da reste han til henne 4 par hestar fore, gran. [ In the MS. this sentence is in the margin. -TR.] 11. Sedan emottogs lyckonskningar, (1) af sma barn, som fordes at tala ifran himmelen, hwaraf hon blef sa rord, at hon gick vt i ett annat rum, och af himmelsk fegnad af derass tahl, gret, (2) da hon kom tilbakars kommo 8 stycken storre barn, och gjorde en wacker lyckonskan. nar de utgick, kyste hon dem alla. (3) Sedan fullwexte, som dodt barn, och blifwit i himmelen opfodde. (4) sist kommo sadana i fran Ryska nationem som ock blifwit opfodde i himmelen, och aflade sin lyckonskan. 12. Sist sa hordes fran himlarnes societeter, hwarefter annan ofwanfran korta lyckonskningar, doch wackra i ordning efter provincierna der, som pastod nog lenge, till 100de eller 2 a 300, hwarefter annan, och woro monge som wille annu lyckonska, men som det gick sa lenge ut pa tiden, gjorde monge tilsam - mans en lyckonskan, och sa vidare. Hordes ocksa en musique instemma i ordning med barnas affectioner som der warit. 13. Sedan giordes maltid, som war prachtig, hwarwid woro 30 personer. 14. Sedan om morgonem, sedan de legat tilsammans, satte de sig i en wagn tilsammans, da sag jag honam ombytt, rodt riddarhand, och da reste de til honom, enar de ditkommo, sa war huset forbytt uti en skiont palais, med monga rum, det han ganska forundrade sig ofwer. de gingo deromkring, skiont of-weralt. -Sedan gingo de uti ofre waningen, fant betienter som horde til societeten, dem hon strax igenkende efter wahnligheten, och woro flere rum, derest annu inge woro, ett sort teckn at societeten torde okas. 15. Sedan kommo in nagre som hade lof at giora reprasentationer, de der med wackra repraesentationer representerade regeringen. 16. Sedan foro de til henne i det forra rummet 17. Deras kiarlek blef sa starck; at hon astundade wara ett med honom jemwel til kroppen, som ock skedde, och funno sig wel vti det, at det kan ske, nar det astundas. -da syntes de lika som lyftas op ifran hogen. -kunna saledes wara ett, och wara 2 til kroppen, doch med ett ljf. 18. De la Gardie har warit af den hugen at altid tala om nyttiga saker discursive, sa ock courant och vivide, som monge doch spiritualiter, och saledes tala af forstand, och intet som sker af sola memoria. 19. Det wisades sedan, huru de aro som intet neka Gud, Gudz ord, och theologien, men doch intet tencka nagot derpa, fordes ned nagot til dem, hwilcka ganska mycket klagade sig, at de aro inwertes arliga, och hafwa som inwertes som aggar dem, de gifwa godt at ata, som da sades gradde och skion mat, men det gior dem intet godt, alt godt werkar intet hos dem, efter hand gifwa de sig i nagot giora, men sa snart det ar alt, sa kommer det igen. -de ata giarna pepparotz streng. 20. Sedan reste de omkring uti wagn uti societeten, at wisa sig, som sker i werlden. 21. Sedan syntes hon, och war hel wacker. 22. Emedlertid och sedan 23. Om Heisar Peter, at han forestod den societe, men let sig intala af 2 Jesuiter forkladde, som blef opteck, de der hade communication med deras rad-kammare ofwerst op i meridie, och han saledes tog aftrade, och for neder til de semre af samma nationen, hon wille intet forfordehla honom, talte med honom, men han tog afsked af sig sielft. 24. Sedan kommo dr. Ulrica med sin gemahl, at giora visit hos dem, han forst talte med Ryska Keis: och wistes al hoflighet; sedan dr. Ulrica forst til Delagardie, och sedan til Ryska Keis: och gjorde sitt tahl, forst simpelt och sedan inre och inre, som beswarades i ordning, och nagot vidare. 25. Begge woro d 25 Martii in statu innocentiae tilsamman. och gingo omkring, och sagos af monga omkring sasom sma Barn;-Sedan fick och Lud. XV. Rex (?) ocksa wara in statu innocentiae, och syntes han andre sasom barn af 5 a 6 ahr, och gick in til lupen, som flydde bort, och til ett Lejon, och satt sig der, som kastade sig om ifran.

Afterwards, the empress spoke with her female predecessor, <sup>340</sup> who then was with her dead husband, and was found to have no great intelligence; but it was said, that, since she had got the power, and had learned the language well, she had secretly advised with two, whom others did not know of, and had decided on their advice. It was shown how these had entrance at the side, as it were, and so came up in a chamber, where no one [else] was admitted. But, afterwards, they fell somewhat into disgrace, and kept away; after which she openly advised with several. - She was vexed about what had happened, but could do nothing. - Her husband was quite addicted to drink. 5. Afterwards, the Empress came to speak with the Bishop in Lubeck to whom she had been engaged; but she was not pleased with him, particularly as there appeared with him a pretty-faced woman, who was his mistress, whom he loved much and whom he had not abandoned in the world. - It was afterwards shown where his home now was; which was down in hell, where it looked bad, and he had low work to do, as is usual there. Thereby her fancy for him was dispelled. 6. She afterwards spoke with one from Holstein and Mecklenburg, who had courted her, to observe him; but she found dissimilarity, and would have nothing to do with him, as also was the case in the world. 7. Afterwards, she traveled round and came far from her place; and then, as often happens, she did not know where she was, nor who she herself was. On the way, she met Count De la Gardie, and accompanied him, both unknown to one another, when they again found pleasure in each other. He accompanied her about to a way which went home-ward, when, by accident, they were separated. - A second time she also traveled about, when I did not see what took place. - A third time she traveled the same way as the first; and then, also, of the Divine Providence, she met De la Gardie; and then they saw, as is usual, that the one was destined for the other, loved each other well, and were then carried home each to his own society. 8. The Empress was placed at the head of the best society of Russians, who loved her well. Ex-emperor Peter <sup>341</sup> then took leave of that society. Where he afterwards went to, I do not know: he had with him two Jesuits in disguise, who had influenced his mind so that he could not leave them, and who secretly

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<sup>340</sup> This probably means her female predecessor on the Russian throne, who was the Empress Anna, niece of Peter the Great. Anna was a widow at the time of her accession to the throne her husband was Frederic, Duke of Courland. She reigned from 1730-40. -TR.

<sup>341</sup> Peter the Great, father of the Empress here treated of. -TR.



tried to lead him to the Catholics. - De la Gardie came also to govern a fine society. 9. The last time she was accompanied home by De la Gardie. Then De la Gardie came to her palace; and then it was decided between them about the marriage, they having been together long enough. 10. When it was decided on, an angel, in beautiful white garments, was sent from here up to heaven to get a priest from there to marry them which was done in this way, simply that he asked both if they consented, and, when he had heard that, he wished them the grace and blessing of God. Nothing more. This happened on the 5th of March 1762.<sup>342</sup> Then he traveled to her behind four pair of horses, splendid. 11. Afterwards, congratulations were received: - (1.) from small children who were brought from heaven to speak to them which so moved her that she went into another room and wept from heavenly joy over their speech. (2.) When she returned eight older children came and made a very pretty congratulation. When they went away, she kissed them all. (3.) Afterwards, adults who had died as children and been reared in heaven. (4.) Lastly came such from the Russian nation as also had been reared in heaven, and brought their congratulations. 12. Finally, there were heard short congratulations from the societies in heaven one after the other; although [short, they were] pretty, according to the order of the provinces there; and were continued to [the number of] from one hundred to two or three hundred, one after the other; and there were yet many who wanted to congratulate, but as it took a long time, many together made one congratulation, and so on. Music was also heard accompanying, in order, the affections of the children who had been there. 13. A feast was afterwards held, which was splendid; at which were thirty persons. 14. In the morning, after they had slept together, they sat down together in a carriage, when I saw him changed, [wearing] the red knight-ribbon; and then they traveled to his home. When they reached there, the house was changed into a beautiful palace with many rooms, at which he wondered much. They went about these; it was beautiful everywhere. - Afterwards, they went into the upper story, and found servants, who belonged to the society, whom she at once recognized, as usual; and there were many rooms in which, as yet, nobody was, - a kind of sign that the society was likely to increase. 15. Afterwards, there came some who were permitted to make representations, and who with

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<sup>342</sup> The Empress Elizabeth of Russia, who is the one here referred to, departed this life on 5th January 1762. De la Gardie had died twenty years earlier in 1741. -TR.

beautiful representations represented the government. 16. They then traveled to her [home] in the former place. 17. Their love grew so strong, that she desired to be one with him even as to body, which also took place; and they found it agreeable that it can be so when desired. - Then they seemed to be lifted up, as it were, from the mass [of people]. - Thus they can be one, and be two as to body, yet with one life. 18. De la Gardie has been of such a mind that he always used to speak of useful things discursively, both carefully and vivaciously, and of many spiritually; thus, to speak understandingly, and not from memory only. 19. It was afterwards shown how those are who do not deny God, the Word of God and theology, but yet do not think about them. [I] was carried downwards to some of them, who were complaining quite a good deal that they are inwardly honest, and have within, as it were, something that pains them. They get good things to eat, as was then said, cream and fine food, but it does them no good; all good things have no effect with them. After a while, they take up some work but as soon as it is done it comes [undone] again. - They eat horseradish with enjoyment. 20. Afterwards, they <sup>343</sup> went round in a carriage within the society, to show themselves, as is done in the world. 21. She was seen afterwards, and was thoroughly good-looking, 22. however; and, afterwards, [it was stated], 23. about the Emperor Peter, that he had been at the head of that society, but had allowed himself to be influenced by two disguised Jesuits, as was found out, who had communication with their council chamber, very high up in the south; and thus he left, and went down to the less good of the same nation. She would not offend him, and spoke with him; but he took leave of his own accord 24. Afterwards came Queen Ulrica, with her consort, to visit them. He spoke first with the Russian Empress, and was shown all honor; afterwards, Queen Ulrica first to De la Gardie, and then to the Russian Empress; and she made her speech at first simple, afterwards more and more interior; which was answered in order, and somewhat more. 25. On the 25th of March both were in a state of innocency together, and went about, and were seen about by many, as small children. It was also afterwards permitted King Louis XV to be in a state of innocence; and he seemed to others as a child of 5 or 6 years, and

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<sup>343</sup> That is, the Empress and De la Gardie. -TR.

he went in to a wolf, which fled away, and to a lion and sat down there, which threw itself round from.<sup>344</sup>

6028.

STATE OF C[HARLES] XII., ALSO L[ARS] AND J[ACOB] BENZ[ELIUS], <sup>345</sup> R. LAGERB[ERG]. <sup>346</sup> (1.) C[harles] XII - was a most profoundly evil man, and diametrically opposed to the Divine; which being discovered he was at length cast down into the extremity of the west, and let down very deep. He became wholly as it were bony. (2.) L[ars] and J[acob] Benz[elius] were both such as could receive nothing of the Divine, but only the extreme efforts from hell. They were at length cast down into the west, deeply among the devils. (3.) R. Lagerb[erg] was, as it were, destitute of life, appearing as if half-dead; and there was, as it were, a winged beast round about, which held him in check. For the reason that he had denied the Divine, as it were a living thought concerning the Divine was inspired in him, which he received well, and fully understood. Thus he became alive; and thus he was instructed that they who acknowledge the Divine have life. I am unaware of his subsequent lot.

6029.

THOSE WHO HAVE DO NOT THINK ABOUT THE DIVINE, BUT STILL DO NOT DENY THESE THINGS. There are some who do not deny God, or deny the Word and the doctrine of the Church, but still do not think anything about them, because they immerse themselves continually in worldly matters, as, for example, Count Fers[en]. In the other life, these dwell in places some distance under the earth, and are there inwardly tormented, as if penetrated with pains. They have comforters, but all is in vain. These give them cream of milk and eatables, and entertain them with music and amusements, but still the poignant sufferings of mind remain. They assign them duties, but their

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<sup>344</sup> Here the text abruptly ends. -TR.

<sup>345</sup> These were two brothers. The former, Lars, was ennobled in 1719, and his name modified into Benzelstjerna, by which surname he is usually referred to in the Diary [now called Spiritual Experiences]. He was also a fellow Assessor of Swedenborg at the "College of Mines," from 1722-44, at which latter date he was made "Councillor of Mines." He died in 1755. Jacob, at the time of his death in 1747, was Archbishop (cfr. n. 6033, below) of Upsal. Each married one of Swedenborg's sisters. -TR.

<sup>346</sup> This person is identified both by Dr. R. L. Tafel, in his Documents concerning Swedenborg (vol. i., p. 683-4), and by Dr. Achatius Kahl, in his Narratiunculae, as Count Sven Lagerberg, who followed Charles XII as lieutenant and captain in the Russian campaign. -TR.

sufferings constantly return. They change their locality, but similarly suffer there. They betake themselves to duties and labors but, when these are finished, they relapse into those pangs, so that they lead a wretched life. The reason is because they have no conjunction with heaven, nor yet with hell.

6030.

HOW MAGIC, JUGGLERY, AND THE LIKE, ARE REMOVED FROM THE EVIL. All those who have been exalted to honors, or emolument, in the world through artifice, and have in consequence persuaded themselves that Divine providence does not govern the little details, or something else, and who have hence believed that arts are of more avail than Providence; - these, since they had believed but little in the Divine, learn, in the other life, to operate by correspondences in various ways. Some learn to do this by means of garments or turbans, devised according to their art, or by various motions of the liquids, or by directing the sight to certain quarters where they know there are societies corresponding to their intentions; and thus to procure to themselves [the power] of doing according to their pleasure. Others learn how to stir up societies by means of sayings from the Word, and by a thousand other modes which are more or less magical. They believe that they have ability and power, so far as they acknowledge these things. There was Ernstrom, who manipulated such things more cleverly than others. He and similar ones [were seen by me] near a certain gulf of burning sulfur (such was the appearance); and, there, such things are taken away by means of dreadful torments. They are there put into places which correspond to such things, and are dreadfully tormented; and they are then compelled to confess all those things, both the societies and intentions [they have resorted to]; and, at [the mention of] each, they were tormented until they did not in the least desire them; so that they as it were rejected them of themselves and this with every single one. There were about 100 such persons whom he was compelled to detect, and removed from himself in that manner. In this manner those evils are taken away. Afterwards, when they are raised up thence, they appear as if not in their right mind, and without any enjoyment of life; thus like those who know and wish to know nothing. Such was Ernstrom and he confessed what faith he entertained about God: it was one of falsities.

6031.

From these things it was manifest, that no evil can be removed except it be first called forth and the man do not will it. Thus are such societies first removed from him. It is also manifest that man must reject evil of himself and that, except he do it of himself, evils are not removed; which is contrary to the notion of those who believe that works are of no account, but faith alone. These also believe that God forgives all sins without any co-operation of man; when, nevertheless, without his co-operation nothing of evil is removed; for wounds cannot be healed unless they be laid bare. All the punishments in hell are for no other reason than that evils may be actually exposed and known; and they are punished until they do not will them.

6032.

THE INFLUX OF GOOD FROM THE LORD EFFECTS NOTHING IF MAN DOES NOT DO GOOD AS OF HIMSELF. - FAITH. This was often told spirits. Nevertheless, in order that it might be confirmed, it was granted a certain evil spirit to be led, from heaven, to do goods; he also did goods, but as he did not do them as of himself, he was like one who is led by another, almost like an automaton, which indeed is moved, but still receives nothing; by which was shown that there is no reception, appropriation and conjunction, through good which man does not receive in his will, or his affection, of himself; for the Lord is Agent, and man re-agent. If the re-agent receive without re-action as of self, the influx of good passes through, nor does the man become better than before. - This is in opposition to those who separate faith from charity. This may also be illustrated by the fact that an evil spirit cannot be withdrawn from evils save by punishments. There was Cederstedt, who did evil, and wanted to withdraw himself from it, because he feared punishment; <sup>347</sup> but, since the evil accorded with his nature, he could not withdraw himself, as in various ways he tried to do, because he was in evils as to his love. But when punishment is inflicted, he is then so far coerced by the punishment, that he does not will evil; and when he does not will it, he then, of himself, casts away the evil, that is, the society which is in the like evil; which society is then separated from him, but only until he is no longer in fear of punishment. This, also, is the reason

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<sup>347</sup> In the margin: "Punishments."

why there are punishments in the spiritual world. Hence, also, it may be concluded, that man cannot be introduced into any heavenly society, unless he, from the will, desire good, or flee evil.

6033.

MAN'S NATURE CANNOT BE TAKEN AWAY AFTER DEATH, BUT IT MAY BE BROKEN AND SUBDUED. Man's nature is the delight of his ruling love. It was seen that a certain one (it was Archbishop Jac[ob] Benz[elius]) wished that all the principles of his doctrine on faith alone, which were false, might be removed, and genuine truths be given in their stead. This was done; but he was stupid like one who had known nothing at all. It also happened in his case, that societies of the spiritual world were removed from him. On their being taken away, he became so stupid that he could scarcely become more stupid; and he could not recover any life of the understanding until he returned to his societies, into which was the extension of his thoughts. Hence was plain that man's thought, and hence his intelligence, depend on communication with societies; and that man is not capable of being reformed by their removal, consequently, that neither are sins removed instantaneously, but that this takes place by other means, namely, by punishments, temptations, vastations, and many other things: also, that man ought to reject those societies of himself. It was observed that the nature still remains, no matter how much man is warned in the other life; yea, is made game of. This occurred with Arch[bishop] Jac[ob] Benz[elius]. He was in the delight of ruling; and, in order to rule, called out others to go with him and seize cities. But as often as he called them out, and wished to advance with them, he was mocked. He became black, monstrous, an animal, etc. on seeing which they drew back. This happened hundreds of times, and he as often confessed that he was insane but yet he immediately returned to the same course. It happened, with a king of England, that, for two years, he was deluded by his followers, who worshipped him as a deity higher than another man; and he often admitted that he was insane; but still, up till now, after a year and a half, his nature remains the same. I saw the punishments of the wicked, and that, through punishments, they rejected societies of themselves; and that man ought thus to act as of himself, and reject evils. This has often been seen.

