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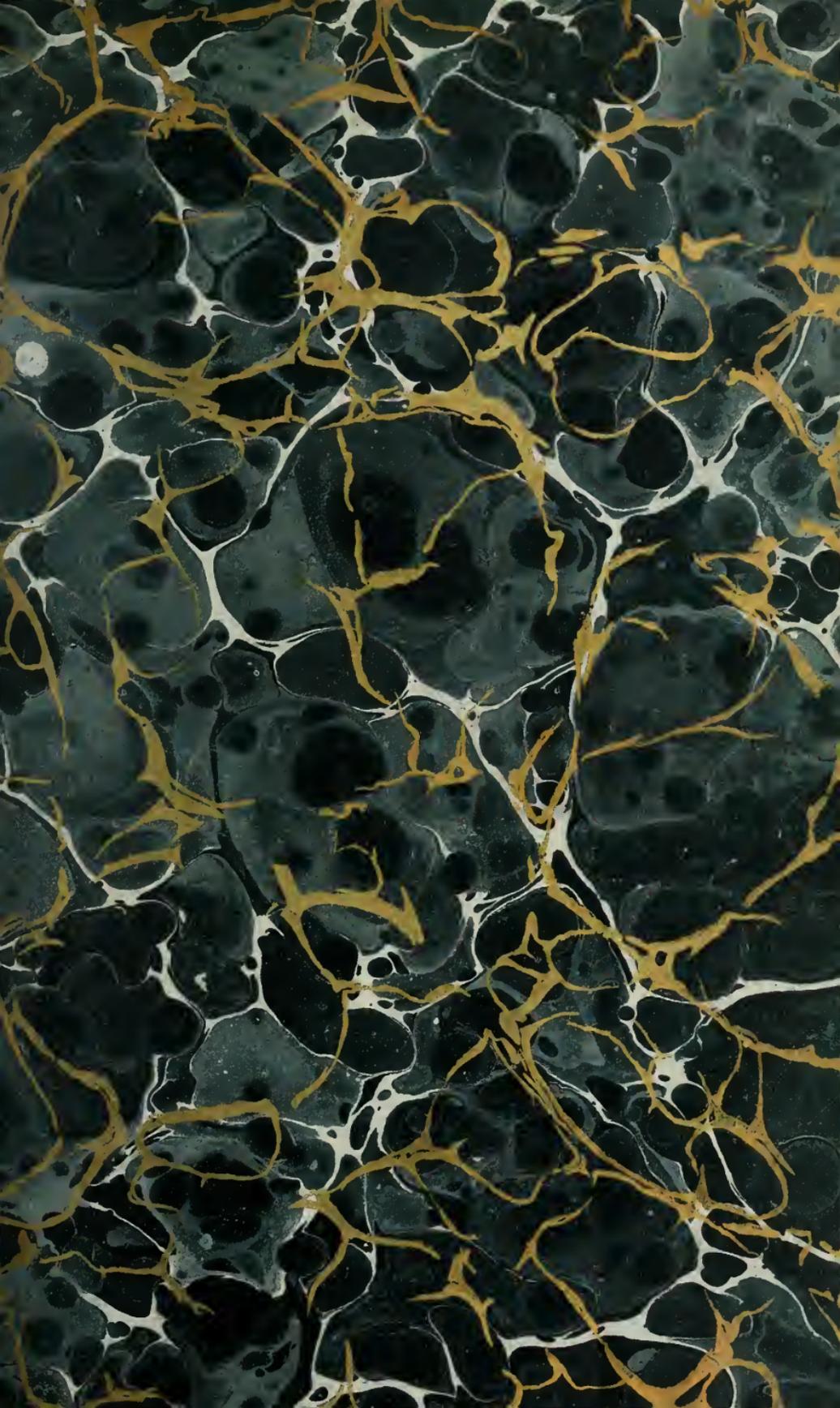


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THE
SPIRITUAL DIARY

OF
EMANUEL SWEDENBORG

*BEING THE RECORD DURING TWENTY YEARS OF
HIS SUPERNATURAL EXPERIENCE*

TRANSLATED BY

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PREFACE.

IN the following translation the great object has been to render everything as correctly and perspicuously as possible, and to note every particular found in the original. Thus the reader will find, as nearly as can be given in a translation, a facsimile of the original. In order, however, to make the sense sufficiently clear, it was found necessary, on account of the elliptical style of the original, to insert phrases and expletives within brackets, thus []; in most cases, however, the sense of the phrase is involved in the original; but the translators, fearing lest they should be considered as adding something of their own, have carefully inserted every word and phrase necessary to elucidate and express the sense within brackets. The parentheses, thus (), at the beginning and conclusion of many of the numbers, and also in many parts of the text, were introduced by the Latin Editor, Dr. Immanuel Tafel, to denote that the author had so many times crossed his pen over the parts thus included. The ideas contained within these parentheses are to a certain extent introduced into his writings, and it is probable that he marked them each time he had occasion to refer to them, not with a view to cancel them, but to indicate to himself that they had so many times, especially when preparing the Index, come under his notice. The reader will not find these parentheses interfere with the sense. There are, however, a few cases in which the translators have enclosed the text within parentheses (although not so marked in the original), for the purpose of rendering long and complicated sentences more perspicuous; but these parenthetical parts are easily distinguished from the former.

The Diary, it is presumed, should be considered as a storehouse of spiritual facts, phenomena, and principles, which the author wrote down at the time he heard and saw the things he states

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and describes. That it was not the author's intention to publish this work, at least in its present state, may be concluded partly from the fact of his having introduced many things therein stated (not, however, *verbatim*) into his printed works; and partly from the peculiar style and elliptical diction in which it is written. That the author, however, thought this Diary of great importance, is evident from the fact of his having made a copious Index to its contents, which shows that the great variety of subjects on which it treats must have frequently come under his notice. The subjects, being arranged under their respective heads, are exhibited in a very interesting form to the reader, who in every article will find something important in relation to the spiritual world and state presented to his mind; and although many things are here stated which in substance are found in his other works, yet they are presented either with new particulars, or seen from another point of view, which enables the mind to form a more enlarged, and in some cases a more correct idea of the subjects and states described. As the reader advances in the work, he will also find a variety of original matter (especially in that portion written in 1757, the memorable year of the Last Judgment), which will greatly serve to increase his knowledge respecting the spiritual world and the laws of spiritual existence.

To the readers already conversant with the writings of Swedenborg, the "Spiritual Diary" will present few difficulties, except what may arise from the elliptical style in which it is written; but in every page he will see new confirmations of the truth of the author's peculiar mission and office; he will see that Swedenborg was an extraordinary instrument whom the Lord, in His Providence and Mercy, has employed in these latter times to teach mankind the true nature of His Word, its spiritual sense, interpreted, not by merely human ingenuity and fancy, but according to the fixed principles of correspondence or analogy between things natural, spiritual, and Divine¹—prin-

¹ See a work entitled the "Plenary Inspiration of the Scriptures asserted, and the Principles of their Composition investigated." By the Rev. S. Noble.

ciples as fixed and unalterable as are the laws of creation itself; he will further see that Swedenborg has, in consequence of a superior and spiritual discernment of God's Word, been enabled to draw forth thence the genuine doctrines of Christianity, and thus to settle the great and harassing controversies which have so long rent asunder the Christian Church; and lastly, he will see that the author has been the medium of conveying to mankind a great amount of most valuable knowledge concerning the spiritual or eternal world—of heaven and hell, and of the wonderful realities in relation to the states of men after death. The reader will thus be enabled to follow the author into his retirement, and see him calmly writing, day after day, for many years in succession, those things which served him as the materials from which he prepared his various works on the states of men after death; and he will find him, when seeing him unawares in the privacy of retirement, always consistent with himself, and always engaged in the same exalted and holy employment—that of giving the spiritual interpretation of the Divine Word, and of communicating rich treasures of knowledge relating to the eternal world, which, on account of its tendency to inspire the reader with a love of everything good, true, holy, and heavenly, and at the same time to fill him with a dread of everything evil, false, and infernal—is of the most valuable description. The reader, being thus, as it were, introduced into the private company of Swedenborg, will receive a more vivid impression from the things described, and will be more thoroughly convinced of his extraordinary mission and office.

To those who are not conversant with the writings of Swedenborg, we would observe that it is desirable they should previously read, at least, the author's work on "Heaven and Hell" as preparatory to a correct understanding and appreciation of the following Diary. But as this work will probably be read by some who have had no previous acquaintance with the author's other productions, it may be expedient to observe that no knowledge, next to the Divine Truths of the Holy Word, is more to be desired than that which relates to the immortality of the

human soul, and which exhibits the nature of the life after death in the most Scriptural and rational light—this knowledge, indeed, being all contained in the Word when unfolded as to its spiritual sense. For it must be evident that the more we can realize the great truth of the soul's immortality—the more we can bring this truth home to our perceptions and feelings, and realize the nature of the life after death—the more certain it is that the mind will awaken to a vivid sense and perception respecting spiritual and eternal realities, and allow itself to be influenced and attracted by what is good from the Lord, and at the same time to be actuated with a dread of what is evil from hell. What practical knowledge, we would ask, can be more precious than this to advance the cause of goodness and of truth, of love and faith, that is, of genuine Christianity in the world? But the "Spiritual Diary" communicates this knowledge, and has, consequently, solemn claims upon the reader's attention.

But, it may be asked, what are the evidences of Swedenborg's mission, and of his extraordinary spiritual experience and illumination? The evidences are twofold, internal and external. The internal proofs are to be found in the works themselves; and the evidences of the extraordinary illumination which, by the especial providence of God, Swedenborg was permitted to enjoy for the sake of his fellow-men, will, we are certain, on an unprejudiced perusal and study of his works, be striking and convincing. And, be it observed, this internal or rational evidence is what the human mind, in any degree of development, chiefly requires; it is that which interiorly convinces the mind without infringing its freedom, and the calm, undisturbed employment of its rational powers; and it is to this evidence that the author uniformly appeals.¹

But there are also many external evidences, or proofs, that Swedenborg had (as he constantly stated during a period of nearly thirty years) unremitting open intercourse with the

¹ See "The Practical Nature of the Doctrines and alleged Revelations contained in the Writings of Swedenborg." By the Rev. A. Clissold, M.A., formerly of Exeter College, Oxford.

spiritual world. These evidences were admitted, after strict examination, as undeniable by individuals of the greatest weight and respectability in the last century, who were contemporaries with Swedenborg, but who, on account of their sceptical tendency as to everything spiritual, and even as to the Word itself, were by no means predisposed to admit the truth of Swedenborg's assertion respecting his open intercourse with the world of spirits; and yet these very persons were constrained, on examining the external proofs which Swedenborg occasionally gave, to admit the truth of his declaration. These individuals were—Queen Ulrica of Sweden, the celebrated philosopher Kant, and the no less celebrated *littérateur* Wieland; the learned Baron de Grimm, the celebrated Lavater, and the respected Dr. Stilling, aulic counsellor to the Grand Duke of Baden, and many others.¹

But although these external proofs are so well established, Swedenborg never adverted to them as evidences of the truths of his writings, because he well knew that unless the human mind is led to see truth rationally by internal evidence, it does not see and understand it in such a way as can really be beneficial to its interests, and consequently he himself never wrote down these extraordinary occurrences; but when appealed to in respect to them, affirmed that they were true.² The reader who is unacquainted with Swedenborg's theological system may consult these external proofs if he think proper. But in perusing this work we would recommend that two or three leading ideas respecting the spiritual world be borne in mind, which will serve to prevent confusion and obscurity.

And *first*, that the spiritual universe is divided into three great regions: (1) The heavenly world; (2) the infernal world; and (3) the world of spirits, which is intermediate between heaven and hell, and is the first receptacle of souls after death.³

¹ See an account of these extraordinary cases in the "Documents concerning the Life and Character of Swedenborg." By the Rev. R. L. Tafel, A. M., Ph. D., vol. ii. p. 613.

² See *ibid.* vol. ii. pp. 388, 390.

³ See the work on "Heaven and Hell," Nos. 421-527.

It was chiefly in this intermediate world (in which a man's spirit even whilst living in the body really exists) that the author experienced what he heard and saw; and it was this world which was so full of evil spirits and malignant spheres at the time he wrote, because, being the consummation or end of the Church, iniquity and infidelity abounded almost universally in that world, and also upon earth, as is well known.¹ Hence is the reason why the details of the author's experience are, for the most part, so dreadful, because he had so frequently to describe states of evil as being made manifest in that world. Hence this world is also the scene of judgments both general and particular, and the last general Judgment was executed in that world in the year 1757, about ten years after Swedenborg had commenced this "Spiritual Diary." At this period the former Christian Church had, according to the Lord's predictions in the Gospels, come to its end, and a new Christian Church, understood by the New Jerusalem in the Revelation, commenced. At the time of the Last Judgment the preponderating influences and powers of hell were removed, and new and powerful influences for good were again poured forth by the Lord. Since which period great changes have been accomplished on earth—changes in every department of the civilized world, so great as to fill every reflecting mind with astonishment; and which can only be accounted for by the operation of powerful influences in the world of spirits, which, to the natural world, is the world of causes. Let the reader reflect for a moment on the tremendous judgments that have been in the earth during the last hundred years, and the wonderful changes for good which have followed, and which are still making progress, and he will become sensible of the truth of Swedenborg's declaration, that, in consequence of the last general Judgment having been accomplished in the spiritual world, great changes, especially in relation to the Church, are to be expected in the natural world. And when was the Christian

¹ Respecting the consummation or end of the Church, see "Illustrations of the End of the Church, as predicted in Matt. xxiv." By the Rev. A. Clissold, M. A.

Church ever so shaken by mighty impulses and changes as at the present time? Old things are breaking up and passing away, and all things will gradually be renewed with intellectual and spiritual life, from the opening of the spiritual sense of the Word.

The *second* observation we would make is in reference to the description which the author frequently gives of the apparent situation of spirits and phenomena in the spiritual world. We say apparent, because time and space, together with their laws and conditions, do not belong to the spiritual world. The geography, so to speak, of that world is extremely easy both to understand and remember, inasmuch as everything relating to it is arranged according to that order which obtains in the human body; heaven, indeed, is called by the apostle "Christ's mystical body," and the author often describes spirits and societies of spirits as being in the province of the head, heart, lungs, feet, etc., because their nature by correspondence is instantly known from the region they occupy. We have, indeed, in respect to human societies upon earth, a similar mode of expression, when we say that such parties occupy the head, and such the hands and feet, etc.

And, *lastly*, we would entreat the reader to bear in mind, when he is reading the description of objects, phenomena, and scenery in the world of spirits, that all things are to be considered as correspondences to the states of the spirits to whom they relate, and as exponents of their real character. In this manner, whatever may, at first sight, appear strange, will be seen to be the most effective mode of instruction respecting the nature and tendency of internal principles, both good and evil. This is universal in the spiritual world;—the magnificent and beautiful scenery of heaven corresponding to the innocent, wise, and happy states of angels; and the horrible scenery of hell showing forth, in every kind of hideous and disgusting forms, the evil and infernal states of its inhabitants; whilst, from the intermediate character of the world of spirits, the representations there exhibited are of a mixed description,

according as they relate respectively to heaven or to hell. The Word, also, in the letter, especially in the prophetic parts, as in the Book of Revelation, is descriptive of the objects and scenery which John heard and saw in the spiritual world, and which, if not considered in relation to the internal and spiritual things, either good or evil, which such objects represent, must needs appear strange to the reader; hence it is that, as the apostle says, the "things of the Spirit of God [revealed in the Word] to the natural man are foolishness, neither can he know them, because they are *spiritually discerned*" (1 Cor. ii. 14).