6034.

THE LOVE OF RULING, AND THE LOVE OF POSSESSING THE GOODS OF THE WORLD. Franc, the father, was seen, as it were destitute of life, but yet his flesh seemed like that of a living man. It was believed that he had become as it were a man, by art, yet without the life of thought; but he afterwards spoke, saying that he is the father of the Francs, <sup>348</sup> and that he is at times destitute of the life of thought, and that when his spirits approach he lives for a time. The cause of that state was stated, namely, that there was in his disposition the love, or lust, of ruling over all things in the world, and that spirits recede from him, because he wants to govern them; and when new ones approach, his lot is wretched. Some are as if silly, like Gustavus I; some are as it were bound, some in some other condition. There were also seen others who burned with the lust of ruling, who were as it were insane, destitute of reason; for example, C[harles] XII, Er[ic] Ben[zel], Jacob Benz[elius], Governor Gyllenborg, and others, who live a wretched life, because it is not permitted them to discharge any function, inasmuch as they regard themselves and do not look to uses; consequently, neither can they be led by the Lord. There is also Dean <sup>349</sup> Bredberg. - Also, afterwards, were heard at once, from every direction, many together saying that they live miserably, and can do nothing but some low work, - to which they are compelled, and by which they are kept in bonds. I afterwards spoke [with] the father Gyllenborg, who had been of such a character that he desired to possess all that he saw. He, too, was in a wretched state performing work, namely, making his clothes and the like. Afterwards were heard many together, who were similar, saying that they are come to the greatest poverty; and at length they seek to do work, in order that they may have food and be clothed. On this account, they then come to a place under the earth where they labor at various things and, according as they labor, they are clothed and fed. They who are in those loves, especially in the love of self appear insane; and as often as they laugh, they perceive that they are insane; but still they return to their insanity, nor do they ever desist. They also believe that insanity is intelligence, and craft, prudence. Although they are insane, yet are they most cunning, some in the highest degree. But their condition comes to be

<sup>348</sup> He so called himself, KAHL tells us in his *Narratiunculæ*, "because he had three sons, Sven, Samuel, and Peter, who had all been elevated to noble rank and honorable offices." -TR.

<sup>349</sup> Swedish, Dompr[ost].

that they are destitute of intelligence and the life thereof. They are as it were silly, not knowing what they are doing. They are at last reduced to servitude. I told them, on many occasions, that they are worse than brute animals; and so they are.

6035.

WHAT THE QUALITY OF A SPIRITUAL STATE IS RELATIVELY TO A NATURAL STATE. The spiritual state in which all spirits and angels are, has numberless [features] which do not fall into natural ideas, and hence cannot be expressed. I was acquainted with it, but still was not able to describe it: now, it is granted me to know of what character that state is.

1. Let there be an example: <sup>350</sup> it is known that there is a difference between the female and male sex; this difference they perceive with its varieties. Yea, the same difference comes into all ideas, into gestures, into speech; and all such things can be expressed in spiritual language. The same difference comes into the decorations of the houses; so that one can see, by them, that the sex is there expressed. In the same way, it shows itself in that which is outside; so that one can see that it is like the kind of that sex. In the same way, in every piece of furniture in the houses and so in everything that is thought of and seen. 2. Wherefore, also, all chambers in houses are formed with windows and all furniture, there, is according to their uses, according to that of wife's, of husband's, of virgins', of children's, of man-servants; - even so decorations on ceilings, on windows, on doors; so that their uses are at once perceived. 3. All affections, good and bad, are also presented in effigy and this with all their varieties of species, so that every species has its own [effigy]

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<sup>350</sup> From this point to the end of "7," the original is mainly in Swedish, and runs thus: man wet at skilnad ar emellan konen, qwin och mans, denna skilnaden formercka de med sina varietates. -ja samma skilnad faller in i alla ideer, uti gestus, i tahl, och alt sadant kan exprimeras lingva spiritali. - samma skilnad faller in uti decoramenter uti husen, at man kan se af dem at der ar betgdande konet, - sammaledes wisar det sig vti det som vtantils ar, sa at man kan se at det liknar arten at det konet. -- sammaledes vti hwar meuble uti hus, och sa i alt som tenckes och ses. 2. Hwarfore och alla kamrar i hus aro sa formerade med fenster, och alla der warande meubler efter derass bruk, efter hustrurs, efter mans, efter jungfrurs, etter barns, efter drengars, sammaledes decoramenter i tak, wid fenster, pa dorrar, sa at det och det faller strax in tilhwad behof, 3. alla affectioner, passioner, goda och elaka effigieras likaledes, -och det med alla sina varieteteter in specie, sa hwar species har sitt serskilt-och alt sadant kan oendeligen varieras, och da behalla sin likhet in communi, 4. Sammaledes conjunctionerna emellan affectioner, med oendeligit mehra. 5. Sammaledes i alt hwad man tencker ifran det ena til det andra som til exempel difficulteter, faciliteter, beswaren, begiaren, nyttorne, med alt annat, de kunna tenckas i redighet, de kunna opskrifwas, de kunna optecknas, de kunna i pricka effigieras ad visum och ses. 6. alt sadant kan intet inkomma in ideas cogitationis naturalis, derest icke rationale har sin existence at spiritali. 7. variationerne af alt som ses, aro ock relativa efter sitnm ad plagas, hwarfore ock hwar och (en) weta sins stellen och sittia-



separate. And all such things can be infinitely varied, and at the same time keep its general likeness. 4. In the same way the conjunctions between the affections, with more things without limit. 5. In the same way in everything one thinks about, from one thing to another; for example, difficulties, facilities, exertions, affections, uses, and everything else: they can be thought about clearly; they may be written down; they may be drawn up; they may, to a dot, be rendered in effigy to the sight, and be seen. 6. All such things cannot fall into the ideas of natural thought, unless the rational exists from the spiritual. 7. The variations of all that is seen, are relative according to, situation in relation to the quarters; wherefore, also, all know their places and sit [in them]. (8.) In the third heaven innumerable more things are presented, thousands of which appear as one thing in the lower heavens. (9.) They are able to express the genera and species of aromas, by ideas, and by words. (10.) They are also acquainted with diseases, from correspondence. They have medicines which correspond, and whereby also they are cured; nevertheless, everything is from a spiritual origin. (11.) The whole character of a thing, person, or place, can have a name assigned it there; and from the hearing of the name, the quality, together with many things which are therein, is instantly known. This cannot take place in the natural world.

6036.

HELLS SEEN [BY ME]. Vice-President <sup>351</sup> Hjarne wished to see some one in hell; which also was permitted. He entered the first. In that one there was, as it were, a flaminess. Candles appeared to him; and this because those ones were in self-love. Thence he entered a second, where appeared those who are black there - a charred blackness. From thence he entered a third, and in that they seemed like persons buried in shrouds. They appeared pallid, like the dead. He asked them if they were dead. They said that to themselves they appear to be alive, but that they are such to the eyes of others. It was similar in the former hells: those there appear to one another like men, but in the light of heaven such as described. (4.) He afterwards went through a long void, and came to a cave, where they did not see any [spirits]. They were invisible like flying specters. They were those who were able to cast themselves out into

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<sup>351</sup> "Vice-President" of the College of Mines. Hjarne held this post at the time of Swedenborg's appointment as "Assessor," in 1716, and for some years afterwards. -TR.

other places by means of phantasies. When he came to the end of the cave, he looked back and saw them sitting. Some were old men with beards; some with a face nothing but beard; and others were deformed after other fashions. He spoke a few words with them. From this, 5thly, he proceeded into another hell, where appeared, as it were, a horrid fieriness, and those there, as it were on fire; and they were such as were, from simulated affection, able to put on various affections, and at the same time to represent various things by phantasies - as, for instance, useful and elegant articles; but, as they went to excess with the phantasy, they were affected with weariness at presenting these things any further. In this [hell] was Er[ic] Benzel[ius]. And after this he [i.e., Vice-President Hjarne] was gone, [and] came forth into daylight.

6037.

FALSITIES HAVE NOT ANY POWER AGAINST TRUTHS. It appears as if those who are in the hells, and the evil in the spiritual world, have great power; wherefore, in the Word, they are called powerful, mighty, strong, men of war; but their power is in the falsities of others, by means of countless arts, and feignings of truth, etc. Hence come temptations and many other things, from which the appearance of their power arises. There was a certain evil spirit, who, owing to this, believed that he had power over truths. It was Abr[aham] Schons[rom]; and he wished, by reason of that confidence, to prevail against truth. On this account, he cast himself upon the truths which were with me; but I looked into his mouth, from truths, and thereupon he became altogether like one dead, and so lay, and was seen by many, and then, at the same time, was tormented most dreadfully.

6038.

RATS. Those who are rats, are able to feign good affections by the countenance, tone of speech and gesture, so that another would not at all know otherwise that that they were most pious and chaste; and this was shown before priests, in whose presence certain ones held up a book, and fashioned their countenance and eyes to great devotion, and looked to a good society, and drew forth doctrinals therefrom; and, at length, they breathed into the priests' affection of devotion and piety, so that they could scarcely believe otherwise than that they were of such a character; and yet they were devils in a great degree.

6039.

THE THOUGHT OF TRUTH WHERE THERE ARE FALSITIES.

LUTHER. I spoke with Luther, and observed that he desired to think in opposition to faith alone. But I perceived that he was not able, because falsities filled the thought and prevented it. The sphere of thought seemed filled with confirmations of faith, which did not permit the entrance of truths in opposition thereto; so that falsities must first be removed before truths enter. This he, also, observed; and, on that account, he reflects upon the reason why he should still be in those falsities, although he had heard so many things which were contrary to them, and which he had also acknowledged. And when he desired to remove the falsities, he perceived that the delight of love, arising from his having invented and defended them, prevented; wherefore that, too, must also be first removed. He was borne from one society to another, and also to that one where he was in truth; but he was not able to stay there, because it was contrary to the delight of his pride. He said that he had prayed God that he might understand and manifest the truth, but that he received answer that it would be given if he were able to receive it.

6040.

MELANCTHON AND LUTHER. There came a certain one from the northern quarter, near the west, at a very great distance there, where the more crafty are. It was a devil of the more crafty and malicious sort. When he walked, his walking was heard as heavy and lumbering. It sounded like the walking of a bear; and, for several days that he was about me, he did many things in a malicious manner. I did not know who he was; but he was discovered. He came to Luther in his chamber, and there sat down immediately in front of him and spoke with him, saying that he knew him, and that he spoke with him in the world. He also disclosed very many things which he then said to him, from which Luther knew that it was he [i.e., Melancthon], and that he discussed with him many things concerning faith alone, apart from good works. Luther asked what was his present condition. He stated that he is at times in a vaulted chamber, and at times in hell, close under a judge; and that, when in his chamber, he is clothed with a toga lined with bear skin, which protected him from the cold; that sometimes, he writes many

things there, chiefly on faith alone; also, that, as often as he does, he prays to God that he may write well, and then things are dictated to him by angels respecting the goods of charity, but when he reads them over he understands nothing; wherefore he rejects them. At times, however, he is in hell, under a judge. There, like the others who are there, he is in mean work. He was in a powerful lust of punishing, and also ill-treated many. He was frequently punished. I heard the judge speaking about his being punished. He has great fear of the judge, because he is very powerful.

6041.

CALVIN. Calvin was in a society of heaven, but a long way from the middle [of the society], and was still in such church doctrine as he was in, in the world. He converged with me, and said that he had corresponded with Luther about faith and good works, and Luther paid attention and that he had shown that, if faith alone were adopted, then things which are in the Word would be contradicted, and yet these must be conjoined; also, that Luther had hesitated on reading his books, and had replied that if he received works, he would not recede far from the Papists; and afterwards they communicated by letter, and Calvin remained in faith accompanied by good works, but Luther in faith alone, believing that faith does indeed produce them as a tree does fruit, and saying that there is a conjunction - but he did not think about it as his followers have done. He wrote to Calvin, that he could not establish works because they are from man, from whom is no good, and because there is merit in them. Calvin was received in his society, because he was upright and did not make disturbances. I heard this from one who was governor of the society.

6042.

MELANCTHON AND LUTHER. It was further said, that there are many articles in his [i.e. Melancthon's] vaulted chamber,<sup>352</sup> which are uncouth and repulsive and, when he sees, that, with others who write, there are more elegant things around them, he asks the reason; and it is stated that it is because they think of good works as well [as of faith]. When he hears this, he also wishes to think of them; but, as he cannot, he prays

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<sup>352</sup> See n. 6040, above. -TR.

God that he may be able; and then something inflows from heaven, as if dictated, which he writes; but, still, when he reads it afterwards he does not understand it; and, yet, his chamber then appears adorned with various things, but they are soon removed. Many come to him from other countries, especially the English; but he does not admit them, on account of the unsightly things in his chamber. He has, however, discovered how to produce appearances of decorations by phantastic art; but these are removed while he is speaking, and things appear as usual: wherefore the visitors go away and do not come back. Afterwards, Luther obtained a vaulted chamber in the neighborhood of Melancthon; but it was more elegant than Melancthon's chamber, because he constantly spoke of works which man should do from obedience, although he did not place any saving efficacy in them. I heard, several times, concerning him, that he wished to reject his principles in the separation [of faith and works], and that he has tried to, but to no purpose, because the dense cloud which appears in his mind must first be dispersed, before truth, or light, from heaven, can enter. The like was said to the Zinzendorfians, some of whom wished to discard their own separation [of faith and works], and endeavored to adopt their conjunction, but they were told that they could not, because falsities, which must first be scattered, block the way; and, also, that they are like the five virgins who had not oil in their lamps, who afterwards purchased oil. Luther related that he was told by an angel, from the Lord, to beware of faith [alone], because there is nothing in that; and therefore he avoided it for some time, and recommended works; but, yet, he went on to separate the works from faith, and therefore execrated the Epistle of James, and rejected the Apocalypse.

6043.

ZINENDORF AND THE MORAVIANS. I spoke with him. He was reduced to the state of his life when he journeyed into foreign regions and taught; and, therefore, he now also goes about to societies, and preaches; but he said that he is not received anywhere. He is also forbidden to come near his followers. He confesses himself an Arian, [saying] that the Lord is the adopted Son of God. He can hardly be brought to say that the Lord was born in order to be adopted, although this is proved by the fact that He was born of God. This he now denies, but says He is adopted. Good works, he is not merely averse to, but even detests. He preaches God the Father; but, inasmuch as many presented

themselves and declared that they were God the Father, he refrains from looking to Him; wherefore, as he said, he knows not which way to turn. He reviles the Word of the Old Testament. He cared little for the Evangelists; only for Paul's Epistles. He was brought to some of his followers who had died in the world some time previously, and saw that they do not know anything of truth, and are in an almost miserable state, merely in hope and expectation, often between hope and fear. Their hope is owing to their persuasion, in the world, that they, more than any others, are the living. When they wish to receive truths, falsities which cannot be shaken off block the way. They know that the sensation of which they boasted in the world, was from spirits of the same sect who were with them. They are ingenious and clever at falsifying the Word, and, to the apprehension of all, twist it from its meaning - which occurs when they assemble together in their meetings. That they are Arians, is one of those arcana of their's which must not be revealed. When they say that they, more than others, are the living, it is asked where the truths are, and where the goods, through which and from which their life is. They say, In faith. Then it is asked what of truth there is in their faith, and what of good. It is customary for them to say in their preachings, Believe that you approach heaven, and so far as you believe you approach, so far do you recede; and thus they do not reveal what it is, but they mean that they acknowledge the Lord's Divine equally with the Father's Divine, and that they do good works. Those who divulge their esoteric doctrines and deny their sect, they want to kill; and, if they do so, they excuse it because it is for the sake of the truth; and, by reason of that hatred of their's, and perhaps on account of [his] intentions, Zinzendorf withdrew himself somewhat from them. On account of their falsities and non-goods, they wholly close heaven against themselves. All that they call truths are falsities. They are not willing to admit that faith operates goods, but rather that all things they do are good through their faith. They say that the Lord ought to be loved on account of the passion of the cross, but ought not to be worshipped; that the Holy Supper is merely a memorial of His passion, and that they attend it out of obedience. They live together, apart from others, since they did so in the world; and, when they are shown by others that they are in falsities, and what things are true, they go away saying they do not want to be convinced.

6044.