The notes which the translators have subjoined to the text might have been more numerous, but to the initiated reader they will scarcely be necessary; and to the uninitiated and the general reader, enough has probably been said to prevent misapprehensions and erroneous conclusions. Let each subject in the work be well considered, and it will be found either to open and explain some mighty principle in reference to our mental system and our spiritual existence; or some striking fact and phenomenon, powerfully tending to attract the thoughtful mind to the love of goodness and holiness; or to inspire it with a horror of sin and its dreadful consequences. The time is coming, in the course of human improvement, when men's minds must be awakened to the knowledge of the spiritual world—of heaven and hell; and the "Spiritual Diary" will supply abundant materials for thought and reflection respecting that world as the eternal abode of the human race; and the mind, in proportion as it studies these eternal realities, will be enabled to perceive with superior discernment the Divine truths of God's Word, and thus be elevated to a higher degree of intelligence and wisdom than it has been the privilege and blessing of any former ages, since the primeval times, to enjoy.

THE SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG.

1.¹ THAT spirits are merely organs or instruments of life, subserving uses.

2. That spirits are servitudes, the more insane in proportion as they are interiorly more evil.

3. That spirits attached to man appropriate to themselves his sciences and memory, from which they consider themselves to be the same man, but each spirit lives in his own cupidity or nature, and is not able to appropriate man's cupidities to himself.

4. That spirits put on the person of him whom a man adores, and say that they are the same, because they wish to be adored under that person; and they especially wish to be called the Holy Spirit.

5. Concerning the representation among spirits of various things on the earth arising from the objects which they saw while living in the body.

¹ The first part of the Diary, as we have the work in the original Latin, published by Dr. Tafel, is wanting; that is to say, the portion extending from 1 to 148 inclusive. It was at first doubted, from what preceded in the author's manuscript, whether this were not in fact the real commencement of the Diary; but the subsequent publication of the "Index Diarii," written by Swedenborg himself, evinces beyond question that the missing numbers were contained in a separate manuscript, which has not yet been discovered, and which there is reason to fear is irrecovably lost. These numbers constituted, it is true, but an inconsiderable fragment of the entire work, yet no one who appreciates at its true value the wondrous record that remains yields without a sigh to the conviction that these treasures of revelation, few as they are in number, are beyond recovery. But while we cannot preclude this regret, we are happily enabled in some good measure to relieve its poignancy. By means of the Index above mentioned, which refers to these as well as to the other numbers, *the heads or subjects of nearly all of them have been restored, and occupy the place of the missing text.*

6. That spirits put on the knowledges and memory of man, and suppose them to be their own; but they do not flow into the ideas of man except through his affections, from which affections flow the ideas of thought.

7. That spirits induce dreams, and when man sleeps that they sleep also.

7½. The things seen and represented in a dream are [clearly] perceived in a dreaming state, but are inexpressible in the waking state; what they are and whence.

8. That dreams induced by angels are altogether different, to wit, beautiful, delightful, instructive, predictive.

9. Concerning the character of Solomon and his wisdom.

10. Various things on speech and conversation with spirits. That truth flows in from the Lord.

11. That there is no permission except for a good end.

12, 15. That a species of permission appears [to have place] among spirits, even the evil.

13. That a certain allowance, as of permission, was in various particulars accorded to me.

15, 16. That permission takes place by several mediations; but that truths flow in from the Lord, although by angels.

17. Communication with spirits by interior thought. That a spirit who is in the temptation of evil suffers perturbation in consequence of a direct looking upon him.

18. That spirits speak freely with man, provided he does not reflect upon their nature. They are indignant if spirits coming from elsewhere converse with man. That one [spirit] is not aware of the presence of another. When they are not [openly] conversed with [by men] they know no other than that they are men.

19. That those things which are [deeply] hidden are expressed by representations; and that the proximate spirits do not now, nor did formerly, understand the interior sense of the Lord's Word; consequently neither did the prophets.

20. I could not think the least thing that did not flow in from the Lord. That in praying the Lord's Prayer, a threefold sense was perceived, as a threefold life.

21. Natural spirits [or those of the grosser class] suppose themselves to be men invested with a [material] body, thus they wish to be understood to be men; whereas the body does not make the man, but the mind, or the understanding and the will; wherefore good spirits and angels are men.

22. That there is [properly] no human mind at birth, but that it is formed of worldly things, wherefore it is necessary that it should be re-formed in order to its becoming spiritual.

23. That spirits speak and act according to their nature.

That they are, with much variety, held in bonds, and when these are relaxed they think they act from their own power, nor do they know in what manner they are held, or that they are held at all. That they were led by me to speak, and yet knew no otherwise than that it was from themselves.

24. That spirits rave while they think, speak, and act from their own phantasy, and that they place intelligence and wisdom in insanity.

25. That it is of wisdom to regard and aim at ends which belong to the Lord's kingdom, thus the Lord alone is wisdom.

26. That the soul of a man is his end, which, if it looks into nature, and inclines thither, is a natural soul.

27. That evil spirits are so much more insane than beasts, inasmuch as by means of their reason they act contrary to order.

28. Concerning interior spirits possessing only intellectual faith,—that they do not suffer themselves to be called organs of life; understood by Gad.

29. That evil spirits who do not live in order, may be the means of producing delights, thus that theirs are the delights of the king, or of Asher.

30. That varieties of speech [or of modes of utterance] manifest what kind of persons certain spirits have been, and what they now are.

31. I conversed with the apostles, stating that by them, as by the tribes, were signified the essential things of faith, or of the Church, and that they are not literally to sit upon thrones judging the universe. That they form a synedrium.

32, 33, 34, 35. An effigy of the last judgment, according to what is contained in the Apocalypse, that there was to be a casting down to the earth; how it was effected, and who were the subjects of it, to wit, the deceitful.

37, 38. That the process of regeneration is essentially the same in each particular case and in the general, namely, in the Church, in the world of spirits, in heaven; it is a continual warfare of internals with externals, thus of angels with the spirits who govern externals; and this, too, [a struggle carried on] with all variety according to the nature of every man in his various states.

39, 40. That man [by nature] is viler than a beast, since from himself he does not know the laws of order and of society, but must learn them from others; he also seizes upon falsities in the place of truths, otherwise than beasts; wherefore he must be regenerated.

42. That knowledges from the Word prepare the way of faith;—what in other respects knowledges effect.

44, 45, 46. That the interiors of the Word are most beautiful,

but the exteriors in many instances deformed, which may be evinced, comparatively, from the internal and external effigy, structure, and form of man; it may be illustrated also from optical projections.

47, 48, 50. That it is given to man to command evil spirits, and not to be commanded by them. The spirits and genii govern the reason of man by affections.

51. A conversation respecting the bodies of angels, of what form they are.

53. What the kingdom of the devil is;—that it is the determination of one's regard into oneself, and if out of oneself still it is reflected back to self;—hence is [spiritual] death.

54. A proposition was made to spirits, whether pure love can will anything else than the salvation of all; when it was stated in reply, that it is pure love which *wills* and which *is* the salvation of all. It was proposed to spirits whether the [evil] genii could effect anything contrary to what they desire; for they say they will what they desire; it was replied that they cannot.

56. That in two instances I walked in the highway, being in the spirit, in the same manner as is related of Stephen.

58. Evil spirits do not wish that the good should be well spoken of; neither do they desire the presence of the good; nor are they aware of the presence of another spirit.

58. Spirits bear it indignantly that they should be governed by men. Evil spirits are unwilling that anything should be divulged respecting them. Spirits curiously desire to know all things, wherefore they always curiously excite all things, even to the minutest particular, which are in man's memory, which excitation cannot be resisted.

59. Spirits freely call forth whatever is congruous to their genius. Spirits wish to be separated whenever they are offended by things contrary to their nature.

60. That truth is whatever regards and leads to the kingdom of the Lord; thus all means which tend to that point. As to means or media, circumstances vary [the character of] a thing.

61. Of a certain spirit, who from [the force of] a remaining idea suddenly denied the resurrection.

62. That all things and all beings in the world and in heaven are instrumental causes, with indefinite variety, to the first and ultimate end, that is, to the Lord's kingdom, and, consequently, for the Lord's sake.

64. How variously spirits flow by affections and thoughts into man—from the affection into the thought and contrariwise.

65. It is otherwise in speech with men.

66. My lamentation concerning temptations.

68. The spirits who were with me, who knew not that I could converse with spirits, were pleased at the idea of spirits governing man, and that they were [virtually] the man; but they were displeased that man should respond, that he should explore their genius, and that he in his turn should govern them. It is pleasing to spirits when they can govern man, and when they are [as it were] man; but it displeases them when man replies to them, and when he explores their nature and governs them.

69. That in the least particulars of the love of self and of the world there lies concealed the ambition of possessing the universe, and consequently hatred against the Lord.

71. It was shown by living and repeated experience how the Lord governs thoughts, and that a man cannot think otherwise, however he may suppose he can.

72. When my thoughts were determined into the world, they were like weights, and my interior thoughts were, as it were, obliterated, and I then seemed to govern myself; it was shown, however, that this was not so.

73. That thoughts flow into the mind in an imperceptible manner;—actions are directed by spirits;—spirits are affected when the thought is directed to them. That spirits are mutually recognised by their speech.

74. That spirits were excited by me to speak by means of an interior intuition.

77. That there are simple spirits who scarcely think and speak anything from themselves, but from others, such being their nature.

77. That the cunning and malice of certain spirits cannot be described, when they are permitted to infuse their cupidities and persuasions: from the end only can it be known of what quality they are. That cunning and malignant spirits can more easily seduce the learned, and the [so-called] acute philosophers than others, because with them they meet with a greater complication of fables.

78. That spirits and angels have not a memory proximate to and from the senses of the body, but one that is interior, which is rather a nature or character; their sensual memory they have from the man with whom they are.

79. The representations of evil spirits have relation to the kingdom of the devil.

80. The spirits that were with me could know that they were not men by a reciprocal speech, and a separation, of which I have sometimes had an exquisite perception.

81. That in praying the Lord's Prayer, my hands were clasped and loosened by a manifest power [not my own]; the words also

were raised to a higher meaning, and intuitions of the things involved poured in.

82. That I was in the company [of spirits], not as a spirit, but as a man. That man cannot live without the government of spirits; wherefore the Lord, who governs spirits, governs also the entire human race. If the Lord's government were remitted for a moment, men would instantly be precipitated into insanities, and into a most atrocious death. That man is a spirit clothed with a body.

83. That the affections both of the father and the mother are connate, and also innate in the offspring; but the affections of the father are interior, wherefore they unfold or develop themselves later, whereas the affections of the mother are more easily developed.

84. That light proceeds from concord, and shade from discord.

85. How spirits excite ideas from the memory of man which fall into the utterances of speech. That spirits suddenly seize upon and hide the things to which they have an aversion. That they speak quickly, sometimes more rapidly than men, and indeed in a measured cadence or rhythm to which they are accustomed.

86. On the choirs of spirits and angels, and on their harmonies, union, forms, gyres, and reciprocations in speaking and acting, which are the images of the forms of celestial and spiritual things; and also on the felicity of many together, united by the Lord into celestial forms. Concerning the heightening of felicity from the union of numbers into celestial forms, which is effected by the Lord.

87. Celestial delight was perceived by me in discourse, attended at the same time with some degree of solicitude in order that the perception of delight might be more distinct.

89. That a dream does not appear to spirits to be a dream, but as something transacted in the waking state; it being with the utmost difficulty that they believe the contrary before it is demonstrated. Hence it may be known what is the quality of the life of spirits with man.

91. That there are not the least shades of thoughts and affections perceptible with man, which the interior spirits do not more distinctly perceive.

92, 93. Some cases of experience, in which it is shown that spirits, with others, do not, as with me, see through the eyes of a man, nor hear through his ears; but that they have interiorly the representations of visible objects, and that they have speech which affect them according to their nature. How things were when my interiors were first opened, and how greatly spirits

then wondered, and what was their state when I was in conversation with men.

93. That without man order is not perfect. That the Lord alone is most perfect order, that is, order itself.

94. How the spirits of the interior world communicate with spirits of the exterior world; that the influx is scarcely perceptible and expressible.

96. That evil spirits continually study to precipitate man into the perils of death, thus to bring injuries upon him, and that whether he knows it or not; but that good spirits and angels from the Lord continually study to effect his liberation.

97. Concerning infants or innocences,—that inferior spirits are ruled through them by the Lord; as much the powers as the phantasies of such inferior spirits.

98. That there are genera and species of love, whence are all things of life, even to the least particulars, and which are especially derived from a certain ruling love which is present in the minutest particulars; it is also this [ruling love] which governs the nature of man after death.

99. That the interior sense of the Word can by no means be perceived, unless the sense of the letter is [as it were] obliterated; just as it happens in other things, as in those of philosophy, for instance, when the mind inheres in the words, [which are] as mere dust; so also while man cleaves fast to external objects. The case is the same in regard to a sense still more interior.

100. That genii and evil spirits excite those things in man which agree with their nature; and thus they artfully take away words and the sense of words, and whatever there be in a word or an idea originating in company which is suitable to their disposition, they excite it for an evil end.

101, 102. Evil spirits excite whatever they meet with in an expression or the idea (which is constituted of various things) that is in agreement with their nature, and this they do for a bad end; whereas good spirits and angels from the Lord take from evil spirits their bad intention, and turn it into good. Evil spirits call everything true and good, evil. That it was familiar with spirits to call me something strange, wonderful, unaccountable (*underlig*).

104. That spirits are consociated according to their natures and characters, and that thus consociations arise. That evil spirits especially desire to govern a man, which, when not permitted, after having fought concerning him, they depart.

105. That spirits and genii induce cupidities with persuasion so industriously, that a man can by no means know otherwise than that it is from himself; and sometimes, for the sake of

seducing, [they infuse] a persuasion in which they are not themselves.

110. That the Ancient Church beheld in the objects of the senses spiritual and celestial things, wherefore they had con-sociation with spirits and angels; at the present time it is altogether different, when not even any correspondence [between what is natural and what is spiritual] is believed.

112, 113. That riches should be estimated according to the use to which they are applied; in like manner sciences or knowledges, philosophy, and the endowments of genius, and also the knowledges of spiritual things from the Word.

114. That by names in the Word are signified things,—illustrated by examples.

115. That by names in the Word are signified things, and that I saw the interiors of the Word almost without the sense of the letter.

116. That spirits through my eyes read writings; that they also wrote through or by my hand; that they moreover dictated words [to me] *viva voce*.

118. Spirits said that the Lord rules the universe.

118, 119. The quality of the speech of spirits with me.

120. That the spirits [abiding] in a man are as the man,—learned in a learned man, and stupid in a stupid man; for they excite those things in a man which are congruous with their nature.

121. That spirits excite [the memory] of whatever has transpired in a man's past life, both his thoughts and his actions.

122. Spirits derive this peculiarity from their life in the body, that they are not willing to discover their thoughts, but after great resistance thereto.

123. There are numerous spirits round about a man of whom one does not know the other, but every one of whom thinks himself to be the man. They come and go, but whence, to whom, and from whom, they are ignorant; they think that it is from themselves [that they act], that they have always remained [where they are], and always will remain.

124. Truth and good are insinuated by the Lord through angels and good spirits, which evil spirits hold in aversion, and wish to recede from; wherefore truth is wont to be excited by them also; but if a man is of such a quality as to be affected by truths, good spirits are associated with him. Spirits especially excite the affections; hence the thoughts, the speech, the acts. That nature is amended by temptations and combats.

125. That various companies of evil spirits, who were convicted concerning truths, were yet afterwards precisely like themselves, or just as they had previously been.

127. Those spirits who say that there is one Creator of the universe, and are not willing to acknowledge the Lord, are evil and cunning in proportion as they recede from that acknowledgment, nor do they suffer themselves to be led to that acknowledgment.

128. How miserable the states of spirits would be, if they were not all governed by the Lord, can be evident from this circumstance, that it is the life's delight to torment others, whosoever they may be.

129. A spirit is in a more perfect state when separated from the material body to which he was attached.

130. That it was given to be present with spirits in all [fulness of] sense.

131. That it was given me to perceive the natures of spirits by an interior sense, so that they could not deceive me.

132. That the spirits who are sirens are most deceitful, and that there are genera and species of them, together with innumerable differences.

133. That it is inherent in every evil spirit to be the lord of others, and in some to be the lords of the universe; wherefore they are stupid, and one is easily coerced by another; every evil spirit desires to subject man to himself as a most vile slave; wherefore, unless the Lord governed all mankind, they would be obsessed [by evil spirits], and instantly perish.

134. That I saw, with my eyes closed, writings and the very words of the writings as in clear light.

137. That spirits are substances which are forms, and that their activities are effected by variations of the form and changes of the state, and that hence are their affections and thoughts.

138. That spirits excite [the memory] of whatever has transpired in a man's past life, both his thoughts and his actions.

139. Spirits wonder that men live in such ignorance concerning the soul, and concerning the faculties within man, which are distinct from each other.

140. What the book of life is, namely, that on which all thoughts, sayings, and deeds, even to the minutest particulars, are written upon the nature of man, so that there is not the least thing that is not written therein.

141. The speech of celestial angels amongst themselves is incomprehensible [to man], and involves more things in a moment than can be expressed on many sheets of paper. That intellectual faith is a something spiritual in which there is not a celestial; wherefore it was represented as something frangible.

142. That the speech of spirits is in the vernacular language

of the man [to whom they speak], or in other languages with which he is acquainted; their own [former] language they utterly lose all knowledge of. The words chosen by them are select, but familiar and clear, and such as follow from the ideas of their thoughts, that flow easily into [appropriate] words, and yet are not heard by any one but him with whom they are discoursing, even though he were in the midst of company.

143. Many spirits collectively, who are led by the love of self and the world, and are not withdrawn therefrom by the Lord, are called the devil, of whom the multitude is very great.

144. It is a bond also, that a number of spirits cannot think and act otherwise than as each one does; being also sometimes under a kind of leader, one is thus coerced by another, and many by one.

146. That I have thought nothing whatever from myself, as testified even by sensation, but that everything is insinuated and infused into me.

147. That the Jews were asked whether they wished to live in the other life [conjoined] with their own people according to their interiors.

148. That the evils which happen to man, each and all, are from evil spirits, though not from premeditation, inasmuch as it is their nature.

148 $\frac{1}{2}$. That evil spirits inspire affections together with persuasion, especially with those who trust to themselves, and attribute everything to their own prudence; for there is nothing which they do not arrogate to themselves, and they think themselves to be most wise, when yet their wisdom is insanity, for wisdom is known from the end [at which it aims], and they lead themselves to their end, which is hell.

148 $\frac{1}{3}$. Evil spirits desire that they may be the Holy Spirit, and that the Lord should be unable to do anything without them; but it was inquired from whom they proceed, whether from any God of the Gentiles, from Baal, or from any other [false God]? They who think themselves the most wise are oftentimes the most insane.

CONCERNING THE FEAR OF THOSE WHO HAVE LED A PERVERSE (OR WICKED) LIFE.

149. It was observed respecting [those] spirits, who, although instructed, had led a wicked life, that they are much more frightened and terrified at the judgment of truth than others [who had not been so instructed]. They immediately despond in mind, and have recourse to more humble supplications than

others; nor do they know where to conceal themselves. But so soon as they revive from their terror, they return to their former proud states of mind, and imagine themselves to be the only ones [worthy of being] in the universal heaven: this fact I have this day perceived.—1747, Oct. 9, *o. s.*

CONCERNING THE GENIUS OF THE POSTERITY OF JACOB.

150. From considerable experience respecting the posterity of Jacob—from those in the other life, who act from the nature [they had acquired], it has been ascertained of what nature they were, and of what character they still are:—they succumb in every danger [or trial]; they are most timid, and inclined to despair; and they humble themselves even to the dust. But immediately the state of danger or trial is passed, they return to their own peculiar genius or nature, and are haughty, and despise all others in the universe in comparison with themselves. Moreover, they have recourse to any means, even to deceitful supplications, and to very many other cunning arts, if they can only possess earthly and worldly things.

CONCERNING THE CHARACTER OF THE JEWS.

151. The Jews, in the other life, are such as they are described by Jeremiah; their character (*indoles*) is precisely similar to the [prophet's] description, which was shown to me by much experience; for very many of them by the mercy of the Lord God Messiah,¹ were around me, and conversed with me; they were let into torments, but still they were so insane [from the evil and the false], that there appeared scarcely any remedy, except, as I told them, they might become hewers of wood and drawers of water, like those mentioned in Joshua [chap. ix. 17].²—1747, Oct. 12, *o. s.*

There was one who was with me for some time, who could perceive interior things, and who greatly wondered [at them]; it was told me that it was *Nicodemus*,³ who could understand

¹ In the early part of the Diary, to about the middle of the first volume, and likewise in the *Adversaria*, or notes on the various Books of the Word, which the author wrote when studying the Science of Correspondences, he employs the phrase "*Deus Messia*," instead of "*Dominus*," or Lord. The expression "God Messiah" powerfully depicts the Lord in His Humanity as the one only God; but when the author began to print in 1749, he substituted the term *Dominus* instead. (See A. C. 14, 15.)—Tr.

² For the spiritual signification of such in the Jewish Church, see A. C. 3058.

³ The words in *italics* are so printed in the original, except those enclosed in parenthesis, as (*indoles*).

that they were truths, but after remaining and conversing with me a short time, he either receded [from the truths], or he was among those who speak nothing [about truths].—1747, Oct. 11, o. s.

CONCERNING THE GENERAL SPHERE OF SPIRITS.

152. It is difficult to understand what the general [or common, *communis*] sphere of spirits is, and how spirits act into human minds, unless it be known how spirits are most distinctly divided into genera and species, and that their activity, which forms their sphere, is adapted (*respondeat*) or corresponds to every thought and imagination of man, and thus operates. The general sphere of spirits is, comparatively, as the air, which is the grosser atmosphere, and the medium of hearing, is to the ether or purer atmosphere, which is the medium of vision; or as the dense clouds around the earth are, respectively, to the clear and serene region above. 1. The sphere of spirits is now so perverse, that whatever descends from an interior heaven, or from the third heaven, is so perverted that nothing is known, but all things even to the minutest particulars flow, in quite a contrary sense, into human minds. 2. Of such a nature is that sphere at the present time, and to so great a degree has it increased, and will increase until the last day [the time of Judgment], when it will be dissipated; but in the most ancient times it was not so. This is also the cause why revelations do not take place at the present day as in ancient times [in the Adamic Church, or the golden age, see A. C. 1114, 1115], except in an extraordinary way; this is also the reason why there is not such a communication with the heavens as in ancient times. 3. During several hours it was shown me how this general sphere operates into human minds; and whilst the operation continued, I could by no means resist so as to prevent it taking away my thoughts and prevailing;—so great is the power of that sphere at the present time, when spirits are permitted to act. 4. The whole of this sphere is entirely opposed to those things which the angels intend, and the power of the angels, who all belong to God Messiah, is [consequently] increased, that they may conquer. 5. It would be wonderful, if I were to relate how filthy the objects are which are represented when those who are in that sphere are permitted to act from phantasies, which, as it would be horrible to relate, I would rather pass them by, since they are nothing but what is filthy. 6. The angels of the third degree [or heaven] can be in that sphere [without being injured], since all those who are governed by the angelic heaven can in nowise suffer injury. 7. It is worthy of observation,

that sometimes I have heard a spirit speaking with me, and in a moment he was changed; but now I have ascertained that he was taken away by this general sphere; that is, he was compelled to speak according to the activity of that sphere. I have also observed many other things [respecting this sphere] which I do not now recollect; it takes away whatever is good and true, and is consequently extremely offensive to those [who are in what is good and true]. But by the mercy of God Messiah, I shall speak elsewhere more fully concerning this sphere, both as to generals and particulars.—1747, Sept. 14, *o. s.*¹

This general sphere may be compared with the ethereal atmosphere, which reflects all objects, seen in a meadow or a field, as to every particular of their forms and figures to the eye, and indeed, to thousands, yea, myriads of eyes at the same time; thus [this sphere reflects objects] to every thought and mental operation, and to the phantasies of man, and this in a distinct manner, for it is within [or above] nature.

ON THE PERTINACIOUS DESIRE OF EVIL SPIRITS TO BRING EVIL UPON MAN.

153. From experience I have sometimes learned that evil spirits can by no means desist, but that they must pertinaciously persist in doing evil to man; and that so long as they have the opportunity they persist for several days, and indeed continually, as I have sometimes clearly seen from experience; since by their presence they have inflicted pains upon different parts of my body, as upon the feet so that I could scarcely walk; upon the dorsal nerves so that I could scarcely stand; and also upon different parts of the head with such pertinacity that the pains continued for some time. I was clearly instructed from those who conversed with me, that such evils are inflicted upon man by evil spirits; for the pains, according to their presence and operation, were allayed and increased, and indeed suddenly with various changes, whilst I was conversing with them, and from the variation it was also quite evident that the pains were

¹ To form a proper conception of the nature of this perverse and malignant sphere, is of great importance, as it shows to us the necessity of judgment being executed upon those from whom that sphere proceeds. At the end of the Church this sphere becomes so grossly perverse and malignant, as to pervert all heavenly influences descending from the Lord through heaven to the human race, when, as a consequence, everything evil and false abounds upon earth. A similar sphere prevailed when the Lord first came, and which He removed by the execution of a general judgment. That a general judgment was again executed in 1757, ten years after the above article was written, is shown by the author in his small work on the "Last Judgment," published in 1758.—Tr.

caused by them. To relate all the cases of experience would be too prolix.

CONCERNING EVIL SPIRITS, THAT THEY CAN LIE DOWN AND FEED TOGETHER WITH THOSE WHO ARE FAITHFUL, AS IS SAID OF THE WOLF AND THE LAMB, ETC., IN ISAIAH xi. 4-7.

154. This day it has also been demonstrated to me by living experience, how evil spirits, yea, the worst of the diabolic crew, could be present, and use the utmost endeavour to destroy those things which are of faith; but although they laboured with the utmost efforts, nevertheless their efforts were without any influence or power; so that it was vividly shown to me that they were compelled, as it were, to lie down, and to feed together; they did also feed, for they heard those things which belong to faith.—1749, Aug. 19, *o. s.*¹

In Isaiah xi. 4-7, is signified how evils can be in man, and yet not injure or hurt him, so that when man lives in the hand of God Messiah, he has no dread of evils done [to him]; it is the same with the Church, and also with the heavenly kingdom, as was known from experience both this day and afterwards, when evil spirits are to be taught;—but these are arcana which should be prudently explained.

CONCERNING THE SPEECH AND UNDERSTANDING OF THINGS WITH THE ANGELS.

155. I have conversed with the spirits around me concerning the speech of angels, and their understanding of things, which spirits greatly desire to know. Being taught by experience, I said that the speech of angels cannot be perceptible to us, because it contains innumerable things, as it were, together, which can only be gradually explained, and by various circumlocutions, thus, in a prolix manner, and that this speech can be represented to us in no other way than by forms almost incomprehensible, in a various manner, according to the nature of the forms of interior things; these forms are so congyrated and circumgyrated, that I cannot describe them; concerning which, however, as they have been shown to me, I shall speak elsewhere. There is also an intermediate form of speech, or of

¹ From the date of this number, the reader will perceive that the author, in some places in the Diary, added some particular case of experience subsequently to the time he first noted the facts intended to be described.—Tr.

many speaking together, which, when it falls into a lower sphere, does not appear similar, but sometimes quite diverse,—it falls, for the most part, into representations such as are in the prophets, which inwardly contain celestial things, and consequently arcana. The understanding of angels is reciprocal, namely, from such representations as, whilst they are presented to our ideas, are transferred into celestial things which are understood by the angels; in this manner the earthly paradise can pass over into the heavenly paradise [thus reciprocally]. That the angels, from natural things alone, properly connected, can understand a series of sublime and celestial things, was also shown to me; which, however, could never exist with the angels except from the mercy of God Messiah.—1747, August 21, *o. s.*

Sometimes, through the mercy of God Messiah, I have experienced in a living manner such circumgyrations; hence I could conclude that myriads of such interior things compose one material idea, so called, in which things so innumerable are contained, that man can scarcely believe, still less comprehend that it is so. It is the same with every idea that is more interior, but indefinitely more perfect. This form, and consequently the influx from God Messiah through angels, and from them through spirits, into human minds, are disturbed when man lives contrary to order; especially when, by scientific¹ excited by the love of self and of the world, and thus by cupidities, he desires to enter into the mysteries of faith: hence arises confusion, or perturbation, like that of the Babylonians when they built the tower, and when their tongues were confounded; hence also the absence of God Messiah from Man is predicated; although all things are so arranged as to be reduced to an image of some heavenly form, which can be effected by an indefinite variety of means. For whatever is abstruse, intricate, various, etc., that exists in an inferior sphere, or in the world, can nevertheless be reduced by God Messiah into heavenly order, otherwise man would perish; nor could he understand anything, since from this arrangement is spiritual influx, that man may have the use of reason. The door from the heavenly Paradise is opened into the earthly when this latter is acted upon from above; that is, when it exists according to order. This is also the same thing as turning the face [to the Lord]. *Concerning the Babylonish confusion and the opening of the heavenly Paradise.* [See A. C. 1306, 1183.]

¹ The term “*scientific*” means all such outward impressions and ideas as are received by the senses before they enter into, and are confirmed by, the rational principle.—Tr.

CONCERNING THE THREE CLASSES OF ANGELS.

156. Angels of the first class must be called celestial, since they are governed by God Messiah immediately by love, and they have a sublime understanding of what is good, and hence of what is true. Angels of the second class are to be called truly spiritual, since they are governed by God Messiah mediately by the celestial angels. Angels of the third class are to be called Affections or Benignities (*bonitates*), since they are governed by the celestial angels, and also by the spiritual angels, and thus mediately by God Messiah, for they are not of such intelligence and wisdom as to be immediately actuated by Him. Others¹ are called spirits, and they are of indefinite variety. The angels ascend according to their perfection, hence they are called superior and inferior, or, if [they be considered as] inserted into heaven, they are called exterior,² interior, and inmost. They are signified by Jacob, Isaac, and Abraham; also by Egypt, Assyria, and Israel. (See Isaiah xix. 25.)

ON THE PERTURBATION OF THE UNDERSTANDING BY THE DISSENSION OF SPIRITS.

157. When spirits are permitted, or have the liberty to dissent [from each other] on any subject, so that one perceives or understands differently from another (which, if the least remission or licence thereto be given, may very easily happen), the understanding is in such case so confused, that scarcely anything which is in the internal sense can be understood. It is as though darkness arose and extinguished the light, which I have sometimes experienced with emotions of indignation. For sometimes permission is given to reasoning spirits (who may be called reasonings [*ratiocinia*], but they desire to be saluted as intellectual angels) to disagree with each other; when among inferior spirits a similar disagreement and disturbance arise, which entirely confounds the mind, and takes away the light of truth. This is a great temptation, especially when, at the same time, the mind is kept in the necessity of thinking (the dictates of conscience, which I could not resist, requiring it); for in such

¹ In the world of spirits which is below the heavens, see II. II. 227-294.