THOSE WHO ARE IN FAITH ALONE. I spoke [with] Jac[ob] Benzel[ius] concerning faith alone, and said that, at the present day, the summing up of the faith of all is, that, from trust and confidence, they believe that Christ was sent by the Father, and that He redeemed us through the passion of the cross; also, that in that summary and in that creed there is not a particle of truth, and that with those who confirm themselves in them these things are falsities. He acknowledged this; and, in order that he might know that it was so, he was sent into the plains, and was held in that faith; and then he saw nothing but sand and stones, and no grass at all. He sought, but found none. Grass signifies somewhat of truth. He mentioned this to others; and when he thought about the confirmations of that summary [of faith], then serpents appeared, which wanted to fly at his feet: hence he was convinced, by experience itself, that there is nothing whatever of truth in that faith. Plains, however, in which dwelt some who were in the like faith, appeared at a distance: these had grass, shrubs and trees, and buildings wherein they dwelt. They were joyful in mind, and were industrious in their labors; but they acknowledged that they only knew that creed, but had not thought beyond the sense of the letter of the Word; and, inasmuch as they did not go deeper than this in their thought, they were also able to receive some truths: [they said] also, that, still, they had thought of God in their life. Afterwards, J[acob] B[enzelius] was deeply grieved, being desirous of receiving truths, and thus of rejecting falsities, but unable to do so because falsities and evils therefrom hindered - for, when these are in the mind, no truths at all can enter - also, because the whole man becomes such as he is from his falsities and evils. It was likewise stated that he who is in such, is able to think, [even] about Divine things, nothing save falsities and evils - yea, nor yet in moral and civil life, inasmuch as these form his understanding and will. He said, moreover, that it is astounding that man does not think of God and eternal life while in the world, when yet he becomes such [as he is in the world] to eternity: and those who are in the falsities of evil and in the evils of falsity, cannot be in any society of heaven; also, that he is miserably lodged, miserably clothed, and miserably fed, and he must live in hell with such as were infamous, thus continually in misery.

6045.

THE IDEA OF GOD. I spoke with certain ones concerning God, and remarked that they believe that God is everywhere, and that therefore they have no need to determine the sight to God in a particular place, as it is said; but it was rejoined that the Divine Proceeding is everywhere, just as the light and heat from the sun are everywhere and that, since the Divine Proceeding is, God also is: but to wish, by means of such an idea, to turn themselves where [He] thus [is], as being without bounds, is to acknowledge Nature as God, and also to become foolish, and shackled as to thought. Afterwards, all the intellectual sight, [becomes so]: wherefore, it is granted to almost everyone to see some one sitting on high, splendidly attired; and it is permitted to worship Him as God the Father, because the majority have had, in the world, an indeterminate idea of the Father, because He must not be seen under any form. This is granted them, in order that their idea may be determined, and they may not become quite demented. To others, God the Father, as it were, appears in other places. [It is] Wellingk. Yea, sometimes, Satan [appears]; which, also, is permitted on account of men's insanity as regards the idea of God. Some see, not far from that pretended Father, a Son of the Father, who obeys what the Father says.

6046.

THOSE WHO ARE IN FAITH ALONE. I spoke with those that are in faith alone, who are outside of heaven. They say that they are becoming fewer by degrees, and that they go away and do not return, not knowing whither they are gone; and a certain one who returned, stated that they dwell amid sand and stones, and are in huts like peasants, apart from one another, and that they have but little to eat, or food. The reason is, because food corresponds to intelligence, which they have not; and sterile ground corresponds to lack of intelligence and of the affection of truth, and thus to them. They stated, that, when they go out and see others at a distance, they are afraid to speak to them, because there are also robbers there; but these dwell in the caverns of rocks. These, also, are of such as are in faith alone, but craved for robbers' plunder, as it were. They did not regard these [depredations] as wrong; but they fear those [robbers], for they do them injuries, and capture them, in order to enslave them. Wherefore, when they see any spirits, they inquire whether they dwell in huts. When they say they do, they wish to enter their hut before they do, and to go forth from it; and thus they first



accost them, and converse. Thus they retire. Such is the lot of those who are in faith alone. A certain one (a priest in Moria), was sent thither, and reported that there is not a shrub, or a blade of grass there, but gravel, and that they live thus. But, what is wonderful, they were delighted to remain there, so that they were unwilling to live anywhere else. The reason is, because plants, shrubberies, and the like, in fields and gardens, correspond to the intelligence of truth, which they shun and hold in aversion.

6047.

HOUSES AND THE ROOMS IN THEM. DUKER. He was with me several weeks, and was insane, by reason of the loftiness of his mind. He was afterwards let down into his house, where he had been previously. He had quite a large house, and [room] for domestics; and a certain one spoke to me from the house, and said that the apartments there were distinct, in such fashion, that in one chamber he was a senator, in another a general, in a third a chief, <sup>353</sup> in a fourth a captain, and so on: in one chamber, however, not in any great dignity. But he loved to be in the chamber where he was a senator; and, in that, he became inflated in mind, on which account, there, he was insane; but yet he loved that chamber more than the others, although he was insane there. Therefore, he was brought forth therefrom; and he wished to serve C[harles] XII. He also did insane things; so that he was a devil.

6048.

MELANCTHON. Melancthon went forth from his prison, and spoke with a certain one who had read his writings; and then came Englishmen, and they also spoke with him, saying, about faith alone, that they do not know what it is, or whether it is anything. They inquired of him what it was. He said that faith is believing that God sent His Son, and [He] suffered for our sin. They said that this is merely a matter of history, What besides? He said, that, by virtue of that faith, they possess eternal life. They asked, in reply, whether he has eternal life; and he could not answer anything, save that he is going to have it when all are saved. They stated that infernals are never saved. They said, besides, that they hear preachers about faith alone, and about justification; and that when they

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<sup>353</sup> Swedish, ofwerst.

hear, it sounds in their ears as though it might pertain to wisdom, because they speak beautifully and cleverly; but yet, when they go away, they know nothing that the preachers said, nor do they comprehend.

6049.

**POLHEM AND WOLF. THE MATERIAL IDEA WITH SPIRITS AND ANGELS.** All those who have not believed in the Lord, by acknowledging His Divine, and have not lived according to the precepts of religion, in the other life think materially. On this account, they are unable to think spiritually, that is, abstractly from space, time and persons - from which the ideas of natural thought arise - consequently, not like the angels of the higher heavens; for, to think spiritually is to think apart from these things. These [i.e. those who think spiritually] ascend above, and as it were leave those things beneath them, so that they do not appear.

Certain ones who thought much in the world, such as Polhem and Wolf, inasmuch as they did not live a life of religion, were not able to think otherwise than materially. The attempt was made, in the case of these, to separate material things, but to no purpose. Hence it is, that, in the other life, the same persons speak the spiritual language, but yet so mingled with their vernacular tongue, that the nation from which they are can be readily distinguished. But all those who speak spiritually are in the same language nor can they be distinguished.

6050.

**A CONVERSATION WITH ENGLISHMEN ABOUT THEIR PREACHERS.** I spoke with Englishmen who were in a society of heaven, and, in fact, about their preachers. They stated that they are not fond of the elegance of their sermons, when these are doctrinal, because they do not know or understand what they say. The sermons have a fine sound, and so please those who are not in the spiritual love of truth, but not others. They tell them to leave out such things, since they do not learn anything; for they speak so that they [the hearers] suppose that such things are true, but yet do not know whether they are true; especially when the subject is the effort to do good. They inquire of them what they mean by this, whether the effort is merely latent, or whether it is manifest. They say that it is latent. They rejoin that they are aware of this, because the Lord operates many things in secret; but does He, or does He not, operate thus manifestly? Then the preacher dares not say

anything else but that it also occurs manifestly, but that this is because the affection of doing inflows. When they inquire, further, whether therefore good ought to be done as of oneself, or not, this they also conceal under the oracular statement that man must take care not to act from himself, and thus that so far as it is of man it is not good. When asked whether man may act as of himself, the answer is that the case is similar. They were told, however, that, if man does not act as of himself, he receives nothing, and there is no reception, and hence no appropriation. But here they stop, when speaking to those who have a spiritual idea; and [the latter] carry their point. But preachers who have confirmed themselves in this, in the world, do not recede from their doctrine, inasmuch as they teach in such a manner that the hearers are not able to think that it is or that it is not so; consequently, their discourse is ineffectual. Wherefore, those preachers are at length removed, and sent among those who are in faith alone, who have nothing of truth or of good in the life, but only in thought, together with pride of scholarship. They afterwards teach that there is manifest operation; but not manifest operation and when they speak of operation, they again so involve, adjust and connect their arcana, that persons scarcely know other than that they mean manifest operation, but still they do not mean that.

## 6051-6100

6051.

ADULTERIES, THE LOVE OF RULING, DECEIT, ETC. It must be described how infernal are adulteries and the other sins, for instance, in this place, adulteries that is, believing that adulteries are allowable though there may, or may not, be adultery. Scarcely anyone, at this day, believes that they are so infernal, and that adulterers cannot possibly be saved. The reasons are: (1) Because heaven is marriage, and hell is adultery. (2) Because conjugal love descends from the marriage of good and truth, adultery from the marriage of evil and falsity. (3) Because from marriage, according to conjugal and infernal love, offspring is born. (4) That in heaven they abhor adulteries, and that therefore heaven is closed and hell opened widely [by them]. (5) That a man by conjugal love receives the form of love inwardly and outwardly, by adultery the form of hell; also, that heavenly love is implanted solely through conjugal love. (6) That conjugal love is the fundamental love of all loves for, when man becomes a form of love, he becomes an image of the Lord: otherwise, the reverse is the case. (7) That, therefore, the delights of conjugal love exceed all other delights, both in number and quality. (8) That heavenly joy is founded upon that love in heaven; so that as far as any one is in that, so far he is in heavenly joy of every kind and degree. (9) That by marriages, in the heavens, wisdom increases; which increase, there, is in the place of procreation. (10) That with preachers in hell, there is a doctrinal adultery, which differs from natural adultery - of which anon. (11) The reason why wisdom increases according to chastity, is because the origin thereof is the marriage of good and truth, and the marriage of the Lord with the Church. This is its cause wherefore, nobody who is an adulterer can be wise in spiritual things. Hence, so far as he is an adulterer, so far is he blind in spiritual things, and so far is inwardly a devil. (12) That, hence, to love the married partner, is to do good in the sight of the Lord for it is thus, from chastity, to love the Lord. This communicates with the heavens, and delights the souls of the angels to such an extent as cannot be believed. (13) There is also a certain kind of coition, which, when it proceeds from chastity, inasmuch as it is the

effect of that love, delights heaven in the highest degree. On the contrary, it distresses them so far as it is from adultery. (14) Proofs may be brought forward, that adulterers, no matter how morally well they may have lived in other respects and have given themselves to prayers, are cast into hell. The members devoted to generation, in both sexes, correspond to the inmost or third heaven, where the angels are in the heavenly marriage, or that of good and truth, more than the rest. In a word, marriages in the heavens are most holy; wherefore, they must not be profaned by adulteries.

6052.

Nor can it be believed that the love of ruling, like adultery, also has in itself hell. All those [who are in this love] are in evils and in falsities therefrom. The reason is, because the love of ruling sinks the mind into its proprium, so that it cannot be elevated by the Lord; but everyone in whom heaven is, is elevated from his proprium, although the man is not sensible of it. But to describe self-love: Its highest degree is the love of ruling over others; it also contains in itself the love of ruling over the Divine; and this is Babel, respecting which so many abominable things are stated in the Word. To describe the nature of the love of ruling: It is not ruling over others in one's official position, but desiring to rule over others outside of that, not being content with its own domain. The nature of the latter, and the nature of the former [love], might be described further; also, that all [who are in these loves], of whatsoever dignity, are cast down into hell.

6053.

As regards deceit, the reason why it is execrable, is because it enters man's interiors, even to the Rational, which is the inmost Natural, and there tightly closes the spiritual mind, in which heaven is. The quality of such persons might be described. These three things, especially, those shun who will be of the New Jerusalem.

6054.

Regarding adulteries, moreover, the reason why adulteries are so prevalent at this day, in the Christian world, is because those there are in the marriage of falsity and evil. As regards adulteries, they may be of a married man with harlots, of a man not married with another's wife, or

with an undefiled virgin without the intention of taking her to wife - thus, the despoiling of virginity - or, the delight of variety; because all this destroys the conjugal. It is not so with an unmarried man who is unable to abstain altogether, and yet, from causes in the laws, cannot enter into matrimony, if he adjoins to himself a consenting prostitute, a concubine, or a mistress. But let him beware that the conjugal, which is interior love, do not enter, unless he have the purpose of taking her to wife. The former class deprive themselves of all the delight of marriage, but not the latter.

6055.

CONJUGIAL LOVE - (continued). Those men who are in conjugal love, are in such a state that they can enjoy intercourse with their wife as often as they please: the ability never fails, inasmuch as all parts of their body are in that love and, after intercourse, they are affected with joyfulness, and never with dejection, so that they are invigorated by it; but the contrary happens with those who are in adulteries. (2) The husband's love depends on the wife's love; so far as she loves such things, so far does the husband. It is the reverse in love which is not conjugal. The reason is because the former are one, and are conjoined as to interiors: this is meant by their being not twain, but one flesh. (3) Those who are in conjugal love, feel with certainty whether there is lasciviousness or not, for all lasciviousness is of adultery; but there is nothing of lasciviousness with those who are in conjugal love. This they perceive most perfectly. That sensation is from the interior. The outward act is similar to that. Adulterers feel nothing save that which is exterior, and not anything interior; when yet all spiritual delight is in interiors, and is incomprehensible to those who are not spiritual. (4) Nobody can be in conjugal love except he be spiritual, and except he acknowledge the Lord; for the ultimate cause thereof is from the Lord's marriage with heaven, and with the Church. This is its Divine-spiritual origin. (5) Since woman is born the affection of truth and good, and man the understanding of truth and good, it is hence manifest that they are conjoined as one, and that conjugal love constantly makes them one, and thus that they are loves, and images, of the Lord. (6) The effect of conjugal love is wonderful: its power may be described. (7) There is nothing at all of lasciviousness in conjugal love; although it is outwardly similar, yet it is dissimilar inwardly. (8) [I might mention] many

exceedingly execrable things concerning adulteries. (9) Cerberus signifies a guard to prevent the delight of conjugal love from flowing down into hell. (10) Afterwards, [I might relate] various other things concerning adulteries. [Conjugal love] produces the delights of heaven, by communication. (11) The offspring puts on the affections of the father and mother: hence, the hereditary nature is not so malignant. The love of marriage opens heaven. The love of adultery closes heaven.

6056.

THE APARTMENTS OF HOUSES. It is a peculiarity of the apartments of houses, resulting from their situation, that the dweller, occupant, and others, in one apartment, have a different disposition from those in another. The delights are different; so that in one apartment there is the delight of studying and discharging duty; in another, the delight of going out; in another, the delight of social interaction, and in another the delight of being in the society of one's wife; in another, the delight of eating; in another, they have close communication with those who are outside, and in others a distant one. Spirits know, as of themselves, that, if they enter such an apartment, this or that thing is possible to them; and so forth, with much variety and according to their affections. This peculiarity derives its cause chiefly from the quarters, and from the inclinations to dwell in one quarter rather than in others. Also, everyone knows his own place in the apartment; which place accords with his disposition. He proceeds to it as soon as he enters; and if another appears in that place, he goes away. It is similar in the churches. This is the case in these particulars, because the greatest form and least form in the heavens are similar; so that there is an image of heaven in the single details.

6057.

GOD AS A MAN. The truly human idea concerning God, is as of a God-Man. That it is so, may be evident from these circumstances: (1) That everyone, in the other life, represents God to himself as a Man; the good especially, but also the evil. This was investigated, in the case of many, who, in the world, entertained the idea about God as of something invisible, or as of something spiritual, as it were aerial, at a great distance before the eyes. But, still, all these same persons, in the other life, see God as a Man. It was investigated and found to be so: it is

because that idea is in man's spirit. There are many things in man's spirit which the man does not know are there; such as spiritual speech, the idea of space, and many others. From these facts it follows, that the idea of every single man, deeply rooted in his spirit, is of God as a Man. (2) But that idea has been destroyed in the world with those who began to think of Three Persons, and to separate the Lord's Human from them, and hence made themselves three invisible Gods; (3) [as is evident], also, from the idea of spirits who say that God is as it were something aerial, or nebulous, either bright or dark. (4) [The former idea] is destroyed, also, with those who attribute everything to nature, and consequently nothing to the Divine; these, in the spiritual world, make to themselves gods of all who excel in power, but still esteem them as men. (5) Children, the simple-minded, women, in a word all who have not destroyed that idea through the causes mentioned above, have the idea of God as of a Man. (6) The same idea remains with all gentiles, especially with Africans, who cannot conceive what a God who is not Man, is. (7) That idea was held by all the ancients, before and after the times of Abraham: they saw God as a Man, and called Him Jehovah and Creator of the Universe. (8) It existed with the gentiles in ancient times, who acknowledged many gods all of which were men; - respecting whom see the places in the Word where they are named. (9) Also, with all the Greeks and Italians; hence the Divine attributes from which their gods [take their origin] all as men, -Jupiter, Apollo, Venus, etc. (10) So, likewise, the inhabitants of other earths, respecting whom see my pamphlet. <sup>354</sup> (11) Papists, also, in that they are willing to worship the Pope, and to acknowledge Divine power in him - and kiss his footprints - and in that they are willing to adore saints as gods. (12) The reason that this is so, is from the influx of heaven, which is received by every spirit; for heaven is the Divine in Human form: wherefore, no one can be an angel in heaven without that idea of God; on which account, the Lord is acknowledged, even by gentiles.

6058.

EVERY MAN IS IN HIS RULING LOVE, AND THUS, AS IT WERE, IN THE CENTER. It was asked by some, why it is that the evil - thus, those who have denied God - who keep quiet, cannot be in an angelic society;

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<sup>354</sup> The treatise On the Earths in the Universe is the one referred to. -TR.



but they received reply, that every spirit at last comes to that place in which he may be, as it were, in his own center; for they who are above, below, and around him, in every direction, cause him to be in that place; for there is a communication and influx of affections. Wherefore, no one can, in the end, be anywhere else than in his own place, as it were in his center. Moreover, all angels and all spirits are centers for the heavenly form is one of continued centers.

6059.

THE CIRCUMSTANCE THAT AMONG THE PAPISTS THEY HAVE SEPARATED THE BREAD AND WINE IN THE SACRAMENT OF THE SUPPER. There was a conversation about the Sacrament of the Supper, as to why, among the Papists, they have separated the bread and wine, and give the people the bread and drink the wine themselves; when, nevertheless, it was instituted differently by the Lord, and since this did not happen from necessity, by reason of the want of wine, inasmuch as there is wine in Italy, France, Spain, Portugal, the interior part of Germany, and Hungary: also, where wine is not produced - as in England, Holland, Sweden, Denmark, and in the part of Germany where the Reformed are - wine does not grow, and yet it is used in the Sacrament of the Supper. The Papists could not tell any reason, unless the private one that the monks, when they perform masses for the souls of the dead and attend to their other duties, may not faint under their continued labor, since they are then revived by wine. No other reason could be discovered; but it was said that this thing occurred of the Lord's Divine Providence; because, when they devastated the Church of every good and truth, they separated [the bread and the wine], because good is not good if separated from truth: it is good when in truth; nor is truth by any means truth save from good.

6060.

ZINZENDORF. After some time, I spoke with him; and he was, then, as if enfeebled in mind, because he was not received in the societies, where he wandered around. They refuted his doctrine by various arguments, and proved that there was nothing at all of truth in it, except that merit must not be placed in works. When it was said that neither should merit be placed in faith alone, and that those [who profess that] thereby exalted themselves over others, they do not answer. He was enfeebled in

mind because his pride was humbled. He stated, that, when he entered gardens, he did not see any fruits, and that he saw the foliage, not green, but withered and yellow; when, nevertheless, others, who were with him, saw both fruits and green leaves, as in gardens. It signified that [he possessed] no truths. I spoke with one of the Moravians, who, being asked what he felt about evil works and adulteries, and also heinous sins, stated, that if they were indeed perpetrated, they admonish the offender to desist from them, but that, nevertheless, they are overlooked, because he holds their faith; and that if he did not desist, the evils would still be pardoned, but not to the same extent.

6061.

THE IDEA OF GOD AS A MAN. ZINZENDORF. There was discussion amongst spirits as to whether it is implanted in man to view God as a Man. Some said, that they who, in the world, viewed God, in their thought, as a little cloud, or as light, or as the inmost of nature, are not able to view God as a Man. Wherefore, this was tested with some and also, once, with Zinzendorf, and with an elder of the Moravian communion; both of whom, in the world, viewed Him, in the sight of the thought, as something cloudy. They were let into their spiritual state; and they then inquired where God the Father was, and then thought nothing else than of seeing Him as a Man. They inquired also where He was; and when they returned into their natural state with me, they regarded Him as something cloudy. Hence they were convinced that it is rooted in man's spirit to look upon God as a man. There came to Zinzendorf some of the gentiles in western India, with whom he there spoke. He talked to them concerning God, saying, at that time, that God sent His Son, who saved us from hell. They believed, because they held the idea of God as a Man; but, when they now gathered together in the spiritual world, they discerned that he had an idea of God, as being, as it were, in a cloud. Being astonished at this, they said, What is this? You think of God as not a Man? when yet they had believed that he thought of God as a Man when he spoke to them about the Lord.

6062.

ZINZENDORF AND PAUL. He [viz., Zinzendorf] was in an abstract idea, not as though he were speaking to anyone, but as if he thought in himself, or spoke with a friend who divulges nothing. He said that he

could not at all think otherwise respecting the Lord than as he thought about another man, and not that He was God; and yet he said the Divine was in Him, but he meant the Divine as it is with another man: [He said], also, that He spoke in a very simple manner, and not wisely; and that Paul spoke more wisely. But it was shown him that the Lord spoke from Divine Wisdom Itself, by correspondences, exactly as He also spoke by the prophets, consequently from His own Divine; and that Paul indeed spoke from inspiration, but not in the same way as the prophets, to whom every single word was dictated but that his inspiration was that he received an influx, according to those things which were with him, which is quite a different inspiration, and has no conjunction with heaven by correspondences.

6063.

WRITINGS AND SPEECH IN THE SPIRITUAL WORLD. That speech and writing in the spiritual world differ entirely from the speech and languages in the world, so that there is no similarity, may be evident from these circumstances: (1) When writing is being done there, a single letter stands for an entire word, and that word a general term comprehending many things in itself; and these many things are gathered from what precedes and what follows, or from the matter itself which is being written about; say, for example, that it is bono [= by good]: the b, there, signifies glory and majesty; o, signifies along with, or among; n, signifies the evil - thus, among the evil: when it signifies among the good, there is a point above. (2) All the vowels signify something that conjoins, thus among, along with, in, or into, and so on: i, there, [i.e. in a word] signifies that which is from the interior, etc. (3) They speak in this way, too as, for example, vita [= life] signifies valley, begone, depart, and so forth. This refers to instances in which they understood nothing of their writing in the natural state, but only in the spiritual.

6064.

NEWTON. I spoke with him several times. He is a thoroughly sincere man, and is among his own, and is beloved. He told me that he now knows that the Lord is the sun of the angelic heaven, and that all light, which in its essence is Divine Intelligence, and which gives intelligence to angels and also to men, is from Him; although men are ignorant that

that light enlightens the understanding, and causes them to think intelligently. He also knew that there was one Life which causes everyone to live, and that that Life appears amongst them as light, and that life is from it also, that it inflows into man's inmosts, and brings it about that it appears to man as if from himself. He also stated that, where he is, there appear colors much more brilliant than in the world, and of much greater variety; also, that the colors there originate from the modification of the Divine Light into life-receiving form in angels and men, and that from it are the varieties of understanding. Respecting the planes of colors, he spoke in this fashion: that there were. . . three: white from light, red from fire, and black from [shade]; and that all the varieties of colors arise therefrom.

6065.

THOSE WHO ARE IN FAITH SEPARATE: ALSO, WHAT THAT FAITH IS. MELANCTHON, AND THE TEN

COMMANDMENTS. <sup>355</sup> Melancthon was let out of his cell, and incited to assemble those spirits who, in the world, confessed faith alone, and with whom this was the chief thing of religion. They were assembled to the number of many thousands, and then were sent thence to a field where they might be separated, each according to his life. When they were assembled, a communication was made to them out of heaven, that that faith saves no one, for the reason that there is neither life nor truth in it. Wherefore, they inquired what truth is, and what life is. [2] It was then replied, that truth and life are to live according to the commands of the decalog: for instance, not to steal, or act insincerely and unjustly; which is the 7th <sup>356</sup> commandment. The truth, in this case, is, that to act insincerely is a sin; that to live unjustly is a sin also, that living sincerely and acting justly is truth: thus, truth and life make one. Truth is to know evil and it is to know good; and truth is man's when he shuns evil and loves good. In like manner as regards the sixth commandment, to shun adulteries, to love the chastity of marriage: truth is, to know that

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<sup>355</sup> In the margin: "What the Mercy-seat is, and what the Cherubim."

<sup>356</sup> The Latin edition of Dr. Immanuel Tafel here reads, "the 5th"; but, inasmuch as the 5th, according to the Lutheran division, which was the one Swedenborg uniformly employed, is, "Thou shalt not commit murder," and is moreover referred to later on in this very paragraph, whereas the one here under consideration is, "Thou shalt not steal," which is the 7th in the Lutheran enumeration, we have substituted 7 for 5 in the text. There is no doubt whatever that the 7th - which is the 8th in the Church of England division - is the one meant.

adulteries are sins and it is truth that chastity is heavenly. Hence life causes truth to be; and truth is when there is also life. It is similar with not to kill, cherish hatred or take revenge. If this be shunned, a man comes to have charity. Similarly as regards the 8th, Not to witness falsely, etc. [3] From these things it is manifest that life and truth are one and so far as man does <sup>357</sup> falsities, which consist in believing and doing those evils, so far the truth is not in him. So far, also, as he lives according to those [commandments], so far is he in truth, and so far he loves truth, and desires to know what sincerity, justice, chastity, charity and truth are; and, inasmuch as he is then led by the Lord, it is granted him to know what evil and good are, and what those specific [evils and goods]. [4] These things, therefore, are truth, which is faith. Faith, apart from these, is a sounding word, and has nothing of articulation, or voice, in the sound. It is sound inarticulated, consequently, not a word. [5] In this, and no other way, is he able to believe that God is, that the Lord is the Savior of the world, why He came into the world, why He suffered the cross, what is meant by His having borne the sins of the world, and many other things; for, so far as a man practices those precepts which belong to the second table, which was the covenant on man's part, so far does the Lord grant him to believe that God is, which is the covenant of the first table, which is on the part of God. That the decalog is the complex of all things of truth and good, is hence plain, and also from the fact that it was promulgated with such a miracle and with such solemnity, that the ten commandments were written by the finger of God, that they are called ten from the fact that they are all, and that they were placed in the ark, upon which was the mercy-seat, and above that, the cherubim. The mercy-seat is the Lord; and the cherubim were the Word in the letter - also the veil placed in front and it was called the Holy of Holies. Outside these, were all things of heaven and the Church in a representative image. There, was the table with the shew-bread; there, was the golden altar of incense there, was the candlestick with the lamps: by all which were represented all things belonging to heaven. That Church, also, was a representative one and, inasmuch as the Divine Law in its whole complex was in it, therefore there was a fire there by night, and a cloud by day. The fire signified love, and the cloud truth. Hence it was, that all the Levites, together with Aaron, pitched their tents round

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<sup>357</sup> The Editor of the Latin reads *fugit*, in this place, and inserts (non) to supply the manifest sense of the passage. We prefer to read *facit*; which gives the sense perfectly without any addition. -TR.

the ark, and that Aaron ministered there; likewise, that the ark showed them the way when they went forward; for the very truth, which is of faith, when it is living, leads. Afterwards, that ark divided the Jordan, by which is meant, entrance into the Church: the land of Canaan signifies the church. And afterwards, also, it wrought miracles, and was introduced into the city of David, by which is signified the Church in which Divine Truth reigns. The pattern of it was seen and exhibited in heaven, and the Lord there spoke, between the Cherubim, with Moses and Aaron. [6] When I know these things, then I know what faith is, what love, what religion, and what the Church and heaven in man. Otherwise, not. [7] This, therefore, is to think about God in the life, since [no one is able] to think about God in the life in any other way; and this, also, is to love God. This, too, is to begin from life and to receive faith thus; and thus faith is from life and according to it. This, likewise, is love to God and love towards the neighbor. Hence is plain what the conjunction of love and faith is.

6066.

THE PROVINCE OF THE NECK. That they who are diligent constitute the province of the neck was manifested from D[octo]r Heygart, who was busy in transcribing various things: by diligence, moreover, communication of the head with the body takes place.

6067.

THE INDO-CHINESE. I was in bed, and slept sweetly and most deliciously for 6 hours, or more; and, when I awoke, there were, above me, at a distance, Chinese, sitting there, as the Indians are wont to do with the feet crossed; and I was told that angels spoke wisely to them about God and about His marvelous [attributes], and that they were so delighted at this, that they were in the tranquillity of peace. Others were unable to approach, because it was a spiritual-celestial [sphere]. When I had awaked, the company withdrew.

6068.

ZINZENDORF. I spoke with a certain one and he said [that] they who practice charity, or the Divine commands, on account of God, and at the same time with a view to heaven, are utterly damned, and that it is better for Sodom and Gomorrah than for them. He afterwards said, that it is no

harm for a man to live in sins, even the graver ones, inasmuch as God has then an opportunity for mercy; and that all things are of mercy. [He also said] that, if another had taken on himself the passion of the cross, he would have been accepted for the Son of God, if Jesus Christ had not been willing and that He is the adoptive Son of God, born, in fact, in order to become so, but that He said that it was of His own will.

6069.

WHAT THE SPIRITUAL IS. The spiritual may think what is the nature and extent of the Natural. Thus the Spiritual is not finited and bounded, as the Natural is. There are in the spiritual world, numbers, measures, spaces, times, and materials, and those there also see them: they see spaces and materials, and perceive times; they have names for numbers and measures; but they think of those things from quality, as, also, [what they] signify. - It was perceived that the Spiritual cannot, by any means, be thought of naturally, but yet that it inflows into the Rational-natural, as cause into effect.

6070.

THE DRAGON. There was a preacher at the Hague. He was of the doctrine of faith alone. He appeared to others exactly like a dragon, and also seemed to stand in front of a woman who was, as it were, bringing forth, in the desire of devouring the offspring when it should come forth. The Lord's Church, which is the New Jerusalem, was representatively portrayed by the woman, and its Doctrine by the offspring.

6071.

POLHEM. He meditated much, just as in the world, but yet in a material manner, because his thought was engaged only in Mechanics and Physics, which he applied to mechanical appliances in certain things. He was also such after death. He there applied himself to the appearances and objects of sight which are there; and hence invented many magical things. In these he was a better workman than others. He made statues in various ways, and also tables, of such things as corresponded to the affections, and adapted them more diligently than others; by which things communication was given with certain societies of the lowest heaven. This was allowed him for the sake of the purgation of those societies; and he so constructed these things, that the evil in the societies

sometimes communicated replies to them. Hence it happened, that he was cast [into] an exceedingly dark hell, where he was deprived of that inventiveness.

6072.

IDLENESS - USE - HEN[RIK] BENZELSTIERNA.<sup>358</sup> It was made known to me by experience, that idleness is the devil's pillow, because idleness is like a sponge which draws to itself dirty water of various sorts, inasmuch as he who is in idleness, speaks, and therefore thinks, about all things in the world, pure and impure, and hence receives the devil of all impure things - since man inclines to these things and there is not anything to drive them away. Only the love of uses repels them for this holds the mind in its delight, and thus regards all other things as outside itself. This was seen in the case of H[enrik] B[enzelstierna], who loved ease. Owing to his delight in it, he attracted to himself very many evils, and suffered himself to be led by the delights thereof, thus by the spirits who were in them.

6073.

THE NECK-BAND (NECKTIE<sup>359</sup>). There was a certain one, who, in his youth, had read the Word diligently, but afterwards, because he did not understand it, banished it from the mind, saying to himself that moral or natural theology is a, better teacher. Wherefore, he fell into that opinion, and forsook the Word. He came to angels and the angels said, What is the use of the Word and that moral life apart from theological life, does not effect any use, does not purify from evils, and by itself does not conduce to life eternal. He, on hearing this, assented; wherefore a neckband was given him by the angels - a white neck-tie;<sup>360</sup> delighted with which, he returned home. But that necktie made him almost unable to see. The cause was inquired into; and it was stated that it was because he had burst asunder the bond between heavenly and moral things, and that, consequently, with that band on, he was not able to see, but only without it; because those things which are of heaven and the church constitute the head; and moral and natural things constitute the body;

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<sup>358</sup> Usually written Benzelius. At the time of his death, in 1758, he was Archbishop of Upsal. -TR.

<sup>359</sup> Swedish, halsduk.

<sup>360</sup> Swedish, halsduk hvit.



and the neck constitutes their conjunction. Hence was manifest what the neck signifies, and what that which clothes it.

6074.

ZINZENDORF. He was with me for several days, and heard and perceived what they who were with me from the Lord [thought] about charity and faith, and what befell those who, in doctrine and in life, are in faith alone, [namely], that they are in a wretched condition and, further, that there is not any faith where there is not charity: it was also told him what charity is. On being told, he was amazed as, also, at the fact that the whole Word is the Lord. He saw this; also, [that he had been in error in believing] that the propheticals were nothing, <sup>361</sup> and many other things; he was also grieved that he did not know this in the world; and being sent to one of the same communion, he told him that he may now do as he will, that it is not as they believe in the world, and withdrew. I conversed with him about the three great errors: (1) that the Lord is the adoptive Son of God - by which he denied that His Divine is from Himself; (2) that they discarded the Word of the Old Testament, and read the Evangelists with a certain contempt, esteeming only the epistles of Paul; (3) that they have quite excluded from religion, and almost condemned, the works of charity. It was also shown that all who so do, close heaven against themselves. He believed that he was enlightened; but it was shown him that enlightenment is not conferred, while those three errors are entertained.

6075.

MERIT IN GOOD WORKS. Good works take place with merit, and they take place without merit, as may be illustrated by the person who holds an office, and who performs his duty for the sake of merit: it is in order to obtain applause, thus for the sake of reputation, and honor and future promotion, or for the sake of gain; but, if he can have these things without the performance of his duty, he does so. But he who does not place merit in it, does it on account his obligation, because it belongs to his office. In this lies concealed the fear of God, and also love of the community but in the former is the love of self and the world. Also take

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<sup>361</sup> That the Moravians, of whose religiosity Zinzendorf was the founder, do this, is explicitly stated in n. 6081(2), below. See also the statement numbered "(2)" in the present section. It should be mentioned that the portion in brackets is inserted by the Editor of the Latin. -TR.

as an example, a workman. One does his work because it is of his religion, and hence because he is under obligation, to do it: this is his end; but another does it merely to obtain applause and to be better thought of, solely that he may profit thereby. The latter places merit therein, the former not. The former, like the other, accepts any fame, honor and profit but to such ones these things are additions from the Lord.