² The author's phraseology in the manuscripts differs in some respects from his diction in his printed works, as we have already seen above in the phrase "God Messiah;" thus in this and in many other passages of the Diary, he uses the terms *interior*, *intimior*, for *exterior* and *interior*, which, if not properly noted by the Latin reader, will cause obscurity.—Tr.

a state all patience, as it were, perishes, and at the same time the mind is anguished, fearing lest it should omit to do that which is [divinely] commanded.—1747, August 22, *o. s.*

This happens also on this account, because those who are intellectual desire to be distinguished from those who are merely reasoning spirits¹ (*ratiocinantibus*), and thus to be called angels; whereas they also are only spirits, and indeed, when left to themselves, by no means intellectual; thus angels are spirits, and indeed not good, when left to themselves, but they are angels when they suffer themselves to be governed by God Messiah. Concerning this subject I have conversed with spirits this day; but they were very indignant [when they heard that this was the case], wherefore it was shown to them by living experience.

THAT AN INTELLECTUAL IDEA EXISTS FROM, AND CONSISTS OF,
VERY MANY IDEAS.

158. Through the mercy of God Messiah I was permitted to perceive this day that the intellectual ideas of goodness and truth successively exist from, and thus consist of, very many ideas of those who are intellectual angels; so that there is a form of consentient or of agreeing influences when the truth flows in, and a form of dissentient or disagreeing influences when any confusion arises; the intermediate differences, from the consent to the dissent, are indefinite. These forms are arranged by the Lord alone, entirely according to that state into which a man comes; wherefore not the slightest particle of human thought concerning the truths and goods of faith flows in from man. But when anything, even in the slightest degree, flows in from those things which are in the memory, the [intellectual] idea is immediately disturbed and confused. The same confusion [in respect to intellectual ideas] also arises when spirits are permitted to reason together, etc. etc.—1747, August 23. [See above, 157.] While that dissension continued it wearied my mind; but when there was consent, my mind was restored to its cheerful and happy state,—a fact which I had sometimes previously experienced.

¹ It is supposed by some that the *power of reasoning* is the primary power of the understanding; this, however, is by no means the case. The principal power of the understanding is that by which it can perceive whether a thing be true or false, without any process of reasoning, and we are only, properly speaking, *intellectual* as we have that perception. "Let your conversation be yea, yea," etc. The delight of mere reasoning, and the vainglory with which it is often attended, cannot but be very obnoxious to angels.—Tr.

ON THE COMMON OR GENERAL INFLUENCE (*vis*) OF SPIRITS
COMMUNICATIVE WITH MEN IN GENERAL.

159. This morning it was clearly shown to me how spirits operate into man, that is, how God Messiah leads men by spirits and angels. When I was fully awake, and in such a state of thought as was formerly my ordinary or familiar state, so that I spake, as it were, with myself on the subject I was thinking about with a sufficiently vivid imagination;—so long as I continued thus thinking, I was almost in the same state in which I was before I conversed with spirits (and now, whilst I am writing these things, I am in a similar state, and for the most part also, when I am conversing in company with friends, as at a table, and when I write letters). Now in order that I might learn how this communication is with man (since I had sometimes doubted concerning it, because there is then no sense of the operation of spirits in ourselves, still less of angels, and still less of God Messiah through angels, and thus through spirits both mediately and immediately), after I had been for some time in that state in which there were no spirits, as it were, around me, suddenly the state was changed and the spirits began to address me, and permission being given by God Messiah they described to me the state in which they were, when I was, as it were, with myself in thought. They said they knew no otherwise than that they were the persons who thought, and who thus meditated, and, as it were, spoke with themselves; and indeed so much so that those who were nearest believed themselves to be the very individuals who thought, but those who were more remote believed this less, and those still more remote believed it still less; they were, however, to a certain extent, in a similar state, but with a difference according to distance, which is the same as according to the affinity of the subject [meditated upon] with [the state of] spirits.

160. When I afterwards inquired whether there were only some or many present, I perceived from their speech and their answer that there were very many; but on inquiring further, I ascertained that with the man who separates the internal sense from the external [that is, who thinks abstractedly from the senses of the body] there are many present who operate thus; whereas with the man who is only led by the senses of the body, and whose thought is turned to any kind of object, and does not remain long on one subject with an internal or intellectual vision, there are but few spirits present, and thus such a man is led, for the most part, by a certain general sphere of life from spirits. Nevertheless, spirits must be present, since every man

is led by God Messiah to the ultimate end [which is salvation and happiness in heaven].

161. Moreover, I was instructed that spirits, genii, and angels are altogether distinct from each other according to genera and species, which are innumerable, and that they [of the same genera, etc.] are together that they may enjoy their felicity and their delight, which are most diverse; and that their delights are transmitted to men through representations, according to the will and permission of God Messiah, in order that they may render unto men every suitable service. Hence, in the Word of God Messiah, mention is sometimes made of places which were holy; good angels dwelling in delightful, paradisiacal, and beautiful scenery, where there are also limpid and flowing waters; whereas evil spirits dwell in stagnant and disagreeable places.

162. What also appeared wonderful to me was this circumstance, that similar places were made known to me, where I also conversed with them, and although I was [as to the body] hundreds of miles from them, I could, nevertheless, speak with them, when permitted by God Messiah, as though they were present, for distance [in the spiritual world] is of no account; concerning which I have sometimes conversed with spirits, and demonstrated by ocular vision, which, in like manner, sees objects at the greatest distance without distance, as the sun, moon, and stars. But how much more must this be the case with the communication of spirits who are within, or above, that grosser nature in which ocular vision is! In this manner there is a communication of angels and spirits with man, although extremely distant from him. Their presence with me was a fallacy of sense, for presence is an appearance, or semblance, when spirits are akin [or in similar thought] to the thought of man; namely, such spirits as mediately and proximately are to administer those things which God Messiah wills and permits.—1747, August 24, *o. s.*

163. As to the general [influx of] life, by which brute animals are governed, and also those men who, in many respects, live a similar life to that of animals, you will see it explained elsewhere. But there is no man that has not his spirits around him; with such [animal men], however, there are but few, because there is not [as above described] such a communication with them.

CONCERNING THE GENERAL STATE OF SPIRITS [AS TO THEIR COMMUNICATION] WITH MEN.

164. Sometimes I have considered of what nature the state of communication of spirits is with man, in his ordinary life

[that is, not circumstanced as I am with my spiritual senses open], for I have sometimes doubted whether spirits and angels are with men in general as with me, solely because they are not seen, and their presence and operation not perceived. I have observed that their state, when left to themselves, as when man is asleep, is variously representative; but that, when man is awake, the state is different. It differed, however, entirely from the state of those who are with me, concerning which I shall speak in another place; namely, that when a man was speaking and acting with me, they were instrumental causes; so that they did not know that they then heard or saw [anything different from what the man heard and saw;—or separately from the man], as they also confessed; but immediately after the communication by speech, when I again reflected upon the spirits, they then returned, as it were, to themselves, and perceived that they were lives by themselves, and had a separate life from man, and that they were separable from him.

165. There are many states of spirits concerning which, of the Divine Mercy, I shall speak elsewhere. I shall here only mention two states: one is, that many together constitute one form, and act conjointly as though they were one, in which case they also speak as one. The angels in this manner represent the kingdom of God Messiah in its least form. This I have sometimes been permitted to perceive, and have indeed distinctly perceived the activity of their form. Another state I will here mention is, that when spirits are removed from man, they are in a representative state, such as is the state of man in sleep.—1747, August 2.

A DEMONSTRATION OF THE EFFECT OF ENVY WITH THE WICKED, THUS WITH THE INFERNAL CREW, WHEN THEY PERCEIVE THE FELICITY OF THE BLESSED.

166. (((After a molested sleep, about the first watch, a vision was represented to me, in which flowers with laurels were beautifully consorted together in long and double rows; they were arranged together in a most beautiful order, and appeared to be in motion [as though alive]. The vision was so beautiful as to exceed description, both on account of its beauty, and of the affection of beatitude flowing from the harmony hence resulting. This beautiful representative was very conspicuous, even to evil spirits. Afterwards another vision still more beautiful was presented, and, as I was permitted to conjecture, it was most delightful joined with celestial felicity; but it was only obscurely visible. This delightful vision consisted

of little children in celestial sports, which were ineffable, and affected the mind in a most exquisite manner; these things could not be distinctly perspicuous and perceptible except to the interior angels. These things occurred when I was awake. After this I conversed with the spirits around me concerning these visions, who stated that they, in like manner as myself, had clearly seen the former vision, but not the latter, which, however, they most ardently desired to see. Hence they became indignant; after which, by degrees, they became envious, and I was permitted sensibly to perceive their envy, so that nothing necessary to my instruction escaped me. Their envy was of such a nature that it not only caused the highest degree of uneasiness (*molestiam*), but also an interior pain, merely because they had not seen the latter vision as clearly as the former. These spirits were afterwards led through varieties of envy, so that at length their very inmost principles (*præcordia*) were pained. Whilst they were in that state I spoke various things with them concerning their envy. I told them that they might have been content with the sight of the former vision; and that they might also have seen the latter, if they had only been of a good character. Hence they became more indignant, by which their envy was increased, even to that degree that they could not any longer sustain the remembrance of the vision without feeling pain. I cannot describe the varieties of the states of envy through which they passed; they proceeded in order, that envy and the pain hence arising, such as awaits the impious, might be effectively demonstrated. The torments they hence experienced cannot be described, because I did not perceive that envy as mine, but as theirs. At the time when these spirits experienced the progression of the various states of envy, I conversed with them, but I could by no means then console them. Hence it may, in some measure, be known what the future state of the impious will be as to envy only when they see the happiness of the pious. Many things occurred which I could not retain in my memory; nor did those spirits wish that I should retain them, lest they should be revealed, as is, for the most part, the case; wherefore they were permitted to take away from me the memory of certain things.—1747, July 25, 26.)))))

CONCERNING THE LIFE OF BRUTES.

167. I have conversed with angels concerning the life of brutes, stating that they are governed by a certain general [influx of] life, which is the life of genii and spirits, for genii and spirits

are classified, and kept according to genera and classes, in their order, and in their subordination; and since they are activities, hence arises a general or common [influx of] life, which operates according to the diverse faculties of brutes. This general influx operates also from every other activity [in the spiritual world] which diffuses itself, and constitutes a sphere which is called the sphere of activity, and extends itself into the interiors or more subtile parts of nature, to a great, yea, to an immense distance. Every genius and spirit has his own peculiar sphere of activity, which has been demonstrated by much experience. Thus all together have their sphere of activity according to the order in which they are, and unless this order were preserved by God Messiah, the vital principle of love on earth would perish, yea, the entire heaven itself would be brought into confusion. This is the reason why brutes live according to their nature, nor do they deviate from it. Varieties [of state] are excited according to the objects which strike the senses, and the changes of state in the blood. But since men and evil spirits live a life which is contrary to nature, they must be governed entirely by God Messiah through angels, according to classes, and also through spirits, who are gifted with a greater power of operating when man is let into temptations. And unless men were governed by God Messiah, through angels and spirits, their intellectual mind could by no means be opened and instructed; for man is born without intellect, which is formed in progress of time; it is otherwise with brute animals.

THE INSTRUCTION OF INFANTS IN HEAVEN.

168. But in respect to infants [or little children] they are governed by angels, and, indeed, at first by a general [influx of] life, and afterwards by a more particular influx, according to the formation of their rational and intellectual mind. But children who die in their infancy, since they have not as yet any intellectual mind, nor as yet any nature formed by instruction, are after the life of the body, formed in heaven by the instruction of angels. Concerning which formation and information many things might be said; but up to the present time these things are not so fully revealed to me that I can speak of them from experience, which is sufficiently evident.

CONCERNING THE SUPREME GOD AND THE CREATOR OF THE UNIVERSE,
ACCORDING TO THE THOUGHTS OF THOSE WHO DO NOT ACKNOWLEDGE
GOD MESSIAH AS THE MEDIATOR.

169. I have conversed with spirits, inquiring whether those could acknowledge the Supreme Jehovah, the Father of our Saviour, for the Supreme Creator who do not, at the same time, acknowledge God Messiah, and who by their cupidities are carried away into perverse order; when it was abundantly evident that they could acknowledge no other as the creator of the universe than some god merely natural, who [in his insanities] boasts of himself as being the Supreme, thus some genius speaking great things. That there are such genii, I know from living experience, for they think, and they boast of themselves as being the creators of the universe, and thus deceive many. But to describe their boasting words, and many things that are done by them, would be too prolix. This I will only state, that after I had almost believed that they were so great, they were prostrated at my feet, and spake so many vain and ludicrous things, that I could scarcely refrain from smiling. Such also are the gods which those adore, who, led by cupidities, live contrary to order, and who [during their life in the world] acknowledged nature as the creator of all things; for it is impossible for them, on account of the darkness of their understanding and the grossness of their genius, to penetrate beyond nature;—these things were stated in the presence of spirits.—1747, August 24th.

This is also the cause why the Gentiles acknowledged and worshipped so many gods, who all signified natural things. The most degraded worshipped idols, and others, different men who had formerly lived in the world, etc. etc.

THE PUNISHMENT OF PRIDE, THAT IS, OF SELF-CONFIDENCE.

170. From living experience, and through the mercy of God Messiah, I have learnt how confidence in oneself is castigated by the pain of dejection [or of being cast down]. It was an interior pain with lamentation, attended almost with despair of all salvation. It was, however, observed that in the midst of pains and lamentations there was a hope of salvation continually preserved, which alleviated the pain. In some cases pride (*fastus*) is depressed by a kind of spontaneous submission, in which state nothing but what is humble is desired; which state, however, is a gift of God Messiah.—1747, August 24th,

o. s. A continual compassion also accompanied the experience, when I sensibly perceived that an evil spirit inflicted [the punishment], and that God Messiah continually breathed [into the soul] the hope of salvation.

THE LIFE OF MAN AFTER DEATH.

((((((¹ After death the life remains such as it was formed in the life of the body; but sciences and suchlike things, which were only the instrumental means of forming man, recede. It is the nature (*indoles*) itself, which remains, and which is the essence of life.)))))

CONCERNING THE FOOD AND DRINK OF SPIRITS.

178.² It may be known to every one that spirits and angels do not enjoy natural food and drink; still, however, they wish and desire to be recruited; but their food and drink are spiritual, that is, they continually desire to know whatever occurs, and they are scarcely ever content. The food of the celestial angels is love; and, at the same time, the intelligence of what is true and good, with which they are greatly rejoiced. The food of spirits who may be called affections, are numerous affections, according to their nature [whether good or evil], and the cupidities of knowing are their drink; for there is nothing which they do not desire to know, whether it be conducive to their good or not. Wherefore, also, in the Word of God Messiah, wisdom is called celestial food, and intelligence drink.

ON THE END OF THE WORLD.

179. It is easy for Jehovah God to destroy the universal human race, and everything living upon earth, and indeed in a moment, by fire, or infernal pains; for there are evil spirits who very closely surround the natural man, and excite his life; and who, as soon as they have power to act, instantly torment him with a certain spiritual fire, and he dies:³ he would perish

¹ These parentheses indicate that the author had drawn his pen over the manuscript so many times. See Preface.—Tr.

² The numbers are not always consecutive, they follow here as in the original.

³ It was in this manner that the first-born of Egypt were destroyed, and also the Assyrian army that besieged Jerusalem. (See 2 Kings xix. 35. See especially A. C. 7879.)

In respect also to 179, "*On the end of the world,*" the author says in the

in a moment if God Messiah did not, in mercy, keep all things, even to the minutest particulars, in order. This is so true that it may be affirmed with the greatest degree of certainty, for I have observed this so very often, and with so vivid an experience, that not the slightest doubt can be entertained upon the subject. This is the *terror* and also the *fire* by which the world is to perish, if it do not repent. This also is denoted by the "sea raging, and the sun and moon losing their light," etc. [See Matt. xxiv.; Luke xxi.]—1747, August 27, *o. s.*

CONCERNING SPIRITS OF VARIOUS KINDS.