6076.

THE QUAKERS. In addition to what has been previously disclosed, which are their abominations regarding their wives and sexual intercourse, it is also added that they preach the New Testament, because He [i.e. the Lord] was born of the Holy Spirit, and [say] that they are, likewise; and hence that they speak from the Holy Spirit as much as He, and that they are in the Holy Spirit when they eat; and that, when others are eating, they infuse the Holy Spirit into their feasts, and also that, in this way, there is the sanctification and proving of others, whether they are of them, and are able to enter among them.

6077.

THE INHABITANTS OF TARTARY CLOSE TO CHINA - LESSER TARTARY. There were some from that country with me. They came while I was asleep and I slept tranquilly. On my awakening, they noticed that they were not at home, but somewhere else. They wondered where they were, because they did not recognize such things as were in the world of spiritual things, as at all like [those they were accustomed to seeing]. They spoke of the country where they lived, that it was populous, and that they knew nothing about war. They knew of China and of Siberia. They said that, with them, he governs who is able to govern, and if he is not able, he is dismissed with a fine. They accord him no other honor than as a wise man who can tell them whether this or that is just. They stated that they are all engaged in their labors at home, in making clothes, in cultivating the land, and the like. When they came, they marveled that they should be questioned by Christians as to God being a man; inasmuch as they believed that all knew this, without any question whether it be so. In like manner respecting the precepts of the Decalog for example, regarding only one wife, whether they live so, as if they did not know that everyone so lived, since the Lord wills it, etc. They stated

that they have houses, where they are taught about life, and about the commandments of God. - They said that they had a book, respecting which people elsewhere do not know that they have it. They called it the Divine Book: they read this, and are instructed by it and understand it. Inquiry was made, and it was the Psalms of David. They said that strangers are indeed admitted among them, but they do not give them the means of going away. They give them necessary food; and if one wishes to work, he is accepted. They also possess the Decalog. They call the Chinese their friends, because they are of their race: they do not think of wars, in their country. They have some fear of Siberia, but say that they have nothing, and that, if they came, they would at once surrender to them; but still they would all go away with their belongings, unawares to them.

6078.

ZINZINDORF. I asked him what he thinks about those who are justified by their faith. He said that they are no longer able to do any evil, because it is not looked upon as evil by God, and that, even though they commit an enormous evil, it is not imputed to them if they return to faith. I heard him saying why they are so furious against those who are in charity. He said, that this is abominable, because they steal from God the things which are God's, claiming to themselves merit, which is God's alone, and that this is the sin of sins.

6079.

THE PATHWAY OF FAITH, OR FROM IT, INTO THE WILL. I conversed with spirits about the pathway of faith; that it proceeds from the affection of truth to the perception of truth, consequently from the understanding to the thought, and afterwards either remains in the memory, or [proceeds] from the memory, thus, from the understanding immediately into the speech, but is not appropriated to man unless he advances from understanding to agent: thus it comes into the will. If it is something to be done, it comes into the intention, thus into the will, and into act; so that [the sequence] is, love, affection of truth, perception of the understanding, assent or intention, will, and action or speech. I said to spirits that to go from faith to good works is to go in inverted order: as, for example, when one provides himself with decorations and utensils of various kinds, and places them in a room the windows of which are

blocked up, they do not appear, unless a flame be brought in. A flame gives light, so that all those things appear; otherwise, they are indeed there, but in darkness. Love, or affection, is the flame faith is the light from it; and without spiritual faith, which is the light of life, nothing lives, or is in a light which endures.

6080.

**THE LORD'S INFLUX INTO MAN'S HONORS AND GAINS - SHUNNING EVILS.** The Lord is always present with man, and urges that good and truth may be received. But, with those who had not shunned evils, that influx is turned into their proprial loves - which are of the love of self and the world - which are called forth; and thus the Lord leads men of the world by their proprial affections; so that man turns the influx of good, or love, in himself, into such things. He who does not shun evils, is inwardly in himself bowed down with evils, and outside himself is obsessed by such spirits as relate to his love; consequently, the Lord is unable to reach the man, because goods are turned into such things.

6081.

**THE MORAVIANS AND ZINZENDORF.** The Moravians, who believed that they, more than all communication in the world, were the living and the saved, on that account mounted on high, as usually happens, and were there divided into several societies. But, inasmuch as they desired to have dominion over the rest, they looked down and attached themselves to a certain devil, through whom they forced others, who did not acknowledge their religiosity, to obedience, even wishing to torture those who did not receive it. But, when their time came, they were cast down, successively, to lower places, and were compelled to enter a cavern which they entered, complaining that they were surprised that they have not food as the rest have, nor adornments for the house. But as, on account of deprivation of food, and other adversities, they were unable to stay there, they were let out, and the greatest part of them driven forth into desert places, where they live wretchedly. On their expressing astonishment at this, they were told that the reason was that they had rejected the three veriest essentials of the Church and of heaven: (1) the Divine of the Lord; (2) the Word of the prophets - they had, also, despised the Evangelists; and (3) the works of charity, which

they had utterly rejected from themselves, and blasphemed; and, since theme three have been rejected, they have their portion, not with the blessed but with the miserable. Zinzendorf saw this and he desires to recede, laboring earnestly, as he sees their calamity, to be able to do so.

6082.

JERUSALEM AND THE TEMPLE AFTER THE CAPTIVITY. The building of the temple commenced in the year 72 after the captivity; completed as to the interior portions in 91, 94. Jerusalem built, 163. Haman wishes to massacre the Jews, 215. The Temple is pillaged, 439. The Jews are driven to idols by Antiochus, 441. The Temple cleansed, 444. Alcimus begins to destroy the Temple wall, 449. Hyrcanus, Anstabulus, Alexander Jannaeus reign in Judea, 504, 505, 506. Aristabulus (II.), till 542. Pompey takes Jerusalem, 545. Antigonus takes possession of Judea, 568. Herod is then declared king of Judea, 568. Herod besieges and reduces Jerusalem, 571, 572. Augustus sets about building the Temple, 586. The building of the Temple finished, Herod celebrates the dedication, 595. The Temple polluted by the Samaritans, 615. The building of the Temple discontinued, 631. The Lord is born, 605.

6083.

HIEROGLYPHICS. Trismegistus, living in Egypt in the time of Moses as is supposed, is believed to have invented the mode of expressing ideas of the mind by images of beasts, which are called Hieroglyphics.

6084.

THE SPEECH OF THE THIRD HEAVEN. I conversed with spirits about angelic speech, and said that spiritual speech cannot be at all understood by anyone who is in a natural state; but that natural speech can be understood by spirits who are in a spiritual state, though only according to correspondences - and likewise the reverse, but, in that case, spiritual speech falls into natural. Hence it is, that man does not know anything about the spirits amongst whom he is, nor a spirit know anything about the man with whom he is. They were told that the spiritual angels are not able to understand celestial speech, or that of the angels of the third heaven, because their speech is the speech of affections. As this occasioned surprise, an angel from that heaven spoke with them, and

they did not understand anything at all; by which was established that the angels of the third heaven have a higher speech.

6085.

THE OPERATION OF THE UNDERSTANDING AND OF THE WILL, THUS OF FAITH AND OF LOVE. The appearance, which is a fallacy, is, that the understanding acts upon the will, or faith upon love, and produces it. But it was shown to many that this is not so. Spirits not good fully understood their own evils, reasoned against them, and called themselves fools; but they were then in understanding, resulting from the affection of being distinguished for intelligence. As soon, however, as they were let into the evils of their will, their understanding was insane. This was repeated several times and it always so fell out; so that they confessed that the understanding merely teaches, and does not produce the will, but the will the understanding. That such is the appearance is clear. It appears as though the sight of the eye leads the feet in walking so as not to stumble, and the hands to act and work; when, yet, the eye only teaches and does not produce. The action of the feet and hands are the will's; and the sight of the eye is the understanding's; and there is a full correspondence. But he who believes that fallacy, and yet lives aright, suffers no harm for, in the spiritual world, there are many such who are blessed. When they, however, come to the second or third heaven, they are instructed and see [how the case is]. Nor can the matter be believed differently, not only on account of the appearance, but also on account of the received faith, that it [viz., faith] produces works. They liken faith to a tree, and fruit to works. But this is fallacious. By a tree is meant man, and by branches, boughs and leaves, faith; and by fruits, good works. Man is what produces.

6086.

SPIRITUAL LIGHT IS DIVINE WISDOM. Worldly spirits do not perceive this, because they have their idea from the light of the world; but it was shown them that it is so. A certain one who was in doubt about that matter, inasmuch as he was as much in light as the others, who were not worldly, was told, that he does not see there from his own light, but from theirs. Wherefore, when their light was removed, he was left to his own light and was in darkness. He was afterwards let into a place where there were worldly [spirits], who, although not in the light of heaven, still

saw. . When he came thither, he at first saw nothing; he afterwards saw as they did - for his eyes were adapted to darkness, as is the case with certain birds which see at night; and, then, he saw as if in the light. Nevertheless, he was shown that it has not spiritual light. He was brought back to the former place, where there was spiritual light; and then he did not see until the former sight was removed.

6087.

QUEEN CHRISTINA. She dwelt in a house, which was quite elegant and splendid from such things as were within [meubler <sup>362</sup>]. There were servants there to attend upon her, but not altogether her own - still, sufficient for politeness. She is in a certain spiritual world which corresponds to spinning. Thither went C[harles] XII, in order to talk; and at length they went out. It was through a spacious, paneled gallery. Immediately afterwards, she told how she conversed with the Cardinals in Rome; which was in a familiar way with all kinds of pleasantries, always bantering them, as it were, yet understandingly, by various devices, whereby she represented many things which charmed [their] minds: she wished, for example, [persons] to appear naked before them; to which they replied, saying, that this could not be, and would be unbecoming. She said, that it was becoming, because to go naked is always to appear in pure truths; to which they assented. She showed in various ways what sort she was. She next related various things, how she conversed with the Pope, whom, also, she sometimes pleased by her ways; and, being asked what she thought of Christ, she replied that He was the High Pope; to which he replied that He was not, because He gave the power to Peter, and thus to him. He said that [she] affirmed this of the Son of God, by whom he meant the human from the mother; but she replied that [He is] the Son of God from eternity, who is equal to the Father, and, since the Father was above the Pope, He was also. To this, the Pope, on reflection, could make no reply: nevertheless, he wished her not to tell others; but, still, [she] insisted that it could not be otherwise. - After this, she spoke with the Cardinals, and told them to swear themselves upon the creed of Athanasius. They said they had sworn it before; but she compelled them, by her pleasant ways, to affirm it yet again with a certain oath - which was done. She then said, that it is there

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<sup>362</sup> A French word meaning, to furnish. -TR.

laid down that His Divine was in His Human, like the soul in the body, and that thus it is One Person; and then she strenuously insisted that they must not separate them, - that, since the body apart from its soul is not a man, there is not anything that could give anything; consequently, that His soul had given what was its own [to His body], inasmuch as they are one; and that thus the Son of God, as respects both [soul and body], is not able to give away what He still possesses. Today, also, she bantered the Cardinals, nor were they able to reply. They confessed that the Lord, since the Divine and Human constitute one Person, was above the Pope, and ought to be so acknowledged. They gave way to her, and assented; for she fascinated them by those pleasantries and her familiar talk, because she was a queen. She also told the Cardinals that the papal power is Divine, since, according to their doctrine, it was given to the Son, who also was God, and who was able to receive it because He was God and the Only begotten Son; but to bestow Divine Power on a man who is not God, this the understanding does not accept. She also asked what is meant by the Rock [Petram]. The Pope replied that it was the Lord and so forth.

6088.

FOOD IN THE SPIRITUAL WORLD. They eat and drink there, just as in the natural world; but all food there is from a spiritual origin: wherefore, it is not obtained beforehand, but is given daily. When it is dinner-time, and also when it is supper-time, a table furnished with viands appears while the meal-time lasts, and disappears when they have dined, or supped. All spirits whatsoever, are supplied with food according to their employments - rulers sumptuously; with much pomp, the magnificence of which cannot be described; the rest less sumptuously according to their condition. Be it observed that everyone is provided with food according to the labors which he performs. He who has no employment, business and work, does not receive food, but begs. I have seen grandees thus begging, because they were unwilling to do any work; also, women of rank. - I have seen grandees who lived magnificently in the world, provided only with bread and milk; and, when they complained that there was nothing more, they were told that they do no work, and food is not given to the slothful and those who pass the time in idleness. By this means, they are reduced to the performance of some mean employment, in order to receive sustenance. - Moreover, they go to such as work, and



by begging eat with them; but this does not last long. - Bread can be bought in the places where such ones are, but not every kind of food. The reason is, because certain ones wish to be paid for the labors which they do, and because, [if] they thus work, the wages can be spent in buying bread. - But there is no buying except with such as are good. - To those in such duties, bread comes gratuitously. Besides other like things. All in the hells are forced to work and those who do not work receive neither food, nor garments, nor bed. Thus are they driven into labors. The reason is, because idleness is the root of all wickedness; for, in idleness, the mind is spread out to various evils and falsities; but, in work, it is held to one thing. Food cannot be kept till the morrow: worms breed in it, as in the manna. This is signified in the Lord's prayer: "Give us daily bread," and also by the circumstance that nothing of the paschal lamb, nor of the sacrifices, was to be laid by till the morrow. Inasmuch as the food is from a spiritual origin, and so is in itself spiritual, and since spirits and angels are men, and are furnished with a spiritual body, therefore such spiritual nourishment is adequate for them. A spiritual being is, therefore, nourished in this spiritual manner, and a material man materially. As all things that appear in the spiritual world correspond to the affections, and to the thoughts of the understanding thence, their houses, garments, fields, gardens, paradises do so - all of which, likewise, are from a spiritual origin; and good affection, together with the thought of the understanding of truth, cannot exist in idleness, but is dispersed. Therefore, food does not exist otherwise than according to correspondences; and, moreover, the works of those who are in hell have correspondences with the heavens, but not the infernal spirits themselves; as was the case with the Israelitish and Jewish nation, who, although they were evil, yet their representative worship nevertheless corresponded - respecting which correspondence of those things, see in The Doctrine of the New Jerusalem <sup>363</sup> no. [248] Their food was seen as manifestly as the like food in our world. The food is of every kind, and also of every variety of luxuriousness. There are also table decorations which cannot be described in natural language.

6089.

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<sup>363</sup> The full title of the work here referred to is, The New Jerusalem and Its Heavenly Doctrine. -TR.

THE COUNCIL OF TRENT. The decrees of that council were confirmed by bull, in 1564, in November of that year. (1) That Holy Scripture is not to be explained and interpreted by any, save by the Church. (2) That the seven Sacraments are, Baptism, Confirmation, the Eucharist, Repentance, Extreme Unction, Order, and Matrimony. (3) That the body and blood are truly, really, and substantially in the Eucharist, together with the soul and Divinity of our Lord Jesus Christ, and that there takes place a turning of the whole substance of the bread into the body, and of the whole substance of the wine into the blood - which they call conversion and transubstantiation. (4) That souls detained in purgatory are benefited by the suffrages of friends. (5) That the saints reigning with Christ should be venerated and invoked. (6) That honors and veneration are to be paid to images. (7) That the Pope is the successor of Peter, the chief of the apostles, and the Vicar of Jesus Christ. The following are from the bull: That the saints reigning with Christ, offer their prayers for men to God, and that it is for this reason good and profitable to invoke them in prayer, and, on account of the benefits obtained from God by His Son Jesus Christ, who is our only Redeemer and Savior, to have recourse to their prayers, assistance and help; but that those think wickedly who deny that the saints enjoying eternal happiness in heaven are to be invoked, or who assert, either that they do not pray for men, or that the invoking of them to pray also for each one of us is idolatrous, or that it is repugnant to the Word of God and opposed to the honor of the one Mediator of God and men, Jesus Christ, or that it is folly to supplicate, orally or mentally, those who are reigning in heaven. Concerning Justification by faith, and Sanctification by it, the Catholics entertain almost similar opinions with the Reformed. There is not much difference.

6090.

SPIRITUAL LANGUAGE OR SPEECH. That spiritual language, or speech, has nothing at all in common with human languages, was manifest to me from the words of that language, which cannot be in the least understood by any man; and yet, nevertheless, every man comes into that language, after death, of his own accord; so that it is implanted in his spiritual man, but not in the natural. This may be evident from these two words - they say, *vita vella*, which signifies, Let him be afar off and depart quickly; and from the word, *scapuleja*, which signifies, to cast

out of doors. I have not yet been taught whence the words of that language originate. They take up the words, not from the sound of affection, but from the significations of the vowels and consonants: the ideas of thought fall into such unfoldings of the lips. - Their writing differs from the speech.

6091.

GENEVIEVE [Genoveva]. She sometimes appears to the Parisians, at a middle elevation above, and in splendid clothing, and with a face of as it were Divine holiness, and beautiful. She is beheld by many; and there are some who wish to invoke her. Then her face is changed, and she becomes like another woman, and chides them, saying that they are forbidden to be worshippers of men and women - and this till they are ashamed. She says, also, that she ranks with ordinary women, and is held in no more estimation than any other woman; that she is in a certain society where she is not known, being held in small esteem there; and that she knows nothing at all about those who are in the world, still less hears or perceives anything, marveling that men of the world are taken in by such nonsense. She says, also, that she is not among the better ones; and that whoever wishes to be greater than others becomes meaner than others; and that it does harm to many to be canonized, because, when they hear of it, they are puffed up owing to hereditary evil, and begin to be proud, and are removed from where they are to some place where they do not know themselves, as to who they were in the world.

6092.

I heard from a certain Pope, that he has spoken with all who have been made saints, of both sexes, and that, with the exception of two, he had not seen one of them in heaven, and these two abhor invocation. The greatest part do not know who they are: some are as it were silly.

6093.

THREE PERSONS OF THE DIVINITY. I compelled certain spirits to speak out, or express themselves, concerning the one God, just as they think. Those who are spiritual, and [whose] thoughts fall into their speech and produce it, could not, at that time, when they would say one God, pronounce "one God" with the lips. They folded the lips into various shapes, and wanted to force it out; but in vain.

6094.

IN THE TOUCH OF THE HAND THERE IS AFFECTION FROM THOUGHT. It has been made known to me, by living experience, that, in the touch of the hand there is affection together with thought. I touched an angel with my hand, and the angel stated, that, from the touch alone, he perceived [my] affection and the associated thought. Hence is manifest, whence it comes that those in the spiritual world are engaged in labors: it is because, by means of the hand, in work, thought is determined to something living. This, also, is why the Lord touched many people, and why inauguration into the priesthood takes place by the touch of the hand upon the head - and many things besides.

6095.

THE AFRICANS. They appear in striped linen garments. Their women likewise [in striped garments] but silken. They, more than others, imbibe truths from ardent desire. They call this being fed; for, when they are in the desire of those [truths], they go forth and search for food. This is innate in them, as is manifest from their infants, in that they frequently tell their nurses that they want to eat; and, when food is given, they examine whether it agrees, and this from correspondence; and, after they have eaten, they again ask to eat; from which is manifest that it is spiritual hunger which effects it. - They [i.e. the Africans] say that they are indeed permitted by the civil law to take two or three wives; but they say that yet they take but one, for the reason that love which is distributed among many is external, and hence lascivious, but with one wife, is internal, and truly conjugal. They know in what state of spiritual intelligence they are, by looking at a sword. If it glitters, it is a sign of the reception of truth in abundance, with a difference according to the brightness. - They said that monks sometimes penetrate to them but they then hear what they know, and when they find that it is nothing but rubbish, they inquire what the monks are useful for; and, when they are not serviceable in labors, or in managing anything, they are sold for slaves, and they are then allowed by their law to chastise them and, if they cannot then be compelled to perform anything useful, they sell them for a small price to the lower classes.

6096.

CONJUGIAL LOVE: A SYNOPSIS. I. N. B. - In the Divine sense, it is the marriage of love and wisdom in the Lord: hence the two [partners] are an image of the Lord. II. 1. The marriage of the Lord with Heaven and the Church. III. 2. The marriage of love and wisdom, or of good and truth. IV. 3. Heaven is called a marriage - and the church, also. V. 4. The Word is a marriage, because it is Divine Good united with Divine Truth proceeding from the Lord. VI. 5. Man, male and female, or husband and wife, are especially that marriage. That marriage is in every single thing in nature. VII. 6. Conjugial love is the fundamental of all loves. VIII. 7. Conjugial love is a heavenly love. IX. 8. Conjugial love is not possible, save between two. X. 9. Two married partners are continually being united, and according to the union, potency and delight increase. XI. 10. Adultery is the union of the devil and those who are adulterers. It is the union of evil and falsity. XII. Hell is adultery, and evil, also. There cannot be found any who say it is in themselves. XIII. The adulteration of the good of the Word, and the falsification of its truth, is adultery: many things about this. XIV. Adultery is opposed to creation. XV. Adultery is the fundamental love of all evils. XVI. Adultery is the commingling of many lives in one. XVII. Potency diminishes, and aversion takes place; it also becomes common, unaccompanied by any sensation, and, at last, there is aversion. XVIII. What sort of whoredoms the adulteries which destroy conjugial love are. XIX. The various kinds of adulteries: see immediately above. MARRIAGE AND ADULTERY. XX. To acknowledge charity and not faith, is adultery of a brother and a sister. XXI. Man is formed by conjugial love, to be a form of love, whence come all the remaining heavenly loves. XXII. The destruction of that form is from adulteries. XXIII. Hell is adultery. XXIV. The following things correspond to the acts of adulteries there: XXV. Those who worship only the Father, and think nothing of the Lord's Divine, are in the adultery as of a brother with a sister. XXVI. Those who are in faith alone, are in the adultery as of a mother with a son. XXVIII. <sup>364</sup> Those who are in the mere sense of the letter, and study that for the sake of honor only, are in the adultery of a father with a daughter-in-law. XXIX. Those who are in the highest degree of the love of ruling from the love of self, and not for the sake of use, are in Sodom. XXX. Those who are in the delight of variety of adultery, are such as love commerce with beasts

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<sup>364</sup> There is no section XXVII., here, in the original. -TR.

and they become like the mucus of the nostrils. XXXI. [I learned] by experience, in the night time, from those in faith alone who were in an expanse above, that those same things which are in the creed of faith separated, are turned into various foul whoredoms.

6097.

LUTHER AND MELANCTHON. Since Luther, and afterwards Melancthon, began to make disturbances roundabout in defending faith separated, they were therefore borne down from the spiritual world to their own places, according to life, where they do not know who they are. This occurred on the 30th day of December, 1763.

6098.

AN ENGLISH BISHOP. A Bishop wished to see me for the purpose of refuting those things which have been written concerning faith separated; and he saw me. He said, that, in England, they would, indeed, receive the first work, <sup>365</sup> concerning the Lord, and also the position that a New Church is meant by the New Jerusalem; the second work, too, concerning the Sanctity of the Word, and likewise the third, concerning the Doctrine of Life; but that they would utterly reject the fourth, concerning Faith. And then I began to reason with him about justification by that faith; and at length, being convinced he acknowledged that unless the fourth work, concerning Faith, were received, the three former would come to naught, besides many other things. But that Bishop, who died three years before, disclosed what art he employed to nullify those things which were written previously concerning Heaven and Hell, <sup>366</sup> and the rest, both in the House of Lords [apud Mylords] and by the priests at Oxford; also, that he accomplished this, so that nothing is now heard of them. Moreover, that Bishop,

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<sup>365</sup> The full titles of these works, all of which were published in the same year - 1763 - are 1. The Doctrine of the New Jerusalem concerning the Lord; 2. The Doctrine of the New Jerusalem concerning the Sacred Scripture; 3. The Doctrine of Life for the New Jerusalem, from the Precepts of the Decalog; and 4. The Doctrine of the New Jerusalem concerning Faith. These works are sometimes published, in English, in a collected form, under the general title, The Four Leading Doctrines of the New Church in which form the "Doctrine of Faith" is given the third place, and the "Doctrine of Life" the fourth. The text, here, shows that this is a wrong arrangement. Properly, the "Doctrine of Life" is the third, and that of "Faith" the fourth. The reader should understand that Swedenborg himself did not publish these treatises collectively, but as four separate works. -TR.

<sup>366</sup> The contents, that is, of the work entitled Heaven and Hell and "The Four Doctrines" mentioned in the text; copies of all of which were presented by Swedenborg to the Bench of Bishops of the Church of England and the Protestant peers in the House of Lords (see n. 6101:2 below), and to the clergy at the University of Oxford. -TR

inasmuch as he had confirmed himself in faith alone, and, consequently, possessed nothing of spiritual faith, because nothing of charity, was conjoined with societies of hell; wherefore, also, he became a magician, and abused correspondences there, - by which means, such ones are able to appear as if spiritual. I saw him ascending towards heaven with a bundle of wood on his back, and, afterwards, with an infant in his arms which he adorned with many beautiful representatives of good and truth. He changed the bundle of wood into the infant, and, by means of phantasies, caused it to shine; and thus it seemed no otherwise than that it was that. But at the entrance to heaven he was recognized, and sent back to his own; who were all priests, and had confirmed themselves in the same thing. Wood corresponds to good. - But they were all immediately separated, according to life, and according to confirmation of faith separate. I asked them whether they would permit me to recite to them the words which are read in the exhortation before the Communion, that if they do not abstain from sin and repent of the sins there mentioned, the devil would enter into them as into Judas; but they besought me not to recite those words to them: it is enough that they repeat them in church, and believe them at the time. That bishop said that there is no sin. He said that not even adultery was sin, - which, also, he persuaded a wife. Many others said the like, [namely,] that sins did not exist, because the Lord had taken them away, and because there is not any condemnation to those who are justified by that faith. He afterwards appeared like a viper, and was cast into hell. They were in the west quarter of London; and many were sent forth.

6099.

COCCEIUS AND VOETIUS. I spoke with Cocceius, who was with me for several days; and I said many things to him about repentance - both from the exhortation before the Holy Supper, and also from the Decalog and from the Creed of Athanasius, - to the effect that man ought to shun evils as sins; and he was convinced, for he could not deny it. But, still, he insisted that this is not a matter of doctrine, and that his doctrine was the very doctrine of the Church. I spoke to him out of the Word; but he said that he saw those things in the Word, but that they relate to faith. On being examined as to doctrine, it was stated by him and by his followers, that he preached the mysteries of faith more constantly and more deeply than others; that [he went] beyond justification to interior

effort, saying, that the operation of the Holy Spirit works through faith received as far as the will, but that, on arriving at the will, it elevated itself so as not to touch any part of the will of man, and took its exit on the left, above the will, and thus purified man of his evils. Besides other mysteries which he fashioned, he made out the human will, in his idea, to be as it were a plane of filth, above which the Divine influx operated, and from which it elevated itself so as not to touch any part of it, for thus man would mix himself up with the Divine operation. In this way, he excluded all man's externals, saying, that these were then pure, from the internal influx, and that their evil was dispersed, and they were consequently, nothing else than good, and things similar to the internals appeared in the sight of God. To the question whether or not man should perform repentance, he said that this is the reply: it is no harm if it be done for the sake of the public good, but if for the sake of salvation it is damnable. I spoke to him about that faith; but he said it is the true faith; but, yet, in his idea, he was unwilling to think of the Lord, but about the Father only, [believing] that the whole of salvation depends on Him, and nothing of it on the Lord. When I said that He had taught that He has all power in heaven and on earth, and that He is one with the Father, he was silent, being unwilling to say anything. In like manner, when I said that God and man, in the Lord, according to the faith of Athanasius, is one Person, he said he had not heard this before, therefore that he had not read [that Creed]. He says that he has an idea solely of the Father, and none respecting the Lord's Divine. Thus he, himself, had denied; but, still, he had not disclosed the fact to others. He was an out and out Socinian at heart. It was proved to him, by many statements from the Word respecting the Lord, that the Father and He are one, and that He is the Jehovah of the Prophets; but he replied, that he abides in his own theology, and does not wish to see those declarations there. He was transferred to a certain society in heaven and, when he opened his mysteries, it was shown him that the thing he set forth was absurd, yea ridiculous, and was mere phantasy. It seems as though he is becoming profane. He has also conjoined himself with a woman who is profane. His followers, most of whom were priests, who not only imbibed his principles, but also taught them, were collected together and were scattered abroad. Those more learned than the rest, are prelates; and the most learned, therefore, and most renowned in his country, is Cocceius. But, on investigation being made whether any of the laity and of the



councilors knew anything about his theology, they said that they knew nothing at all, save that he and his followers were more learned and scholarly than others. The priests and professors are divided into Cocceians and Voetians. Voetius lived 100 years before, and Cocceius 110. I spoke with Cocceius himself. He said, that, at first, he was among his priests from Holland, and, as is customary, lived quite well, but that he was afterwards taken away to a little stone chamber. It was a house, or hut, of one apartment, with windows in it. He sits alone, having no servant, or wife, and prepares papers, which are taken by others. He said that, round about, there is nothing but gravel, and pebbles, and stones heaped up, with scanty grass interspersed; and that he has some communication with certain ones of a like character in the world of spirits, and also some with the Moravians. He said that he acknowledged the Divine Trinity, but that, when he thought upon the Father, the rest, to him, were not anything. He also still writes something in his solitude, but frequently exclaims, I will demonstrate this, I know this, I will demonstrate this. I asked whether he was able to demonstrate it. He said that he knows, or from his idea perceives, that the thing is so. I inquired whether there were not many in his desert. He said there was an immense number, and that their huts were scattered and very little frequented. This desert is towards the front, at the right hand side, or in front of the desert of those who are in faith alone. Sometimes he goes away further and to a greater distance, somewhat into another desert, where dwell such of the Christians as had indeed read the Word, but did not know its doctrine; and, inasmuch as they rejected the goods of charity, or good works, like those who have not any religion, very many of them are in that desert of the Cocceiaus. None of them have any religion; for religion is of life and thence of faith, and not of faith separate, which is no religion. - I asked them again about their religiosity. They stated that the Divine operation is towards the plane of the will, but that it raises itself therefrom, and hence those things which are of man's will do not appear in the sight of God; also, that they are dissipated when man dies, and that their faith effects this. They said that man has evils, but they are not sins in the sight of God, but evils against their fellows and the commonwealth. I told them that they were well aware, from their exhortation before the Holy Supper, that a man ought to examine himself, to see and confess his sins, and refrain from them, and that he who does not do so, profanes the Holy Supper; also, that they

have no remission of sins in any other way, and they knew that, without remission of sins, there is no Salvation. To this they answered nothing, save that they did not think about this when they read out that exhortation. I said, also, that the Old Testament, and the New also, teach nothing else than love, good-will, works, deeds, doing, thus life; and I asked whether it is possible for men to be Christians, when they do away with the whole Word by the doctrine of their faith. They said that they saw such things in the Word, but said to themselves that they are embraced in their faith. I spoke with some of the Voetians who said that their belief is that the Divine operation goes as far as the will, and touches it; that still, however, it does not so excite man's will that it does anything of itself, but that, nevertheless, a secret inclination to do good is experienced, and everything that proceeds from that, unawares to the man, is of God; but what is from man's will, he knowing of it, is not of God, thus not good. That influx, and inclination therefrom, they call an impulse of good. They also say that everything that is done in secret is from man, and does not appear to God and hence they do not think of evil regarded as sin, but only of evil against their fellows and the commonwealth. I asked the Voetians why they wish the Sabbath to be kept holy. They said that they desire external observances, which are liked by the multitude, in order to catch the favor, or confidence, of the people; from this there is the appearance that they are zealous for doing good: the simpler ones said, because the doing of good is commanded in the Word. Most of the laity said that they know nothing at all about this theology of theirs: when any ask whether good is to be done, they say it is to be done, and they then understand that it is not for the sake of salvation. Some, when they inquire into their mysteries, and hear them, say these things are mystical, - nothing else. Some of the Cocceian priests who had confirmed themselves in that doctrine, were examined as to whether they had any religion; and it was found that they had nothing whatever of religion, and that they were entirely destitute of every truth. There was a Dutch town, situated below, at the right hand side, respecting which I knew but little as to the character of the inhabitants, since there was not any communication opened. But I afterwards heard, that they have indeed lived together as good citizens, but have thought little about God in their life. They merely attended church, supposing that all Divine worship consists in that; but, as in the world, they liked priests who had a reputation for scholarship: these were the Cocceians.

And the former ones, by means of insinuations into their rulers, brought it about that priests who were not scholars [should be appointed]: these were the ones who preached that evils were to be shunned as sins against God. Thus there remained Cocceian priests, who said, indeed, that good ought to be done, but not for the sake of salvation - they carefully guarded against thinking that; and said that there was not any sin, provided they held the received faith. When priests were appointed who were not scholarly, as they were called, then, from the sphere of the Cocceians and of those who favored them, and from others there who were led astray by them, a change of their state was produced; and then the former ruler, who was good, resigned his office, and another, a slothful and simple man [succeeded], who was such that he did nothing, but merely presided; and then the gates were opened, and it was allowed to anyone to enter the town who wished. Hence, their state became such that they no longer thought upon anything relating to the Church, but lived licentiously. Wherefore, that whole town sank down to a very great depth, together with the inhabitants and houses, and reached a situation deeper down. Of these, also, those of that nation who were above, complained that their minds became disquieted, because such lower ones were in that place, and formed [their] foundation. I spoke a little with the Cocceians, to the effect that it was their belief that it was allowed to man to do whatever he pleases, and that their evils are not seen by God, provided they hold the received faith; also, in their houses, and to certain ones around, they said that there is not any sin, and that they can do whatever they please if only they hold their faith. They preached, in like manner as in England, in a mystical style, fearing lest the multitude should penetrate into their mysteries. They said it was because the multitude understands only external things, but not, internals; and declared that, if they were to preach their mysteries openly, they would be deprived of the priestly office by the people, and a riot might ensue. The Divine operation by faith, as far as to the will, of which man knows nothing, the Cocceian's call charity, and what proceeds from the will, a destroyer of charity. I spoke with some of the laity regarding the Cocceian religiosity. I said, What is the need of those mysteries? they are empty and likewise false, since they flow from an impure and evil fount. Is it not the same thing as though a workman, or a speaker, should want to have knowledge of all the mysteries in the body, of the muscles, the operation of the trachea, larynx, glottis, tongue, lips,

in order to be able to speak well, or to be able to work well; and thus, to work and speak from anatomical science? Is it not enough that he learn to speak well and elegantly, and to work well? this is what he should study. In like manner with knowledge of the Divine operation and influx, is it not sufficient that a man know evils, shun them, and live as a Christian? Does not the Lord effect these things by most secret methods, just as the soul by secret methods operates that the hands perform their work aright, and that a speaker speak aright? Can an anatomist work better, or can the dancer dance better, from anatomy? [I also said] that the Cocceians are Machiavellists.