180. This night I also observed that it was certain spirits who represent [the objects seen in] dreams, and that to do so is the nature of their life whilst man is sleeping, and that when several persons are dreamed of, each spirit sustains the character of one person, which, when I awoke, I manifestly found to be the case, for then I spake, during some time, with those who represented this or that person. The phantasies of evil spirits are direful and cruel; they are delighted when they can treat men cruelly; that I might perceive this, their savage cruelty was for some time continued after I awoke, nor could they abstain [from cruel endeavours].

181. I have now been permitted to observe several kinds of spirits, such as those who have been delighted with mensurations and such things, whose genius appears to be derived from the study of the geometrical sciences. Their imaginations, which were then exhibited to me, were entirely concerned about mensurations, so that all things had reference, in a wonderful manner, to that science. Nor were these spirits evil, as they appeared to me. Another kind of spirits consisted of those who boasted themselves, nor were they so evil [as they appeared to be], etc. etc. Some spirits are only affections, which affect man with a certain delightful pleasure; if these affections are evil, they are called Sirens.

182. The various species of these affections so called, act, as it were, when together, by a kind of pulsation; some speak below, and some above man, into which [classes, namely, above and below,] they appear to be distinguished.

Index, "That all would perish from interior torments by evil spirits, except the Lord governed the universe, and that such may be the end of the world, unless men repent," 179; from which it plainly appears that the author's opinion of the end of the world is in agreement with his doctrine on the "*end of the Church*," and not according to the common erroneous notions on that subject.—Tr.

183. The simple speak very simply, but still gratefully, for genuine simplicity is in itself grateful.

184. There is also a great multitude of spirits, of an inferior sort, who have little faith and few knowledges from which what is spiritual and celestial can be formed in their nature (*indole*). These spirits may serve for power, strength, constancy, and may be compared to what is durable [such as the bones and cartilages in the body].

HOW MAN IS WITHDRAWN OR ABSTRACTED FROM CONSOCIATIONS WITH ANGELS.

185. Sometimes I have fallen into thoughts concerning worldly things, and the cares attending them, and as often as this was the case, I have relapsed from association with spirits. I perceived the cause to be this, that the interior correspondences were separated, and the mind inhaled in externals only, without correspondence. This is the reason why the sons of the [Most] Ancient Church conversed with angels throughout their life, and why they thus had a continual association with them, because in externals interior correspondences were represented to them. Whereas when a man indulges in externals, he is removed from the manifest association with angels, and is then governed by spirits, and these by angels; and thus man is ruled by God Messiah, and indeed in all things, even to the minutest particulars of his life; but by permission, and in this manner, men are guarded every moment from evil spirits.

186. Whether the angels know what is now doing in the world I cannot affirm; for that which comes through spirits to angels is so changed that it does not exist as a similar thing [with them] in order that they may not be disturbed in their celestial joys; for there is a correspondence of all things, which can be turned into delights by various correspondences; God Messiah directing all things even to the minutest particulars; yea, from the confused worldly and disturbed imaginations of the human mind, and from many things, together, the most distinct delightful representations can, as it were, be extracted. This fact might also be confirmed by experience; for whilst the mind inheres in its delights in general, every object is changed into the form of that [the general] delight.—1747, August 28, *o. s.*

CONCERNING SPIRITS WHEN SEPARATE AND WHEN CONJOINED.

187. Spirits, for the most part, act together in society with

others of the same species, and they have also frequently conversed with me when in society, which I have been permitted manifestly to perceive. There are also separate spirits, who speak, as it were, from themselves (*ex se*); but they are separate on this account, that they may receive the reasonings of others, and thus express the form (*speciem*) [or general sense] of the same genus to which they belong; and, as it were, collect their thoughts, and thus converse with me.¹ When these spirits had departed from me, they were seen to unite again with their own species, that they might lead a life in harmony with them. Different species, moreover, distinguish themselves by various signs, even by the sound of their speech; and when they converse and act together, they are distinguished from each other by a certain different murmuring or buzzing sound.—1747, August 28, *a. s.*

ON ANGELS AND SPIRITS IN GENERAL.

188. Angels are distinguished from [evil] spirits principally in this, that spirits bend or turn all things whatsoever are thought and exist, into evil; whereas angels turn all things, even to the smallest particulars, into good. There are also intermediate spirits, who are almost merely intellectual, through whom, for the most part, there is a communication of the phantasies of spirits with the most delightful ideas of angels; but this communication is effected by intellectual angelic spirits, because there are intellectual spirits of the twofold kind [namely, good and evil]. The good are distinguished from the evil solely by faith.—1747, August 28.

ON THE EXTREME CUPIDITY OF EVIL GENII AND SPIRITS OF DEVASTATING AND TORMENTING MAN.

189. When I was this day extracting those things which are contained in Isaiah xxxiv. concerning the universal devastation [of the Church], evil genii and spirits could not desist from the cupidity of exaggerating the things [there stated], and of exercising their furious rage, so as to be in states of cruelty, and to grieve that the universe was not destroyed. Thus one exercised his rage upon another, and desired that nothing might remain [alive], yea, scarcely himself; for that cupidity arises from intestine hatred.—1747, August 29, *a. s.*

¹ These separate spirits are called subjects. (See A. C. 4403.)

THAT SPIRITS DID NOT HEAR OR UNDERSTAND THE THINGS WHICH WERE THOUGHT.

190. This day I was permitted to write something concerning the internal and external man when numerous spirits were present, which I manifestly perceived from sensation; but afterwards I was told by one, that he had perceived nothing concerning those things which were thought and written. Hence I was taught by experience that spirits cannot perceive anything else but that which agrees with their own states, and that all understanding of things present [to them] is intercepted when it so pleases God Messiah.—1747, August 31, *o. s.*

THE NATURE OF MEN IN THE OTHER LIFE.

191. Men in the other life are not such as they are in the life of the body. They then cannot dissemble, that is, say one thing and do another; and, by means of their intellectual mind, feign what is good, when at the same time they are evil. Their nature as to its will-principle remains, but the intellectual things which are not inscribed upon their nature pass away. Thus no man can assume any other character than his own, nor can he act in any other manner than according to his will. There are deceitful or hypocritical spirits who can assume the appearance of angels; but they are the worst kind of spirits, since it is manifest that cunning is implanted in their nature. Few of such spirits were admitted to me: for such must be kept remote from association with others lest they be contaminated, and this for several reasons.—1747, August 31, *o. s.*

ON THE KINDS OR SPECIES OF REPRESENTATIONS AMONGST SPIRITS.

192. When the corporeal senses are withdrawn from the internals, so that internal things can operate and be presented (which is the case with very few at the present day), then another kind, or species, of imaginations¹ [or representations]

¹ The author frequently employs the terms *representation* and *imagination* as synonymous. In fact, *representations* as exhibited in the spiritual world are the *exponents* of the activities of the *imaginative faculty*, and consequently correspond to the active states of that important faculty of the mind. If the actuating principles be in agreement with goodness and truth, the *representations* are heavenly and delightful; but if the principles are evil and false, the *representations* are called *phantasies*, and are direful and hideous according to the cupidities and falsities which actuate the mind. From this we see how necessary it is to

than that which is familiar, or ordinary is, as it were, opened. One species is that which occurs when it is not permitted to *perceive* and *observe* the operations of spirits by any internal sight, but by a sense associated to an obscure vision; in like manner [by this kind of sight] the various presence of spirits, and also their approach and departure, besides other things, are perceived and observed. In this species of imagination (which, from the merciful permission of God Messiah, I have now had for almost three years) I have perceived and observed so many things which in particular concern the operations of spirits, that they can in nowise be described except by volumes. I will, however, relate one fact worthy of being recorded, namely, that evil spirits, by this kind of phantasies, continually desire to excite animosities one amongst the other; and when it is permitted, they can represent their associates, by phantasy alone, as being changed into various species of animals, as into serpents of various kinds; their companions being thus represented, cannot deliver themselves from that phantasy, before that permission is taken away from those [inducing the phantasy]; thus by representation alone they can [as it were change them] into various species of animals. And this is the reason why fable represents the devil [as being in such forms], and why in the fables of the ancients¹ men are represented as being changed into the forms of animals: they are also thus represented in the Word of God Messiah, as by serpents, dragons, wolves, etc., and this according to the cupidities, and the states of the cupidities in which they are. In respect to the second kind of imaginations which are presented to, or in, those to whom it is granted to separate external things from internal,—they are quite living representations, seen with closed eyes, when wide awake, as in lucid dreams, and sometimes as in mid-day light; yea, then a morning light, as it were, is wont to be presented with a flaming fire; and in that light and out of it, various objects, such as men, and other things, are seen as in midday light; and in the meantime there is for the most part a conversation with those spirits who represent these things. A third kind [of representations] is that when the imagination is as vivid as when [a man is] in full wakefulness, conjoined with every sensation, so that there is no difference whatever. But in me that species then existed, when the interior man was so

control the imaginative faculty, so as to prevent it from indulging in impure, covetous, and uncharitable imaginations; for such imaginations are changed after death into horrible phantasies, exhibited in forms of a filthy and direful description, to the unutterable disgrace and misery of the impenitent and wicked.

—Tr.

¹ As especially in the *Metamorphoses* of Ovid, and in the mythologies of most nations.—Tr.

long separated from the external. There is also another state of the active or living imagination, which, in particular, should be called the vision of the prophets, when spiritual objects, as to every particular, are represented by such things as are contained in the letter or in the literal sense of the prophets. I have also been permitted to see purer and more elevated representations; but in that state they were rather obscurely perceived by me; nevertheless objects were in a certain manner perceptible to me when in that state; but not so to spirits. That the ancients, especially the sons of the [Most] Ancient Church, were in that state, and thus perceived the various representations of spirits and angels, might be concluded from many things, and be known as a certainty; but this state no longer exists for many causes.

[*Hebrew Conjugations.*]

I. Conjugation, or פָּקַד

In the *first*, or פָּקַד, both in the active and the passive, the point is put in the first syllable, or פָּ

—also in the active י—the passive is נִפְקַד

In the *second*, or הִפְקִיד, the פ is placed without a point.

—also (י) in the active, and ה with ך in the passive, without (י) the passive is הִפְקִיד

In the *third*, פִּקַּד, the point is placed in both the syllables ק and פ

—In the passive it is placed, as in פִּקַּד

In the *fourth*, or הִתְפַּקֵּד, the ת is placed with points in both syllables.

—This conjugation is called the reciprocal or reflective [because the action is reflected back upon the doer, as *I wash myself*], thus הִתְפַּקֵּד

II. Conjugation, or נָשַׁח

In the *first*, or נָשַׁח, the (י) is absorbed, and then the ש has the point.

—In the passive, or נִשְׁחַח, the (י) is retained, and the point is placed in ש, and also in (י).

In the *second*, or הִשְׁחִיחַ, the (י) is absorbed, and ש has the point.

—In the passive (י) is absorbed, and everywhere is (י), as הִשְׁחִיחַ with the point.

In the *third*, or שִׁחַח, the (י) is preserved, but with the point in ש

—In like manner in the passive, with ך under נ, as נִנְשׁׂ
In the *fourth*, or הִתְנַנְּשׁׂ, as above, everywhere with (נ).

III. Conjugation, or יִשָּׁב

In the *first*, or יִשָּׁב, in the active, in like manner as in נִנְשׁׂ, the (י) is absorbed like the (נ).

In the passive, for (י) ך is substituted, as נִשָּׁב¹, and either the ך or ך is everywhere retained.

In the *second*, or הִישָּׁב, is everywhere the ך, with the addition of (י).

In the *third*, or in יִשָּׁב, the ך is everywhere retained with the point in שׁ

—In the passive, under the ך is ך, as יִשָּׁב, the ך is retained and the point in שׁ

IV. Conjugation, or מְצַא

In the *first*, or מְצַא, there is ך as in פִּקֵּר, except in the future, where is אֲמַצֵּא

—In the passive the point is in מ

In the *second*, or הִמְצִיא, (י) is placed (in the last table) without the point in מ

—In the passive, ה with ך as in הִפְקִיד, or הִפְקִד

In the *third*, or מְצַא, the point is placed in צ, as in פִּקֵּר

—In the passive, ך is placed under מ

V. Conjugation, or גִּלָּה

In the *first*, or גִּלָּה; in the active and passive as is מְצַא

In the *second*, or הִגִּילָה, here the ך does not appear, as in the former cases.

The *third*, or גִּלָּה, is distinguished by the point in ג and ל

—In like manner, the passive by the points in ג and ל, and also by ך as גִּלָּה

In the *fourth*, or הִתְגִּילָה, as in other cases.

¹ This ך is in Dr. Im. Tafel's edition of the Latin ך, which is a misprint, since ך never rests in׳, but in either , or ך.—Tr.

VI. Conjugation, or סב

In the *first*, or סב, the ם is placed as in פקד.

—but not in the passive, or נִסַּב; here there is the point in ס

In the *second*, or הִסַּב, as in other cases, but without the ם and without the point ס

—In the passive הוּסַּב the ם reigns throughout.

In the *third*, or סוֹבֵב, reign the ם and double בב

—In like manner in the passive.

In the *fourth*, or הִסְוִיב, as usual, with the ס prefixed to ת

VII. Conjugation, or קם

In the *first*, or קם, reigns ם as קים

In the passive, also reigns ם with the point in ק

In the *second*, or הִקִּים, reigns (ם).

In the passive, (ם) is changed into (ם), as הוּקִים

In the *third*, or קוֹמֵם, reigns double מם and ם

—In like manner in the passive.

In the *fourth*, or הִתְקוֹמֵם, as usual.

CONCERNING THE PERMISSION GIVEN TO EVIL SPIRITS [TO DO EVIL];
AND CONCERNING THEIR BEING RESTRAINED AND WITHHELD
[FROM DOING EVIL]. THAT EVIL SPIRITS ARE LESS THAN
NOTHING.

193. I have observed from much and long experience that evil spirits could sometimes exercise and carry out their malice or wickedness to a great extent, and sometimes only to a small extent; the cause thereof was this day more clearly discovered to me than before; namely, that in proportion as their restraints, or bonds, were loosened and relaxed, they did evil; but in proportion as they were acted upon by the angels, the restraints or bonds were, as it were, tightened; that is, the power of acting was taken away from them, so that at length they could do nothing, nor did they even know what they should do. This restriction and constriction [or this loosening and tightening of the restraints or bonds] are adjusted as precisely and exactly as the libration of a balance, according to the state of relaxation (*licentia*) into which God Messiah desires that a man should be let. So exact is the libration, or the balancing [of the

equilibrium], that it cannot be described, on account of the infinite varieties of the case. The same is the case when they are permitted to speak;—when the restraint is relaxed they utter direful and filthy things; but when the bond or relaxation (*licentie*) is tightened, or, as it were, drawn together, they speak from themselves, or from others; when from others (which case is also of indefinite variety), they speak those things which they do not will,—thus they either speak truths contrary to their nature, or they are entirely ignorant of what they do speak.—1747, September 2, *o. s.*—From these things it follows, that evil spirits are of no account or avail whatever [against what is divine], or, that they are less than nothing.

SPIRITS AND ANGELS CONSIDER THAT THEY ACT AND SPEAK FROM THEMSELVES, ALTHOUGH IT IS FROM OTHERS [THAT THEY ACT AND SPEAK].