6100.

THE DUTCH WHO LIVE IN A VOMIT-STENCH. THE RULE OF WIFE OVER HUSBAND THERE. Visitation was made upon certain societies of the Dutch, where are those of whom the wives ruled over their husbands. They were in the boundaries at that part, and there was a vile stench of vomit there; yea, they collected vessels full of vomit, and held the nostrils over them, and reveled in the stench. All those who were in the boundaries were cast down into hell; and some who were nearly like them, were gathered out of societies, and also cast down.

## 6101-6150

6101.

CERTAIN ENGLISH BISHOPS. There was a certain one who was considered more scholarly and learned than the rest when he lived in the world, who, in the presence of his fellows, said various things to the King about his religion; for the King said that he thought of the Lord as his God, and that the life of charity could not be separated from faith. The Bishop, however, contradicted this, and thence said divers things among his fellows respecting the King as regards religion, as though he wanted to stir them up to something. This he confessed in the spiritual world. He confessed that he had not thought of the Lord, save as a man. He was half a Socinian. He was examined as to what theological knowledge he possessed, and he knew nothing else than confirmations of the received faith, and in favor of the Divine operation through faith, as far as the will, from which it raises itself. He was told that thus man was able to do whatsoever he will. He said, Yes; whatever he will - provided it be not contrary to the civil laws. I asked whether, if he evade the punishments of the civil law, the thing is sin. He said that it is sin against the neighbor, but not against God, and that he ought to conciliate the neighbor, for the sake of utility, not for the sake of salvation. I said that in this way they were Machiavellists. This he denied, inasmuch as he acknowledges God and the Word. I asked whether, then, if they engage in robberies but evade the punishments, that evil will cleave to them after death. He said it would not, provided the man had faith. A certain other English bishop, who in himself cherished the belief that charity and faith cannot be separated - not internal, but external, or actual, charity - then examined the religiosity of faith alone, and found that there was not a single truth in all their theology, not even one. This he announced, and next proved it before the former Bishop, and before other priests belonging to England, who, since it was said from heaven, were not able to answer anything. Afterwards, that former Bishop described in what manner he especially scoffed at the five works, on Heaven and Hell, and the rest, <sup>367</sup> which I

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<sup>367</sup> The "five works" here referred to would seem to be Heaven and Hell, and the four small treatises on The Lord, The Sacred Scripture, Life, and Faith mentioned in n. 6098, above. It hence becomes

made a present to all [the Bishops], and to all the Reformed Lords in Parliament, by abuse and misrepresentation and at last put a stop to the reading of it - together with the rest - until they utterly rejected them. He also related what he had said to them, and something that others had said, and various discussions respecting them. When he was told that it is not my work, but the Lord's, who wished to reveal the nature of heaven and hell, and of man's life after death, and about the Last Judgment, and [the truth] that theological matters do not transcend reason, he was not ashamed, but some others were that they had done so. I then mentioned that this is the male whom the woman brought forth, and whom the dragon wished to devour, and on account of whom he persecuted the woman, -Rev. xii. He could only reply, that it does indeed seem to be so, but that he does not wish to know it. Afterwards, that former Bishop betook himself to a certain devil, with whom he stayed for two days, and consulted how he might slay me, as they slew the more stubborn deceitful ones: they tried, but in vain. He has communication with the Moravians in the desert. <sup>368</sup> Thus he became a devil, together with many others who have confirmed themselves in that detestable doctrine concerning faith, which swarms with enormous falsities. It was also disclosed in what manner other priests were employed to destroy that work, <sup>369</sup> which also brought it to pass that it was utterly rejected, when yet those things are from the Lord out of heaven. All those priests were brought together, and judged according to their doctrine and their life according thereto.

6102.

THE MORAVIANS. They [i.e. the Moravians] told some of these that they acknowledge the Lord's Divine but they were then compelled to lay open the thoughts of their heart, lest they should deceive by lies; and then they openly declared that the Lord's Divine is nothing different from the Divine that exists with other men who are in faith toward the Father, and that He was quite an ignorant man, and more ignorant than many of their number; and that they no more believe the things He spoke than those said by any other ignorant man, and that they do not

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probable that the "former Bishop" mentioned in the present place, is the same with "The English Bishop" described in n. 6098. -TR.

<sup>368</sup> Possibly the ones referred to in 6099:7, above. -TR.

<sup>369</sup> That is, Heaven and Hell. -TR.

pay any regard to His words in the Evangelists; also, that He was born of Mary from Joseph as father, and that those things which are narrated in Luke are fictions. They further declared that God the Father was not satisfied with Him, because He [i.e. the Lord] said men should have faith in Him; but, yet, that He was called His Son because He suffered the cross: besides many more things of a scandalous nature.

6103.

#### SOME THINGS ABOUT THE ENGLISH, AND ABOUT ADULTERIES.

There was a town of English population - a notable one, at a certain elevation a little to the left, - which was admonished to recede from faith alone and everything of the influx of heaven therefrom, which their preachers held. But the preachers prevailed, consequently they were unwilling to recede. Wherefore, those who did recede were removed thence, and afterwards their town, with the inhabitants, sank down to a very great depth. Afterwards, a great purification took place among the English in their societies; and, then, all those who committed adulteries from wantonness were cast down into hells. I then saw many of the more eminent ones of them, who are called "lords," who took away the beautiful wives of others, from their husbands, to their own possessions, which are called "Estates," and there committed adultery with them - some for a month, some for half a year - and afterwards let them go. I saw many of these cast into hell. It was said that such villainy is common among the richer of them; and they related to me many things - which it is not permitted to divulge - respecting that matter and, also, that thus those women are discarded by their husbands, and become prostitutes; and that it all occurs for the most part with the consent, or connivance, of the husband, by reason of the desire of gain. They wish to behave similarly in the spiritual world; but they are then severely punished if they attempt it, and if they commit it, are cast down into hell. Over a hundred such lords were seen at that time and place. It was stated that they do this with wives, but not with other women, for they call them whores: wherefore, it is adultery.

6104.

THE ENGLISH DOCTRINE OF FAITH. Many priests were called together, and divided, and the simple minded ones removed. The learned ones were then asked what was the nature of their faith; and they said

that faith produces charity, or good works, but through the Holy Spirit; that when man feels that operation, and, from a perception of the operation by the Holy Spirit, does good, then that is good; but if he does not perceive it, and does good, then, if he does it rightly, it may indeed be called good, but yet it derives from man the quality that there is merit in it; also, that this, only, moves the will. Being asked whether men can receive faith at the hour of death, if they have not done so before, they said that faith can accomplish this, but they know not how.

6105.

CHARITY TOWARDS THE NEIGHBOR. Charity towards the neighbor, in a specific sense, is to perform the employment, business, and work, which belong to one's calling, faithfully, sincerely and justly. The reason is, because this is a man's daily occupation, the very activity and delight of his life. When, therefore, a man performs this sincerely and justly, his life becomes such, thus becomes a certain charity, in its place and degree. This may be compared to a germ: then, from this as the essential, the rest, which are called the signs, benevolences and obligations of charity, proceed and derive their essence; for they flow from his life, which [in this case] is charity; and, without that essence, even though he have the signs of charity, which are acts of piety and the like, though he have its benevolences, which are giving to the poor, and similar things, though he have its obligations, which are such things as are his duties at home and outside his home, then, all these are like a shell without a kernel. It is different when he has the germ and essence already described. Moreover, such a one does good to the community, and does good to the individuals in the community in their degree. Hence, from the community there flows to him delight of life and every necessary. This obtains in heaven, and in the societies there. For everyone is a part in the common body. From performing his work sincerely and justly, he becomes a worthy part in the common body. For everyone in a society must be in some work. Works produce the communion, and cause all things to be held in connection; for works contain in them all things human. Wherefore, even in hell they must be in works. Take, for example, kings, magistrates, priests, judges, tradesmen, artisans, farmers.

6106.



MARRIAGE. On several occasions, there was with me a woman who said, and believed, that it is impossible to love one's married partner for long, for the reason that it becomes a usual thing, and is constantly permitted; but she received answer that, in heaven, where there are no adulteries - for they are abominated - that very usualness becomes delightful, and that they love the married partner because it is always permitted, and because the deliciousness of heaven enters at such times. That such a feeling of ordinariness towards a wife takes place is known to adulterers; wherefore, in order that that sense of ordinariness may be removed, and the lasciviousness of adultery occur, they wish the wife to refuse, indeed, to deny that she likes it, and to resist; and then, out of the ordinariness there arises, as it were the lasciviousness of adultery. Indeed, some who have pleasure in rapes, and consequently in an unlawful state, wish that [the wives] should fight against the husbands, and run away, and that the husband should violently force her, and tear her dress, she still resisting. The women, in such a case, may be compared to cats, which thus fight, scream out, and run away; whereby potency is excited in the male cat, and then the female cat yields herself captive. I made inquiries of spirits newly arrived from the world, who did not regard lasciviousness as sin - all of whom, nevertheless, when they enter the world of spirits, desire to go to heaven - and said that in hell it is allowed to commit whoredom and adultery, but it is not allowed in heaven, but only to love the married partner, and live with her to eternity, and never to put her away. I asked whether they would more willingly be in heaven or in hell. I asked over a hundred, and never received a reply from one of such a quality. As respects the state of those who are in hells, under judges, it is, that, in a separate chamber, behind the males, are some who had been women. It was permitted to the men to conjoin to themselves anyone of these, and have her for their woman; but it was not permitted to do so with any others of them there, thus to commit promiscuous whoredom. There exist hells filled with harlots, into which newcomers enter, and commit whoredom to satiety. They are punished by various filthy diseases there; and on that account they refrain. There are infamous societies there, where harlots and adulterers resort. There are gatherings where harlots, every night, choose themselves males: they are not gatherings where males choose themselves harlots. The harlots there are able, by means of phantasies, to render themselves beautiful. Harlots who excel in ingenuity are called

sirens; they appear like mice. There are the larger kinds, <sup>370</sup> there, and the smaller kinds there. Wherefore, such females are set over them as hold them in obedience, and compel them to labor. These fly from cats, like mice and dormice. Some, there, are cats.

6107.

MOSES, WHO WAS SEEN. Jews entreated of the Lord that Moses might be shown to them. He was, therefore, seen. He was at that time in his own place, below, where the ancients are in a tranquil state. He also came to me, and I spoke with him. He was a grave man. He said that he appeared to himself to be a man of about 50 years of age, although in the world he had been 120 years; also, that he has with him his five Books, and also the Old Testament Word. I asked him about the book Jasher. He said that he has seen it; and he told me that that Word still exists with the ancients of his day, and is read; also, that he knows something about the succeeding Word <sup>371</sup> which exists at this day, but does not read it. I recited some of those things which he had written concerning certain ones in the 5 Books; and he acknowledged them all, just as though they were present to him. 1764, 3rd December.

6108.

THE TWO PROPHETS IN REVELATION XI. A remarkable change took place in the spiritual world. There was a gathering of persons, consisting for the most part of those who were in faith alone, both above, and at the side, and beneath me; and the power of flowing into my brain was granted them. Thereupon, I became so that I was not able to raise my head, and this for three and a half days; and it seemed to those who were in the city, which they had called Jerusalem, as if I were dead in the street. They looked, and rejoiced; but afterwards, that city, and all who were of that faith alone, were dissolved, and the inhabitants dispatched to their own places.

6109.

THOSE WHO CONSTITUTE THE SOLES OF THE FEET, AND THOSE WHO ARE UNDER THEM. It was granted me to see those who

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<sup>370</sup> The "larger kinds" are probably rats, which the ancient Latin writers designate by the same word as "mice," viz., mus. -TR.

<sup>371</sup> That is, presumably, the Word of the New Testament. -TR.

constitute the Nails, who are those who praise and blame without understanding, yet are not evil. Those who constitute the right sole near the great toe, make lucifer matches, <sup>372</sup> and by their art cause them to shine in-doors. From these they have light in their rooms. Those who constitute the middle of the sole, make beautiful parchments, which they sell, out of which the people make smart little purses. <sup>373</sup> Those who constitute the heel, make tallow-lights <sup>374</sup> which they sell: those who dwell there use these for candles. They are able to make lamps, which last almost forever, and some which do not last so long. Their light is that of candles. Those who are under the sole of the foot, are scandal-mongers. They seek, or ferret out news, everywhere, and relate it to others. Their communication is with those things which are in the top of the brain. I felt the communication. They are very numerous. I heard those who constitute the nails, singing, or in their way confessing the Lord, and also those who are under the nails; and they are beloved by all. Gifts were presented to them which they carried back to their companions.

6110.

VARIOUS PARTICULARS RELATING TO MARRIAGE AND ADULTERY. (((In what manner a female is born an innocence and in what way a male. How the female becomes the affection of good, and the male the understanding of truth. In what way the female becomes the affection of truth, which occurs when she desires to marry; also in what way the male becomes the understanding of truth, which also then happens, when he wishes to love the female sex. 1. How this next increases, with each, till marriage takes place; and how the understanding of truth then controls the affection of truth, and they are united.)))) 2. ((What the feminine is, and what the masculine, interiorly. The feminine, interiorly, is to love the husband tenderly - but they desire the husband to be ignorant of this; thus, he governs, and those who are not in the ability of doing so, become impotent. The wives of the angels said that I must not disclose this; but I said I would reveal it. This was because they suppose that this was their weakness; but it is the very good of truth and truth of good.)) 3. ((How two married partners become one

<sup>372</sup> The original, here, is Swedish, - sponta stickor.

<sup>373</sup> Swedish, sma scatuller, wachra.

<sup>374</sup> The original, here, is Swedish, - talglius.

form of love through conjugal love.)) ((((((From the uniting of minds results the form of the bodies. - The forms of men, according to affections and understanding thence, or the things of love and the things of wisdom thence.))))) (((((This is the image and likeness of God, Genesis [1:26].))) ((Potency goes on increasing until it becomes perpetual.)) 4. ((Many reasons why a man wishes the woman to refuse. With some it is the lust of violating; with some it is the result of adultery; with some it is the excitation of potency thereby. It is from various causes, and especially from mental ones. They at length become like cats, which tear each other, stand still, gaze at one another, howl miserably, and wish to do it by stealth. The women are furious that this is disclosed. They declare, as if from interior will, that they do not desire it. The reason is, because potency vanishes if they do otherwise.)) 5. ((The mere conclusion in the mind, that adultery is not sin, renders a man an adulterer; - [shown] from those things which have been said on this subject in The Doctrine of Life. <sup>375</sup> Every conclusion in the mind constitutes endeavor in the body, which is the essential act.)) ((I inquired, respecting cats, why they possess such a nature as they do. It was stated, that, with the female cat, the pleasure of fighting is first excited, and that this is observed by the male cat, and, when this passes off, copulation takes place.)) 6. ((I told adulterers, that, in heaven, there is perpetual potency; and they said, if they had known this in the world, they would never have committed whoredom, so that they might come into heaven. But I said, that, in heaven, it is permitted to love only the married partner, in hell to commit whoredom at pleasure; [and I asked] whether, in this case, they would wish to be in hell, or in heaven; but I was unable to extort a reply from them.)) 7. ((If a man concentrates his love upon his wife, by shunning adultery as sin, then love with its potency increases daily; but if men take from that love and consume it with harlots, conjugal love becomes like chaff, and dies.)) 8. (([I mentioned] about a woman, that she said, that it is impossible to love one's wife, because it becomes usual. But the angels said that she is mistaken; and that what is usual, when love is truly conjugal, is the plane in which enjoyments form themselves, from within, as upon a rose bed; and that every separate rose becomes a plane in which interior enjoyments are formed and variegated, and this to eternity.)) 9. ((Fury as

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<sup>375</sup> For example, in nn. 63, 74-77 of that work. -TR. [THE END.]