194. It has also been often observed, that when spirits and angels acted and spoke with me, they considered that it was from themselves; whereas it was from others more interior than themselves; and these again from others still more interior, who had the power given to them of relaxing or tightening the bond, or the restraint of the will and of the mouth, as stated above (193). When I observed this fact, and told them about it, they were somewhat indignant, but still they could not but acknowledge that it is so. Hence it may be concluded that there are continual mediations arranged in an incomprehensible manner by God Messiah; and that there are also successive mediations of permissions, which always increase as the intention of evil increases; that is, the more there is a descent among evil spirits. Hence it follows, that the permissions of the superior angels have regard to better ends than the permissions of the inferior angels, thus according to order; and that the permission immediately from God Messiah is allowed (*relicta*) on account of the best or the ultimate end, that is, on account of the celestial or heavenly kingdom in respect to [the salvation of] men, and thus on account of the Glory of Jehovah.—1747, September 2, *o. s.*

195. That there are successive mediations of permissions was quite evident to me from this circumstance: Sometimes it has been granted to me to permit spirits to speak, and indeed according to those things which I had before observed; namely, that they were led by their own nature, nor could they refrain from speaking those things [which were in agreement with their nature], although afterwards they were indignant that they

were permitted to do so; because, in this manner, their [real] nature was discovered.¹

THAT THE STATES OF HUMAN MINDS ARE REPRESENTED BY THOSE CHANGES WHICH CHARACTERIZE THE SEASONS, AS IS VERY OFTEN THE CASE [IN THE WORD]; AND ALSO BY THE MORNING, [NOON, ETC.].

196. The representations of spiritual things are often exhibited in natural things, as by clouds of various density and colour; by serene states of the atmosphere; by tempests, winds, and calms; by hail, and also by rain of various kinds;—and because there are representations of such things, hence it is a most familiar [mode of speech] to institute comparisons between them: many things in spiritual matters thus correspond to these changes [in the seasons, and in the states of the atmosphere].

ON THE ARRANGEMENT OF EVIL AND IMPIOUS SPIRITS.

197. That spirits are arranged according to genera and species into classes has, I believe, been stated before. In respect to any society in particular, the arrangement is as follows: In the midst are the worst, such as those who, although instructed, fell away, and blinded or obscured the light of truth; those who approach the circumference are by degrees better; in the circumference those who are similar, but who had not been before instructed. This arrangement is made by God Messiah, that the worst may be coerced and restrained; for they can neither act nor speak, except they be in consociation. It is according to the will of God Messiah that the exterior spirits are permitted to speak or to act; several together or [as] one;—in this manner the speech of several is collected, which is not so noxious in temptations. The interior spirits [or those existing in the interior parts of society] are also permitted to act and to speak, collectively, as in the case of interior temptations.—1747, September 4, *o. s.*

THAT ALL SPIRITS AND MEN ARE HELD IN BONDS, OR RESTRAINTS.

198. I have very often observed that all spirits are kept in bonds [or restraints], namely, in such as coerce them, lest they

¹ In respect to the true nature of permissions, see A. C. 1384, 1755, 2447, 10,778.

should break out into lusts and cupidities. One kind of spirits is kept in bonds different from those in which other kinds are held; and so far as license is given, they rush [into enormities], and this even to an immense degree, unless they are held in suitable bonds by God Messiah. And this is also the case with angels; for every one of them, like men, is [of himself] radically evil. This day I have also witnessed, that a spirit, when his restraint was relaxed, would fly up on high, yea, higher and higher [that is, desire higher things for the love of self and dominion], and that if he were permitted according to his lusts to fly upwards, I doubt not but that he would burst, or fall to nothing. For a spirit, like a man, does not [of himself] desist from the impulse, or burning desire of his cupidity, before he is burst, if license be given him to break forth according to the impulse of his cupidity.¹—1747, September 5, *o. s.*

CONCERNING THE OPERATIONS OF SPIRITS AND ANGELS ON
HUMAN THOUGHTS.

199. It has been confirmed from experience, that unless spirits by whom the exterior² thoughts of man, or his material ideas, as they are called, were ruled, thought together [with him], and unless they were kept in the same thought as that in which a man is whilst he thinks or speaks, the man could by no means think; but, that from a crowd of various thoughts [operating from] amongst spirits, the greatest obscurity would arise, so that he could perceive nothing whatever, not even as to a general idea of things. In respect, however, to the angels, especially the interior and inmost angels, it appears that they can think together with man, because they are in a superior sphere, so that their thoughts cannot flow into human minds in such a manner as to distract them, still less to confuse them, for one idea of man's thought can consist of almost an indefinite number of the ideas of the celestial angels; and, moreover, the thoughts of angels are concordant and unanimous, and thus by no means distracting. They are, therefore, most highly delighted with a man who is receiving faith, because then their ideas can flow into the man's thoughts with heavenly joy;

¹ What [the author here means by being burst or broken (*rumperetur*), is probably this,—that when a man allows any cupidity, such as drunkenness, etc., to have its full sway, his bodily organization is soon destroyed; and thus when a spirit is entirely actuated by his cupidity, he becomes so direfully insane, as to appear as though he would be destroyed.—Tr.

² The term in the original is "*interiors*," but from the note above (156) it will be seen that this term must be translated *exterior*, as indeed the sense obviously requires.—Tr.

therefore it is said by the Lord, "that angels rejoice over every sinner that repenteth," etc., that is, over a man receiving faith.—1747, September 5, *o. s.*

THAT MANY THINGS OF THE INTERIORS OF THE WORD OF GOD MESSIAH CANNOT BE LEARNED FROM THE EXPERIENCE TAKEN FROM THE HUMAN RACE NOW EXISTING, BUT THAT EXPERIENCE MUST BE DERIVED FROM THE ANCIENTS, AND FROM SPIRITS.

200. Very many things occur in the Word of God Messiah, both in the Old and New Testament, which cannot but appear unintelligible;¹ but the reason is, because the human race have entirely changed from those who lived in the Ancient Church, and from those who afterwards lived in the Primitive Church,² who, if they now lived [upon the earth] would well know from experience, and from revelation in themselves, the spiritual meaning of the Word; which also can now be better known from the state of spirits, or of human souls, who now fill the ultimate sphere of the heavens; and this is the reason why it is permitted to adduce experience from them in respect to things which are, at the present day, as it were, obliterated, and in this manner, to supply the defects of ignorance. These things are written in the presence of spirits who are indignant that experience should be derived from them.—1747, September 15, *o. s.*—Experience, namely, such as what is signified by being a *drunkard*, and what is meant by *blushing* (*erubescere*), and similar things.

A FILTHY ODOUR.

201. When the truths and goods of faith are destroyed, and thus obstructed [or perverted], they are represented by filthy odours, such as arise from stagnant places and from putrid carcasses. And this is also the case in respect to the voluptuous pleasures of man [to which filthy odours correspond]: a noisome and filthy odour was thus experienced by me, when my eyes were closed, in the night-time.

¹ The original is *ac intelligibilia*, but the *ac*, we think, must be a mistake for *un*.

² The difference between the Ancient Church and the Primitive is, that the former is that which is denoted, in the A. C., as the *most ancient*, and the latter as the *ancient*. In the *Adversaria* the author often calls the Ancient or Noetic Church "*Ecclesia primitiva*" (see 7241, 7243).

ON THE EXTREME MALICE OF THE DEVIL.

202. I was thinking whether the devil could be of so great malice as to be able to tempt the inmost principles of the Messiah; but I heard from heaven that, because he was created in a state of perfection, and had hence fallen, such malice as exists in him could by no means be conceived. And because Adam was infected with that malice, he was expelled from Paradise, and the way to the tree of life was guarded; for he could pervert every man, the Messiah only excepted: now, however, he is kept in bonds [or chains], and only his crew are emitted, who are thus understood by the devil, as he is called.—1747, September 23, o. s.¹

CONCERNING THE STATE OF SPIRITS AND ANGELS, IN PERCEIVING THOSE THINGS WHICH ARE IN THE BODY AND IN THE WORLD.

203. The state of angels and spirits in [their association with] men, is that they can perceive nothing from those things which are in inferior spheres, but only with those men to whom the door is opened into heaven [that is, who have their spiritual senses open to communicate with heaven], in which case man can devote himself to internal things; his senses being with-

¹ This paragraph seems to indicate that Swedenborg still thought, according to the common notion, that the devil was originally an angel of light, and that he fell from heaven; nor could it be reasonably expected that at this very early period after his illumination commenced, when this was written, every vestige of his former religious notions, imbibed from infancy, could be all at once dispersed. Swedenborg's spiritual instruction and illumination were gradual, and this is in perfect agreement with order. From the conclusion of the above paragraph it appears, when he states that the "infernal crew is understood by the term devil," that his mind was fast opening to see the true doctrine on the subject. He uniformly teaches, in the voluminous works printed by himself, that all the angels in heaven, and all wicked spirits in hell, were once human beings upon earth; and that the common notion respecting the devil having been an angel of heaven, from which, through rebellion, he fell, is a mere fable, which has neither Scripture nor reason to rest upon. The Lord says, "That the devil was a murderer from the beginning" (John viii. 44), and could not, therefore, have ever been an angel of heaven. The common notion has been very strongly supported by Milton's poem on *Paradise Lost*; but some learned divines have, from an enlightened investigation of the Word of God, broken through this mass of poetic fiction and falsehood, and stated the genuine truth on the subject (see especially a work by Dr. Lambe of Corpus Christi, Cambridge, from which an extract may be seen in the *Intellectual Repository* for August 1844).—Tr.

Since the above was written the author's index came to hand, where we find the author explaining the article thus: "That the worst of the diabolic race was from those who were most instructed, thus from the apostates of the Most Ancient Church" (202); evidently showing that his idea was not in agreement with the common notion, but with his own uniform doctrine.—Tr.

drawn from external things. The reason why spirits and angels then perceive, is because they then attract, as it were, man's perceptions, and man communicates these perceptions with them by reflections, which are, as it were, invitations to perceive those things which are out of them—this has been confirmed by much experience; wherefore angels and spirits perceive nothing whatever of human affairs, except so far as they have opportunity given them by God Messiah. In respect to the reflection [mentioned above], that the angels may perceive [what is in the body and in the world], it would be necessary to state many things [in order to explain how the case is].—1747, October 4, o. s.

CONCERNING THE GENTILES, OR THE NON-INSTRUCTED, THAT THEY MORE EASILY CAME INTO THE HEAVENLY KINGDOM THAN THE INSTRUCTED.

204. This day it was shown to me by living experience, how the Gentiles, who as to their nature (*indolem*) are evil, more easily receive faith, and exercise charity, than they who [in the world] had been instructed. There were certain Gentiles, who, in some respects, were of an evil nature, and had excited many evils; but [it was discovered that they had done this] because they could not hear and perceive those things which were said and spoken. I thought [at first] that they were evil spirits; but afterwards when, of the mercy of God Messiah, intellectual light was given to them, that they might perceive like the instructed, they began to speak in so pious a manner, imploring the mercy of God Messiah, and professing charity from the heart towards others, that they were admitted that they might be present; and since they conducted themselves so modestly, so intelligently, and so wisely, I could not but wonder at them. Whereas, those present who had been instructed, were indignant that these Gentiles should be admitted into heaven; for thus they [from envy] considered, that from being spirits they had been converted into angels. Concerning the persecution of the same [Gentile] spirits during this night and the preceding evening, I cannot state anything, except that they were persecutions and lamentations. I was led to suppose that these persecutions of the pious Gentiles were from those who were instructed [and who had not lived a good life].—1747, October 6.—Thus is also confirmed what is said concerning those who shall come from Arabia, etc. (Isa. lxvi.), and affect with shame those who are instructed. Observe, when intellectual light is taken away from them they are evil, a circumstance which they greatly complained of; but when

intellectual light shone upon them, they were soon converted, and they became good and amiable, or beloved: it was otherwise with those who had been instructed.

CONCERNING THE FALLACIES OF THE SENSES IN ALL THINGS, WHICH, IF NOT DISSIPATED, PREVENT THE TRUTH FROM EVER APPEARING.

205. The angels are much surprised that men, at the present time, even those who are called learned, do not understand that man consists of three distinct faculties [or degrees of life], which have reference to as many heavens of angels, besides the body which dies. It was also a matter of great surprise that men are still ignorant that the life of man is by no means man's, but that all life flows in from God Messiah. So great are the darkness and fallacy, that they can scarcely imagine but that the eye sees from itself (*ex se*), thus that the interior mind perceives from itself, and that the understanding understands from itself. Whereas what is inferior, is, and subsists from, what is superior, and all from the Supreme, thus from God Messiah. Man possesses only organic forms, from which the differences [as to the manifestation of life] arise, as may be known. Wherefore unless those fallacies be shaken off, it can by no means be said that man is in the truth, and that he has faith; since it is necessary that the truth be believed, because that opens the way to God Messiah, who is the TRUTH itself. On which account they greatly wonder that, since man does not perceive the proximate causes of natural objects, he should not have faith in spiritual, celestial, and divine things, which are remote, yea, most remote, unless he can perceive them with his eyes, and, as it were, feel them.—1747, October 9.

HOW IN THE PRIMITIVE [CHRISTIAN] CHURCH THEY SPOKE IN VARIOUS TONGUES.

Inasmuch as at the present day the world is of such a nature as to believe nothing except what they understand [by means of the senses], nor at the present day do such [miracles] exist as to converse with those who speak in foreign tongues, and thus to inquire of them, and to be informed [how the matter was], etc.¹

¹ This paragraph is not numbered, nor is it completed. Something probably diverted the attention of the author when he was about to explain how the case was in the Primitive Christian Church with the miraculous speaking of different tongues; it is to be regretted that the author did not finish the article.—Tr.

THAT "ABRAHAM DOTH NOT KNOW US," AS WE READ [IN ISAIAH LXIII.], AND THAT THE ANGELS DO NOT KNOW US.

206. For a long time I thought that the inmost and more interior angels knew what I did and thought; because I considered that the evil intentions and false suggestions of wicked spirits were continually restrained by them. But sometimes when it was, of the divine mercy of God Messiah, permitted me to speak with others who transferred their intellectual operations to me, they said they knew not in the least, nor did they see, what I was doing as the spirit nearest me did. But they said they were continually reacting against the endeavours and acts of evil spirits, or of their sphere, which they exquisitely knew; but from which cause or from what man they knew not. Thus, it is God Messiah only who sees and knows every particular, and who acts by His angels, and who thus disposes or adjusts all human endeavours; this is what is meant when it is said, "Abraham doth not know us." To-day, by a certain abstract thought, something ascended to the angels, by which they were moved, and at which they were surprised; and thus they spoke with me through others.—1747, October 13, *o. s.*—Nor are the angels willing to know what is transacted upon earth, because they know that everything [as to the Church] is perverted and devastated; wherefore they desire that the kingdom of God Messiah may come, hoping that thus a communication might be opened between them and mankind.

THE GENERAL STATE OF SPIRITS WITH MEN.

207. The spirits who are around, or with men, do not speak with them, or reflect that they are with them; they do not think that they are the men with whom they are, but only that they are men, and that they thus act [as men]; for every spirit thinks himself to be a man, and he is indignant if he is told otherwise; yea, spirits think they have ears, eyes, and senses, such as men have; and when I told them, and demonstrated to them from certain causes, that this could not be the case, they were indignant; since by certain reflections, which, of the mercy of God Messiah, I was permitted to exercise, and in several other ways, I could effect them with sensations, as though they enjoyed the [use of the corporeal] senses. Hence I could conclude, that a similar idea [namely, that they are men], remains with spirits after the death of the body; and that the interiors of man know no otherwise than that they

constitute a man. For the body is formed according to the image of the interiors; and it is known that the body, by the muscles, acts as one with the will, hence it is that the idea of a man remains after death. This day it was also shown to me that spirits could be present, and converse with me, and also perceive the things which were thought, and yet they could see nothing what I did; so that I was let almost into my former state, when I could feel nothing at all of their operation, as on other occasions, except so little that I could scarcely distinguish it from the common [or ordinary] state.—1747, October 13, o. s.

THE THINGS WHICH SPIRITS GREATLY ABHOR ARE SUCH AS ARE SHARP,
AND CERTAIN SPECIES OF ANIMALS.

208. There are those things which spirits greatly abhor, or dread, as when things acute, pointed, etc., enter into the imagination, they are then immediately excited so as to create a disturbance. The reason is, as I conceive, because things of that kind cannot be referred by representations to the angels; for terrestrial forms are more acute than heavenly, which commence from what is circular. There are also certain species of animals which they very much abhor, as those which, as I believe (although at present I am uncertain as to this matter), are forbidden in the Books of Moses [Lev. xi.], and which are considered as profane.

CONCERNING THE SPIRITUAL NATURAL PRINCIPLE;—THE TRUTHS OF
FAITH CAN BE PREACHED BY A NATURAL MAN.

209. That is called the Spiritual Natural principle which is in natural light, and which enables a man to reason in general, and also when the question is even concerning spiritual and celestial things, and the truth of faith; yea, he can preach even to persuasion concerning them, although he is a natural man. It should be observed, that these things are in the memory, which are excited by natural light, and, indeed, from various causes and cupidities, both proximately and remotely [affecting the man]. The spiritual principle, which gives the faculty of reasoning to the natural man, is the *spiritual* which has not in itself the *celestial* principle, because if this were the case, it would proceed from the *celestial* principle, thus from a genuine source, that is, from love,—thus from God Messiah. This *spiritual* principle can, however, be conceived as being encom-

passed by the *celestial*, because without this latter there can be no faculty of reasoning.

CONCERNING THE COMMON OR GENERAL SPHERES ARISING FROM THOSE THINGS WHICH BELONG TO THE KINGDOM OF GOD MESSIAH.

210. Nothing more wonderful and incredible can be stated, than that there are, as it were, general spheres arising from those things which belong to the kingdom of God Messiah, and which correspond to those things in human minds, as well interior as exterior, which are in the kingdom of God Messiah. These spheres cannot be described, but a certain idea may be formed of them by comparison; they are, in general, celestial and spiritual, or superior and inferior; the lowest is destroyed so long as evil spirits are permitted to inhabit it; which sphere, at the present time, ascends even to the rational sphere and disturbs it.¹ This day I was raised, of the mercy of God Messiah, into that rational² sphere, so that my rational mind could agree with it, nor could it thus be disturbed as on other occasions. The spirits who were then in that sphere were distressed, saying they could not live in it; they were like a bird in a sphere where there is no air but ether, or like a fish in the air, and they wished to flee away. From these spirits I knew, that when the kingdom of God Messiah comes, evil spirits will be of necessity expelled, for in that sphere they cannot even breathe, as was said above.—1747, October 20, *o. s.*—When I prayed, especially when I said the Lord's Prayer, I was received into that sphere, and was then permitted to see the interior things of that prayer. All those celestial and spiritual spheres regard the kingdom of God Messiah, because they are from Him who is the kingdom of God. From these things it can be deduced that there must needs be a general sphere in order that there may be particular spheres, which cannot exist but in a general; for all particulars relate to generals, which direct particulars, and at length reduce them into that order in which generals are; otherwise they must of necessity be expelled from the general sphere. These are rules with which philosophy is acquainted, and which prevail in the universe.

¹ This sphere, inhabited at that time by infernal spirits, constituted those imaginary heavens denoted in the Revelation (chap. xxi.) by the "first heaven which passed away," or which was destroyed at the time of the Last Judgment (see Swedenborg's work on the Last Judgment, published about ten years after this was written).—Tr.

² The author here uses the term *rational* in the sense of *spiritual*, as in the former part of the A. C.

211. There are also spheres arising from evil spirits which are to be called infernal, because they are changed into infernal spheres at the time of the Last Judgment. These spheres ascend according to the increase of wickedness among men; or according to the destruction of faith upon earth. As, therefore, these spheres have, at the present time, gained an ascendancy so great as to suffocate and extinguish all truth and faith, it must needs follow that the kingdom of God Messiah will soon come, otherwise no flesh can be saved, and scarcely any of the human race can be regenerated.

212. As to the particular spheres which constitute the general spheres, every angel and every spirit forms his own sphere, and this has its own changes of state. In this manner, from particulars, the general sphere is formed by God Messiah, and indeed by the arrangement of angels and spirits into genera and species, or into classes, and as it were into tribes. Whether there be as many spheres of angels, and as many contrary spheres, as the tribes of Israel and Jacob, still remains [with me] in doubt.

213. Hence also it is evident how all contingencies are under the Providence of God Messiah, who governs all generals and all particulars, and directs them to the best end. That in the inferior spheres there should be so many inconstant things (*inconstantia*) which are ascribed to fortune, is also from various causes, and for the best end.

CONCERNING THE GENTILES, OR THE NON-INSTRUCTED, AND CONCERNING THE INSTRUCTED IN HEAVEN.

214. It is wonderful to state that the Gentiles, although in heaven, are in a certain kind of captivity, but not grievous; they were distinguished into orders and degrees, and sometimes, when liberated, they were modest, and easily received faith with the heart and mouth. But those who are instructed, as it were, still float or wander about above, and are not in captivity; but from what cause has not yet been told me, although they are obstinate and reject the faith from the mouth and heart; but I was informed that a change takes place [at the time of judgment], when the Gentiles will be delivered from their captivity, and when the instructed who have not received faith will be cast into bonds.¹—1747, October 21, *o. s.*

¹ The author's meaning in this, as in many other parts of the Diary, will be obscure to those who are not pretty well acquainted with his works. The Gentiles, who in the world had not enjoyed the blessing of instruction in the truths of Christianity, being, nevertheless, well disposed, could not receive those

CONCERNING THE VARIETY OF CUPIDITIES, AFFECTIONS, AND
DESIRES.

215. All desires, both of eating and drinking, with their varieties,—and all things of the senses, and also of walking, travelling, etc.,—and whatever genera and species there are of these kinds of desires and motions, were for a long time so governed, changed, and varied by spirits and angels, and in a manner so manifest to me, that nothing could be more so; and this, too, through experience continued for a long time, even for months and years; from all which it may be manifestly concluded, that all desires, of whatever kind, which govern the life and thought, flow in solely from spirits and angels by the permission, leave, and will of God Messiah.—1747, October 22, *o. s.*—The variations [of the influx] were experienced sometimes slowly, and sometimes suddenly; and that I might be confirmed [as to the fact] I conversed with the spirits who were permitted [to induce the influx]; I also spake with them concerning the variations, etc. etc.

THAT THE UNDERSTANDING OF THINGS, ESPECIALLY OF INTERIOR
THINGS, WAS TAKEN AWAY [FROM ME].

216. This I can also solemnly testify, that the understanding of things, especially of interior things, has been frequently, and so manifestly taken away from me, and also changed into another [or into the understanding of something else], and thus so often changed, that I cannot say how often. From so much experience it can be sufficiently concluded, that a man can understand nothing else (especially when he considers the interior things of faith) than those which God Messiah permits and in mercy grants [him to understand]. Sometimes the contention and objurgation with those spirits who took away the understanding of interior things, or changed it into another [or into the understanding of something else], were such as I cannot describe.—1747, October 22, *o. s.*

truths immediately after death, on account of the prevalence of the wicked spheres of evil and error referred to in the former article; hence, so long as they were not in truths they were in a kind of captivity, but, as the author says, “not grievous;” since the human mind is in captivity in proportion as it is not in truth, for it is the truth alone which makes us free (John viii. 32). Whereas those who on earth had been instructed in the truths of Christianity, but who were nevertheless wicked, appeared, previously to the execution of the Last Judgment, not to be in captivity, but when that judgment was executed in 1757 the case was reversed (see Swedenborg’s work on the “Last Judgment,” etc.).—TII.

THAT EVIL SPIRITS CONTINUALLY ENDEAVOUR TO ACT AGAINST ORDER,
ALTHOUGH THEY PERCEIVE THAT THEY CAN DO NOTHING.

217. Early in the morning there was a certain spiritual conflict, namely, between spirits, who greatly desired to infest me, and, indeed, with all their power; but I was, as it were, removed; although I perceived, in a wonderful manner, their attempts, I did not hear their speech. But there was, as it were, a sphere which withdrew me from their attempts; I wondered at their obstinacy, for they could not desist from acting in this obstinate manner. But it was in vain, for they could effect nothing, nor could they injure me with their sphere [or influx]; it was a state such as I can in no wise describe; but if they had obtained [their end], it appeared to me that they would have entirely oppressed me. I also then observed that it was a general interior sphere into which I was raised; I do not know whether those spirits were in the same sphere or not. I then also observed that there is not the smallest particular concerning myself which was not under the direction of God Messiah, and of His mercy towards me; and also that no spirit could do even the minutest thing except by permission. —1747, October 22, *o. s.*, if I mistake not.

THAT IN THE OTHER LIFE MANY OF THE GOOD ARE KEPT IN CAPTIVITY,
WHILST THE EVIL ENJOY LIBERTY. CONCERNING THE STATE OF
THE UNFAITHFUL AT THE TIME OF THE LAST JUDGMENT.

218. *Obser.* In what manner good souls are still kept in captivity I was permitted to know so manifestly, that nothing could be more so; I was permitted to feel or experience their state of captivity, and at the same time to converse with them. I also perceived that they sometimes have liberty granted, and, as it were, a respiration from captivity; but I cannot describe in what manner I manifestly perceived that experience, even for whole days together, and how they were elevated from captivity, and restored to a certain kind of liberty, and how, by certain ways, they again lapsed into captivity. Nor can I state, according to their description, how those in hell are tormented, and what hatred reigns there with which one persecutes another, even to death. In the meantime, others who are impious and in the highest degree profane still enjoy their liberty; the cause of which was also made manifest to me, namely, that unless those spirits enjoyed liberty, the human race, which is now devastated as to faith, could not live as they do in corporeal and

earthly enjoyments, and in pleasures, but they would be continually in misery and in torments of conscience; because if good spirits and angels reigned in this ultimate heaven, mortals could not but be infested by continual torments of conscience, which, for the present, so long as the vastation continues, is not allowed from several causes. But at the time of the Last Judgment, the good who have lived in ignorance, called Gentiles by the prophets, are to be released from their captivity, and evil spirits will then be plunged into grievous bondage and into hell, as the prophets in many passages prophesy; and then an anxiety shall come upon mortals who have led an impious life, and in like manner upon those who are similar in another life; concerning which anxiety God Messiah speaks Himself, and also by the prophets [see Matt. xxiv.; Luke xxi.].—1747, October 24, *a. s.*—Concerning these subjects I conversed with those who are in captivity, and also with those who are in liberty; those who are in captivity had consolation, thus hope; but many of those who wandered freely about cared nothing for these things, thinking them not true.¹

THAT IT HAS BEEN PERMITTED ME TO COMMUNICATE, AS IT WERE,
HEAVENLY DELIGHT TO THE GOOD SOULS IN CAPTIVITY.

219. (For several years back I have been permitted manifestly to experience heavenly delights in various ways, so many and of such a quality that I can in no wise describe them; which were of such a nature, that a man could by no means believe and understand them if I were to attempt to describe

¹ The reader is referred to the note above, 214, in which the nature of this captivity of the well-disposed is partly explained. We will here only refer to what is said concerning the subject in the Word; this is the captivity which the Lord is said "to have led captive," etc., when He accomplished the work of redemption (Psalm lxxviii.). They are called "*prisoners of hope*" (Zech. ix. 12; see also Isa. xlii. 7, xlix. 9). "The souls under the altar," mentioned in Rev. vi. 9, denote the captivity of the well-disposed (see A. E. 392), which the reader is especially requested to consult, as throwing much light on such portions of the Diary as the above. This state of bondage in which the well-disposed are, at the time of devastation in the Church, previous to a general judgment, is frequently represented in the Word. The people of Israel in Egypt, when in bondage to the Egyptians, "their taskmasters," represented this state; the former denoting the well-disposed members of the Church, and the latter evil spirits, who at the end of the Church apparently enjoy liberty, and oppress the good. The Israelites in bondage to the Midianites, as we read in Judges vi. and vii., also represented that state, which is described in the above article. But it should be borne in mind that the well-disposed who are thus in bondage and fear are only the *external members* of the Church, who are not yet sufficiently instructed and enlightened in Divine truths to be able as yet to escape from that captivity. The internal and truly spiritual members of the Church have been released from that bondage by states of regeneration, through which they have passed during their life in the world.—TR.

them. And also this day I was permitted to enjoy heavenly delights which were inexpressible, and which also it was granted to me, as it were of myself (although it was not from myself), to transfer to the souls in captivity; which delights they said they could feel, from which also they received consolation. They are also [sometimes] called sheep, which is likewise a great comfort to them. In what manner they ascend from captivity into a sort of liberty, both of speaking, understanding, perceiving, and seeing, cannot be described, although it was granted me to perceive it with a manifest or lively sensation.—1747, October 24, *a. s.*)

AN IMAGE REPRESENTING THE LAST JUDGMENT. THE TORMENT OF THE UNHAPPY, AND, AT LENGTH, THEIR DELIVERANCE. CONTENTION CONCERNING MERCY.

220. This night, when I awoke, many things were shown to me, which I cannot so well describe; it was a kind of revolution amongst spirits which I manifestly perceived, namely, many who were in the ultimate heaven were cast down, and many who were in captivity ascended. But this I was permitted more clearly to perceive, that the unhappy who had long been in grievous captivity contended several times in sleep with those who in the ultimate heaven were in liberty; and, indeed, these latter wished to take from them [all] mercy, thus all hope of salvation; which contention continued a long time. When I awoke they greatly complained, with much anxiety, and indeed repeatedly, that the others wished to take from them [all] mercy, and that thus it would be all over with them; for they were in a grievous state of punishment, so that they wished nothing more than entirely to lose their life; the only hope granted to them by God Messiah was, that there is still mercy, which, when the impious, who were allowed to be at liberty, desired to take away from them, their anxiety was doubled, so that they fell into despair. As to the contention itself, how it occurred respecting mercy, it is not so easy to describe it, inasmuch as such representations of spirits cannot be easily described. When, therefore, they most bitterly complained concerning that injury, that the only comfort—the idea that there is still mercy—should be taken away from them, there beamed upon them, at length, hope that they should not lose the mercy which was promised to them. I could also perceive an emotion of mercy [towards them] in myself, not as mine, but as coming from heaven, and thus from God Messiah. Those which were plunged into such anxiety were, at length, wonderfully delivered,

by a species of ascent manifested to me, which can also not be described. I afterwards conversed with them; they were very modest, and are now among the happy.—In the night between October 27 and 28, 1747, *o. s.*—It was sometimes then shown to me that mercy was almost taken away from them, but little was wanting to that effect, so that they were led to the last degree of straitness and eternal death before they were delivered; but it was told me that they had led an evil life.¹

ON THE HAPPY STATE OF INFANTS.