it were inflames infernals, when they become sensible of the sphere of conjugal love, - from much experience. 10. (((((Married partners together, or conjugal love, is the very image and likeness of God,)))))) ((adultery destroys it.)) 11. ((Hell is infuriated when those there perceive the sphere of conjugal love, - from experience, as it were, out of heaven.)) 12. ((When adultery is thought permissible, it exists in endeavor in the whole body.)) 13. ((Every man is some affection in a form; if a charity, he is in an angelic form: the kind of affections he then has are lambs and doves.)) 14. ((Marriage is like the marriage of the will and understanding, or of affection and thought, in all and every single thing, because it is [the union] of good and truth. The conjunction, or marriage, of these, may be illustrated by the marriage of sound and speech, in which it may be clearly seen. As speech is the form of sound, so man may be described as the form of the wife; they are one flesh; a man shall cleave to his wife; the wife is the man's soul, and life, or is the heart of the man; but neither knows anything else than that the other is his, or hers, and that each is the other's reciprocally and mutually.)) 15. (((((The nerves are softer in women; the veins somewhat wider, and the arteries stronger [than] in men: the hips broader, because the hips signify conjugal love, see Arcana Coelestia.)))))) 16. ((Unless eternity, or eternal conjunction, be thought of, a woman is not a wife, but a concubine; and from the lack of the idea of eternity, conjugal love perishes.)) 17. ((The bond must be on this side and on that, or forward and back; if not, there is no conjugal love. The bond, on this side and that, is, that the wife's affection be in the man's understanding, and the man's understanding be in the wife. And, nevertheless, it does not become eternal. If angelic spirits speak of these two things in the world of spirits, the hells are agitated, and those who are leagued with the hells are as if infuriated.)) 18. ((In heaven, the wife is spiritual heat, and the husband spiritual light.)) 19. ((A beautiful celestial and spiritual woman is beauty itself, or the form of beauty and of good. From the Lord, as regards every created work in the universe, it is manifest that there does not exist anything more beautiful than a virgin.)) 20. ((How the husband's life enters the wife, through the thighs, and by means of love. How truth then becomes good, or understanding, the will of the wife, and how, finally, the husband's understanding becomes the form of the wife's affection. Thus, how it is to be understood that the wife was formed from Adam's rib, and that Adam said, Bone of my bone, and flesh

of my flesh; also, that they shall become one flesh, and that a man shall cleave to his wife.)) 21. ((The delight of rape: the hell of those in that delight is cadaverous: why -. The delight of deflowering: the quality of whoredom. What kind of delight the delight of variety is: those in it become like male mice. What, and of what sort, is the pleasure of committing adultery with the wife of another. Of what nature the pleasure of fornication with a man who has a wife, is. The pleasure of having a concubine before marriage: of what nature it is: that it is permitted: how, and to whom.)) 22. (((Conjugal love is innocence itself - from the case of Adam. - It is chastity itself, and purity itself, - from its origin, and from correspondence, from its playfulness like that of children. A representation [thereof] in grubs, when they become butterflies.))) 23. (((Laws of divorce: (1) whoredom; (2) desertion; (3) diseases, etc. Why it is not allowable to take a divorced woman, or one irregularly cast off.))) 24. (((From chaste conjugal love, a wife and a virgin have beauty, and a man wisdom.))) 25. ((There is no lasciviousness in conjugal love, for lasciviousness is unchaste. There is the identical sensation with those who are in conjugal love; consequently, there is nothing unclean, but pure. It appears as if there were, but yet there is not. The reason is, because inwardly in conjugal love, even to the ultimates, is heaven, and inwardly in the love of adultery is hell; and the ultimates of each appear similar, as to their delights, but yet they are not. The difference is not perceived except by conjugal love. 26. It was said by the ancients, that like-seeming delights were signified by Cerberus, who stands at the entrance and keeps watch, lest the delight of heavenly love descend into hell.)) 27. ((Conjugal love looks continually to two being one, or one flesh. If conjugal love do not look to this, [the love] is the love of adultery. They [i.e. a man and wife] are able to become one, more and more, to eternity. 28. A male child is truth from good in the natural man. This truth is born from the good of the spiritual man in the natural man; but it is from the marriage of good and truth in the spiritual man. Hence daughters and sons are goods and truths in the natural man - see Apocalypse Revealed, n. 543; see, also, respecting Primogeniture.)) 29. ((Of what kind the love of inmost friendship is among them. The inmost of friendship is continual, and constitutes the heavenly delight of companionship. The distinction of that love from the love of conjunction. Of what nature the difference is. This difference is not known to adulterers: they instantly believe that the

wife desires conjunction, when she says that she loves her husband.)) 30. (((It was related out of heaven, that the Most Ancients, who were celestial, called conjugal love the chief of all loves, and the very delight of life, and [said] that love towards children is the nearest derivation from it.))) 31. ((Of what character love towards children, which is storge, is with the evil: they see themselves in them, since the soul of the father is in them. This love conjoins married partners; but in what way, and with what difference,)) 32. ((A female becomes a female after death, and a male becomes a male; and mutual and reciprocal love remains. For which reason, it cannot be otherwise than that this [love] remains.)) 33. There is sometimes an investigation by angels, previous to a betrothing, as to whether there exists the reciprocal of love. If not, they recognize the fact of themselves; and this is from the Lord. Festivities occur when marriages take place, but with a difference according to societies.)) 34. ((What supremacy effects in marriage, either by the man or the woman. What the submission is that arises from hyper-conscientiousness. What that which arises from excessive simplicity, in him, or in her: what the persuasion, or belief, that whoredom is not sin [effects])). 35. (((The infernal marriage, with those who are in the love of ruling and are atheists. On the part of the man there is deadly hatred. But, still, he is manifestly the servant and slave of the wife, so that he dares not murmur against her will: but [this], when she, by various means, has obtained the ascendancy. The reason is, because the man's understanding is subjugated.))) 36. (((These have no interior virtue and honor: consequently, [such a one] is not a man. The adulterer is unjust, unfaithful, insincere, an iniquitous violator of a covenant, lying, shameless. He has no interior justice or interior fidelity, no interior sincerity, interior truth, interior shame; thus, no honor nor interior virtue. What such a one is interiorly, and what such a one is exteriorly, such, then, is the man.))) 37. (((Truth is from good, through which is the Church; and good is from the Lord. And since the Lord inflows through good into truth, therefore angels, and men in the churches, receive the Lord's good in truths: hence is the marriage of good and truth in angel and man.))) 38. (((If a man decides that adultery is not a sin, he is an adulterer for, the conclusion is from the will and the understanding together: there is also intention in it. Hence is interior will, which is effort; which effort reigns in the whole man. The nature of effort.))) 39. ((The conjunction of good and truth takes place because the Lord looks

on man in the forehead, and man at the Lord through the eyes. The forehead is the love of the will, or good; and the eyes are the understanding, consequently truth. It is on this account that it is said that man is a recipient of love in wisdom, or of good in truth. All the angels turn the face to the Lord. The reigning love turns all to itself, and they follow it.)) 40. ((Man's spirit co-operates in the sexual embrace, because the spiritual in its first origin is sown forth. Nevertheless, man's spirit inflows into the natural. In man's spirit, the inmost is the conjunction of good and truth, or of delight, which imitates good, and of propriety, which imitates truth. Therefore, when angels and spirits embrace, it takes place in a similar manner. They conceive and bring forth nothing but those things which are of love and wisdom; for no proliferation occurs, apart from the natural. 41. ((All concupiscences of evil spring from adultery; for that is their very form. The adulterer is confirmed by its being permitted; which, also, brings it about that he is not able to acknowledge God in heart, nor to be conjoined with the Lord, consequently neither with heaven, because his delight is entirely opposed to spiritual delight. At length he becomes in the highest degree sensual, corporeal and material, and thinks and speaks from the things visible to the eye and the things received by the ear, which alone he stores in the memory.)) 42. (((Affection is the all of thought, just as sound is the all of speech: from this it may be known that man is such as his affection. By that single rule, it may be known what thought is in its essence and life, and what chaste thought is, and unchaste, and whence. 43. What in sound is of concupiscence, and what from sound. Man in the world knows but little what is in sounds; but angels know perfectly.))))) 44. ((Love of the married partner does not result from the sexual embrace, as with adulterers, but the sexual embrace from the love of the partner; so that the love of the partner does not depend on the fire of that organ, but the reverse. The love of the partner is full of delights, irrespective of sexual intercourse, and is a delightful dwelling together. Between that love apart from the sexual embrace, and the sexual embrace itself, there is a determination, just as there is between that which a man thinks from the will, which is intention, and act, or speech. Between these, intervenes determination, which is as it were the opening of the mind to doing a thing, like the opening of a door.)) 45. ((((((Why it is not allowed to contract matrimony between certain relations of consanguinity. What is the punishment, - from Leviticus.))))) 46. (((In



the next place, the reasons why fornication dissolves marriages. Why it is not lawful to marry a divorced woman. How the case is with marriage between persons of different religion.))) 47. (((The Papists prefer celibacy and virginity to matrimony; but it is on account of monks and nuns in monasteries. It is pernicious.))) 48. (((Many descriptions are to be given of the state of conjugal love prior to the state in which the effect is. The prior state ought altogether to precede marriage, and love from that, without thought of the state following. Then, marriage is happy and lasting; but, so far as it partakes of the posterior state alone, so far is it lacking. I heard certain ones saying that they do not know anything of the state following; nor did they think about it when they desired a wife, and saw her. Such is the state of maidens. Such is the chaste state.))) 49. ((([Show] from experience that the delights of the earlier state are indefinite. They approach closely and more closely to the state following, but yet do not enter it. It appears as if they open it, but yet it is not so. Between the earlier and the later state, there intervenes something which is to be called determination, almost like what occurs between thinking and willing. The later state contains in itself the whole of the earlier, and all its delights; also, the delights of that are likewise indefinite. The prior state is the state of conjugal friendship, which surpasses all friendship.))) 50. (((With whom the earlier state exists separate from the later; and with whom both. With whom it does not exist.))) 51. (((What joint potency those enjoy, who, together and separately, are in the earlier [state]; and what those who are in the later state only.))) 52. ((Virgins who have imbibed piety to the extent of a certain melancholy, become peevish wives, nor can they be among the happy in heaven - from experience; consequently, those who have lived in monasteries. 53. Of what character is the body of a married man, and of what character the body of a married woman, as compared with their bodies in the earlier state, or previous to the desire for marriage; as compared with adulterers and adulteresses; as compared with the bodies of young men, of adults, and of old men. Of what quality the same are as regards mind, or as regards spirit. 54. [They enjoy] delights and pleasures by the mere touch of hands and of lips, when they think from love, such things from the Word, from objects, from various concordant delights, as are applicable. They have exquisite sensations of their separate, and of their common [states]. These arise from the delights of affection and thought, and of the conjunction thereof; and the sensation is the more exquisite as the

conjunction is more interior. That there is such delight from the conjunction of female and male, is because there is such [from that] of good and truth. There are still more delights of conjunction of the external senses, as of sight, of hearing, of smell; particularly of the respiration, in which innumerable things lie concealed: they lie concealed especially in the sound itself of the speech.)) 55. (((Various fears on the wife's account: as, for example, (1) lest she prove barren; (2) lest, from disdain, [she prove] of unsound mind, or silly, (3) a cause of disquiet, (4) by reason of quarrels, (5) from various causes in one's self; also from various causes in the wife - as, that she must have an allowance, as in Holland; that she must be well treated at home; that she must eat and drink well, for example, when she is sick; and this appears like loving the wife; but it is not the fear of the wife, but it is fear on account of the wife. But the fear of conjugal love is lest the wife be injured by any evil, or disgrace. In a word, he fears to do her harm because he loves her. This fear is the fear of the wife, and not fear on account of the wife. 56. Various despisings on the wife's account. Various enmities and hatreds on account of the wife, from various reasons. Various antipathies on the wife's account. 57. ((Appendix. - It may be confirmed that Light is darkness, and darkness light, from the fact that if man had eyes like an owl [it would be so to him]. It may be confirmed that the confirmation of falsity corresponds to that light.)) 58. ((The confirmation that adultery is allowable, may be compared to the confirmation that light is darkness and darkness light.)) 59. ((Marriage, in a Divine sense, is the marriage of Love and Wisdom in God, which were one, because the Love is of Wisdom, and the Wisdom of Love. Hence is [the marriage-love] of the Lord and the Church which love is reciprocal, according to the Lord's words. From this is the marriage of good and truth: [show] how. The marriage is reciprocal, but it is of good; and this marriage is in image and in likeness, in the marriage of two who are conjoined by love truly conjugal. 60. A man is born to be truth, and a wife, to be good. He turns himself, concerning which turning. Man's nature at birth; and woman's nature at birth. You may see what boys are, see, also, what girls are.)) 61. (Love truly conjugal is, at the beginning, like as man being reformed, and afterwards regenerated. It inverts itself; and, when it has inverted itself, the man's love proceeds from the wife's love, and as is the latter such is the former. In like manner is circumstanced the conjunction of good and truth, in beginning, in

progression, and in end; and this is, that a man shall cleave to his wife. Then the affection of good does the first things. In the earlier state, also, there is lasciviousness. The nature of the later state.) 62. ((The reason why all desire to boast that they are powerful, and that they are esteemed, and also to be believed to be strong, etc.; - soldiers in particular. 63. How the seed is distributed through the body in all directions, is received by the soul [anima] which is in the whole body, thus in the fibers and vessels everywhere, and then delights, - gives pleasure to the wife, and fills with delight;)) (and thus is she formed into the form of the man. This is, Bone and flesh of my bone and flesh. How it produces intelligence in him; and how it produces impregnation.) 64. (It is allowable to love a pregnant wife. The reasons are numerous; the arguments against it apply to the weakly: also during impotence and [in case of] adulteries.) 65. (Christian spirits cannot endure the spiritual sphere of the feminine and the masculine. They cannot endure the spiritual sphere of conjugal love; and the hells, at such times, are roused to fury. They cannot endure the sphere of nakedness between married partners; and, at such times, flee away. They cannot endure any sphere of love from a married partner. They loathe the sphere of customary [intercourse]; that is, when conjunction with the wife becomes ordinary, or freely permitted, it produces nausea.) 66. ((Adultery with another's wife destroys all the delight of life between husband and wife, and induces dislike of the other, and also destroys care for the children - that is, a mother's and a father's care; at the same time, it leads to separation. It destroys the Conjugal. The adulterer does not see this, unless he thinks about his own wife, if any adulterer should defile her.)) 67. ((Evil spirits cannot at all bear the idea, and consequently the spiritual sphere, of the feminine [nature]. They cry out as if tortured, and flee away, - from experience; but they can endure it when it is veiled under the sphere, or idea, of adultery.)) 68. ((The purest touch causes the interiors, which are the seed, to be called forth. It goes to the inmosts in the body, and into the liquids; into the animal spirits, or into the spiritual [parts] themselves: hence proliferation. There is also; at that time, a communication of the inmosts [with] the outermosts; thus, it is from firsts through lasts.)) 69. ((The excitation of adultery is external, from lust, from the touch of the bodies, especially of the parts of generation. It is external; just as one touches a friend with a feather, and tickles him. It is called external because there is no feeling in a feather. But with those

who are in conjugal love, the delights of that love are communicated; which are the wife's when they are the husband's. The wife's [delight] flows into the feeling of the husband, so that the very sensations and delights are mutually and alternately communicated. Thus lascivious love is altogether different from conjugal love.) 70. ((Conjugal love does not exist save with man: the reasons. The nature of the analogous love with beasts.)) 71. ((About the English - the lords - who entice the beautiful wives of others to themselves, by means of money, and live together with them for months, and afterwards send them back. These do similarly [in the other life]; and those who entice to themselves the wives of others are at once exposed, and are severely punished. 72. They are punished with the punishment of rending, which is among the severest of all. They said, that, after punishment, they do [not] know whether their limbs hold together; and they lie a long time in bed: also, if they do not desist, they are cast down into hell. They who desisted in the world, because it is a sin, desist in the other life; and those who desisted for other reasons, do not desist.)) 73. ((On the 29th day of April, 1765, I saw removed out of societies English lords, who, in the world, enticed the beautiful wives of others, and lived with them, until they were no longer pleasing to them. There was a multitude. They were separated from the societies, and let down to lower places, to be examined as to whether they had ever performed repentance afterwards, and had believed it to be contrary to the Divine Laws.)) 74. ((Respecting circumcision: it was a representative that sensual corporeal love, which is self-love, must be removed. Why it was done with stone knives - because truths remove [evils]. Why abolished. For what reason, when the sons of Israel entered the land of Canaan, by which is signified the spiritual Church, they were again circumcised.)) 75. ((The majority say, that, when the delight of marriage becomes customary, it becomes worthless, and as it were vanishes away. It is otherwise with those who are in conjugal love. With them, the habitual experience becomes the plane of interior delights, comparatively like a flower-bed, because it is the external. With those who are in lascivious love, the interiors, which are lascivious, depart with the potency, and hence arises cold, in consequence of which the general plane as it were dies.)) 76. ((With those with whom marriage is lascivious, also with adulterers, with whom the woman's love is not communicated to the man, the man's proprial affection then causes this. Man has a proprial affection which does not

make one with the woman's affection wherefore, both recede. 77. It is that affection which produces this but it is quickly, consumed and burned up. It is otherwise when the woman's affection flows into the man's understanding, as happens with the angels of heaven: from this cause they have intelligence in their life.)) 78. ((Respecting whoredom in Paul, 1 Cor. 6:15-19, 7:4: read Ephes. 5:28-33, where marriage is compared with Christ and the Church. 1 Thess. 4:3, 4.)) 79. ((Marriages are seed-plots of men, and thus seed-plots of heaven.)) 80. ((The marriage of evil and falsity originates from the marriage of good and truth through the influx of good and truth, and of heaven; and, then, by inversion, - respecting which, experiences are to be related. But [show] what this is, as it exists with adulterers. The evil man feels evil as good, and falsity as truth. Hence, also, such are among serpents, basilisks, mice, owls, screech-owls, tigers.)) 81. ((All things may be reduced to a marriage. Therefore, the not-good and truth may exist together, but not the truth of good and the falsity of evil: the falsity not of evil, can, by means of ideas, be turned to somewhat good.)) 82. ((If beauty only, and not good, conjoins, it is adultery; this, also, is not human, except so far as it is believed that the beauty is from good, which is the very esse of beauty. That goodness also appears in the face is known from merely natural science.)) (((The nature of horror in genuine conjugal love, and in not-genuine. The nature of fear, in those two.)))

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