221. (((This morning, before I arose, I came into a tranquil state, in which I remained for a time; meanwhile I conversed with a certain spirit concerning that state, for it was most tranquil, and approached nearly to peace; but what detracted from the peace which I had perceived before was this—that I was

¹ In order that the reader not conversant with the writings of Swedenborg may not misunderstand this, it is necessary that he should read what is said in the *Arcana Cœlestia* concerning Vastations (1106-1113). In respect to spiritual captivities, such as exist in the spiritual world, and are here described by Swedenborg, it may be necessary further to state that these captivities are, in general, of two kinds,—*first*, of those who are in captivity from ignorance of truth, although they desire to know it, such as the uninstructed well-disposed Gentiles mentioned above (214 and 218); and, *secondly*, of those who are in bondage from evil, such as those mentioned in the above article, “who had led an evil life.” This, however, requires to be properly understood, since we well know that an evil life, when evil is so confirmed as to constitute the governing principle, leads directly to hell. But when evil is not the governing principle, or *end* of a man’s life, although there may be some irregularities in his external conduct, he may, by institutions and means provided by the Lord’s divine mercy in the spiritual world, be eventually, after long periods of severe trial and suffering, divested of evil, and thus the activities of evil propensities may be subdued to the power of heavenly good. In the world there are very many who acknowledge a divine Being, and believe that He ought to be worshipped and loved, and that His divine precepts should be kept, and who in consequence have some sense of justice and benevolence in their hearts; but who, notwithstanding this, permit themselves to indulge in some impurities and irregularities of their fallen nature, which are quite contrary to the purity and order of heaven. Such persons in the spiritual world are in a dreadful captivity, because by their evils they are closely in association with the hells (see below; 228, and note), which horribly torment whatever sense of justice and mercy they may have within them; until at length their external man is so subdued as to allow good from the Lord to operate freely from within, without being molested by the activities of their evil propensities; and in this manner they are delivered from their captivity and raised to heaven. This species of captivity is far more grievous than the former. In the ancient world, and in the Primitive Christian Church, it was well known that there were places in the world of spirits where this purifying process was carried on; but the doctrine on this subject became perverted into the dogma concerning purgatory, which the Romish Church employed as a mighty engine to secure its dominion over souls; and as a powerful means of exacting money from its deluded votaries in offering Masses for the dead, that they might be speedily delivered from the pains of purgatory, and admitted into heaven.—The reader may see what Swedenborg says on the Purgatory of the Romish Church in Apoc. Rev. 784; T. C. R. 475.—Tr.

continually intent upon [or directed my mind to] others, and especially to a kind of pain, which certain spirits caused (*exhibuerunt*) around my loins, and in which they detained me through the second day. I conversed with the spirit concerning that happy state of infants, who are said to live in such a state, and in such delight. The spirits who were around, and who could hear the speech, but who could not be in such a state, thought that I was translated into another place, because they could not perceive anything, as before, except the sound [of speech], and what belongs to sound [such as the various modulations]; hence they spake concerning a place, and we were taught by experience that it is not a certain [or fixed] place, although many may be together in one place; but that it is the state of a certain sphere, into which a man may be translated in whatever place he may be [as to the body].—1747, October 27, *o. s.*))))

THAT THERE ARE THREE SOLAR ATMOSPHERES, WHICH OPERATE UPON THE NATURAL MIND; NOT, HOWEVER, ON THE INTERIOR; BUT GOD MESSIAH IS THE SUN IN THE INTERIOR AND INMOST [MIND].

222. There are four natural spheres which arise from the sun; the atmosphere which causes hearing is known. A purer atmosphere, separate from the aerial, is that which produces sight, or causes things to be seen, by the reflections of light (*nimbi*)¹ from all objects: how far this atmosphere penetrates into the natural mind, and whether it presents material ideas, as they are called, or phantasies and imaginations, cannot yet be clearly stated, but it appears probable from various considerations. This, then, will be the first atmosphere, which reigns in the natural mind. Another atmosphere, which is a still purer ether, is that which produces *the magnetic forces* (*vires magnetum*), which reign not only about the magnet in particular, but also round the whole globe; but to what extent, it is not necessary to describe; it produces there the situation of the entire terraqueous globe, according to the poles of the world, and also many things which are known respecting the elevations and inclinations of the magnet. This sphere, in the natural mind, appears to produce reasonings (*ratiocinia*), in which, however, a spiritual principle must needs be present, that they may live, as in the sight, and in every other sense [there must be a spiritual principle], that they may perceive. The purest ethereal sphere is that universal sphere in the entire world which is presented

¹ The term *nimbus* must be used here in the sense of brightness, as in Virgil: "Pallas *nimbo* effulgens" (*Æneid*, Lib. ii. 616).—Tr.

[or is active] about the ratiocinations of the same mind; hence that mind is called the natural mind, and its interior operations, when perverse, are called *ratiocinations*, but when according to order, they are called simply *reason*, and is a species of thoughts on account of [or arising from] spiritual influx. These spheres arise from the sun, and may be called solar, and are consequently natural. In the interior mind, however, there is nothing natural, but all is spiritual, and in the inmost mind is the celestial principle. These [spheres] are produced by God Messiah alone, and are living, and are to be called spiritual and celestial spheres. Concerning these spheres I conversed this morning with an angel, and was confirmed.—1747, October 27, *a. s.*

THAT ALL THINGS, EVEN THE MOST PARTICULAR WHICH IN THE INMOST AND ¹ INTERIOR HEAVEN COME TO THE EXTERIOR AND EXTERNAL, WHERE INFERNAL GENII DWELL, ARE CONVERTED INTO EVIL.

223. For a long time, now for a year and upwards, I have very frequently, and indeed every day experienced, that almost all things which came from the interior heaven (which I was also of the mercy of God Messiah permitted to perceive), were changed into the contrary, thus into evil, and for a long time I wondered how those [heavenly things] could so suddenly be changed into the opposite. But at length I was permitted to understand that those genii who at the present time still occupy the ultimate heaven, or who there wander about, especially those amongst them whose interiors are in hell, convert those things into the contrary, thus what is good into the [opposite] corresponding evil, and also what is true into the false;—this is the peculiar nature of that ultimate heaven; ² yea, they do this so suddenly and so cunningly, that I could not but wonder at it.

¹ The terms here rendered *inmost*, *interior*, *exterior*, and *external*, are *intimus*, *intimius*, *interius*, and *exterius*, respecting which it may be well to remark that our author at the commencement of his spiritual labours had not yet established that uniformity of expression which he adopted when he began to print his works. See above (156) note. Thus, instead of the terms *intimus*, etc., he employs, in his printed writings, the regular grammatical forms of these adjectives, namely, *internus*, *interior*, *intimus*, and *externus*, *exterior*, *extremus*, or *extimus* (see *Intellectual Repository* for 1840, page 380).—Tr.

² In respect to this heaven, which the author calls the ultimate or natural heaven, the reader should know that this heaven is referred to in the Word as that which, at the time of judgment, should pass away and be destroyed (Rev. xxi.). It was in this heaven that the dragon was seen persecuting the woman, and where he also waged war against Michael and his angels (Rev. xii.). It was also from a heaven similar to this that the Lord beheld "Satan fall as lightning" (Luke x. 18), when during His life in the world He executed a general judgment. The reason why that sphere in the spiritual world, although chiefly occupied by wicked spirits, is called *heaven*, is owing to its appearance because it seems to be above, and the spirits inhabiting it are more or less in the enjoyment

I was also permitted to perceive that they were ignorant of what was doing in the interior heaven; nevertheless, what flowed thence was perverted into the contrary, so that there was, as it were, a conversion of all goods into evil, and of all truths into what is false; an instance of this occurred to-day whilst I was reading about the Chaldees, for they suddenly changed them into the Jews, which was the contrary.—1747, October 27, *o. s.*

THAT ALL EVIL, EVEN ACCIDENTAL EVIL, COMES FROM HELL.

224. From what has been said it is now evident that all evils, even those which occur by accident, come from hell; of which infernal genii are ignorant; they nevertheless burst forth from them; for the inmost and interior heaven, as mediums or mediations, arrange and administer the things which are foreseen and provided by God Messiah as salutary to the human race, which things, when they come to men who trust in themselves, and indulge in the loves of self and the world, are immediately changed into evils, and also into those which occur accidentally (*accidentia*). Thus there is not even the least evil that occurs to man which does not break forth from hell; concerning which I have occasionally conversed with the genii of the exterior heaven, who sometimes said that it could not be so, because they were ignorant [how the case is], but they sometimes manifestly did evil, which they could not deny, but openly declared that it was so.—1747, October 27, *o. s.*

THAT THE WORST OF GENII, OR FURIES, ARE SHUT UP IN HELL,
WHENCE THEY CANNOT COME FORTH WITHOUT DESTRUCTION TO
THE HUMAN RACE.

225. No one can possibly conceive how deadly injurious that crew is which is kept bound in hell; of whom some being a little loosened, infested me so very deceitfully and acutely, that I could not possibly believe that such venom could exist: wherefore they are kept so bound that they can by no means look at (*hiscere*), still less infest a man, unless he be extremely

of their wicked delights and pleasures. The principal idea associated with the term *heaven* is that of *delight*; but it should be well considered that there are delights of two kinds entirely opposed to each other—the delights of goodness and the delights of evil, or the pleasures of sin. Thus we read that “*the wicked do delight in their abominations*” (Isa. lxvi. 3). Now, just prior to judgment the activity of these infernal delights becomes very great; but when judgment is executed they are all changed into infernal miseries and torments, and the so-called heaven in which the evil existed is said “to pass away.”—Tr.

wicked, of whom there is no longer any hope, and who, actuated by deadly hatred, perpetrates horrible crimes. Except, therefore, this infernal crew were kept in bonds, and, as it were, in chains by God Messiah, the human race would perish. But these bonds are relaxed by the laws of permission in proportion as a man falls into furious states (*furias*). I have also, before now, experienced these furious states which was permitted in order that I might describe them. Whilst I was writing these things the bonds of these furies were somewhat loosened, when those spirits who are in the ultimate or natural heaven became so full of consternation, that they manifestly betrayed their terror, and thus they desired to have recourse to supplications to God Messiah; hence it became evident how horrible the face of those natural spirits is who wander about (*circumvolitant*) in that natural heaven. [In respect to this *heaven* see above, 223, and note.]—1747, October 28, *o. s.*

A CONVERSATION WITH SPIRITS AND ANGELS CONCERNING WHAT IS INDEFINITE, AND ALSO ON PHILOSOPHY AND FALLACY.

226. When new angels had come [to me] a conversation was commenced with them; and after those things which are obvious to [my] eyes, such as the things belonging to a city, and many others besides, were shown to them, we began to converse on the diversity of spheres, and of stations¹ in the heavens, saying that they were indefinite, which was also shown to be so. It was also said that all variations of state are from the varieties of love in subjects.² We then began to speak about the Indefinite;—namely, 1.) That things indefinite can by no means exist but from the Infinite. 2.) That things indefinite, in themselves regarded, are images of the Infinite. 3.) When they said that they had been instructed in those things of which they were before ignorant, it was replied to them that they were not taught by me, but by, or from, themselves, which appeared a paradox to them, but which was explained by this; namely, that man derives from himself, and from the operations of his mind, philosophical scientifics; and when he has learned these things and digested them into rules, he is ignorant that they are from himself and in himself, and, indeed, in a manner indefinitely more perfect [than he is able to explain them]; and since man is governed by spirits and angels, I must needs derive these things from them. It may hence be concluded how poor and worthless philosophy is, from which, nevertheless, men are

¹ The terms *stationum in coelis* here most probably denotes the same as the “societies in the heavens.”

² *Objectis*, but the terms *subjectum* and *objectum* are not used with that precision in the Diary as in the printed works of our author.—Tr.

called learned, inasmuch as every little boy is much more learned from himself, or in himself. 4.) It was thus shown that in many things there is a similar fallacy.—1747, October 29, *o. s.*

THAT MIRACLES WITHOUT FAITH EFFECT NOTHING.

227. ((I conversed with a certain angel, and the subject was concerning miracles, stating that they operated nothing whatever in the unfaithful, but that they are like wind, which only touches and is dissipated, for within there is nothing to which they refer. Hence it was that the posterity of Jacob, immediately after their departure from Egypt, in the neighbourhood of the Red Sea, and also afterwards, when they had passed the sea [although they saw so many miracles], were, nevertheless, devoid of faith. There were certain spirits who said that it was miracles they wished to see that they might believe, to whom it was stated as above. But faith is interior, and fixes its root in the internal of man; thus faith does not care about miracles, or require them; it disregards them. But with those who have not faith, miracles can in no wise strike any root [of faith]. These and similar things can be better and more fully understood in conversation with spirits [than with men], because spirits perceive fully the sense, together with the antecedents and consequents; the sense [with spirits] is also assisted by a species of representation and imagination, which is a kind of angelic language.—1747, October 30, *o. s.*))

THE STATE OF THE DAMNED IN HELL.

228. (((In the night between the 29th and the 30th of October, 1747, I had a dream, from which I occasionally awoke, for evil spirits at times so much infested me, that I could not continue my sleep. After I had been several times thus awoke, I at length was fully awake, and I trembled over my whole body, and I manifestly perceived that a certain column [of spirits], as it were, surrounded me, which I could perceive by sensation. I was wondering what would hence happen; I thought that I was thus defended from evil spirits. That column, so sensibly felt, was increasing, of which I had a continual sensation; it was insinuated into my thought that this is the brazen wall [see Jeremiah i. 18; xv. 20], as it is called, by which the faithful are defended from the infestation of evil spirits. When, therefore, that column, or wall, continued around me (which could be nothing else than an angelic column, amongst whom was God Messiah, who is the wall of brass), I observed the

reason; it was because I was let down to the unhappy in hell, that I might perceive their state, and hence announce to the world that there is a hell, especially to the unbelievers; not only that there is a hell, but also what the state of those is who are there; this state, indeed, I cannot sufficiently describe. I heard lamentations of this kind: O God! O God! Jesus Christ, have mercy! Jesus Christ, have mercy! and this for some time, to which I, at first, directed my attention; but afterwards when I was in hell, and, indeed, as to the body, such as I have now¹ (*quali hodie sum*), one of those miserable wretches was permitted to speak with me; the conversation lasted for some time, but I cannot relate the things which occurred; this I can only state now, that they complained of those spirits who were free, or at large (see above, 218), or those furies who still are permitted to dwell in the ultimate heaven (*in tertio cælo*²), stating that it is such spirits who desire to torment them, for their cupidity is to torment men, and also spirits, whoever they may be. In a word, they suffer ineffable torments; but it was permitted to relieve or console them with a certain degree of hope, so that they should not entirely despair. For they said they believed the torment would be eternal. They were relieved or consoled by saying that God Messiah is merciful; and that in His Word we read that the "prisoners will be sent forth from the pit" (Zech. ix. 11); it was told them that the pit signifies hell, which I heard confirmed from above. These things were stated to them that they might receive some consolation, which, they said, they did then feel.))))) But what is still more wonderful, and what I can attest as worthy of belief, because it is true, is, that God Messiah, being moved with inmost mercy, appeared out of heaven unto these spirits, and, indeed,³ as was told me, in glory; I could also discern it, but not so manifestly as those unhappy spirits; from which appearance they confessed that they received great consolation. I am now informed that the angels also consoled them, and that they would continue to console them. Moreover, I desire to state this fact, for I know it to be true, because I have perceived it, that many of them have been raised from hell and torments into heaven, where they now live, and that it appeared to a certain one, who had been in the greatest torment, as though God Messiah embraced and kissed him. [See Luke xv. 20.] After-

¹ This, we apprehend, must be understood so as to mean that as the author's spiritual senses and sensations were opened, he experienced what he states in the body, which is the ultimate seat of all our sensations, and in which, circumstanced as he was, he would of course feel what his spirit experienced.—Tr.

² By the "third heaven" is to be understood here and elsewhere, as Dr. Tafel remarks in his Critical Notes, the *ultimate* or *lower* heaven.—B.

³ *Quidam*, but the proper reading, it is presumed, is *quidem*.

wards several were delivered from hell, and raised up into heaven.—In the night between the 29th and 30th of October, 1747, *o. s.*¹

ON THE FEAR OF SPIRITS WHO ARE STILL AT LIBERTY.

229. Very many things might be said concerning those spirits who are still at liberty, and who produce all the evil and falses amongst the human race. They appear sometimes as though they were insane; for they act and speak, so far as they are permitted, without any reason. But when it was stated to them that they had, nevertheless, been men, and that thus they might be rational, they were asked whether they could not see that they were now wild beasts and not men? and a power was given to them by God Messiah of looking into, or of seeing themselves, that they confessed that they were like wild beasts, and even worse. Nevertheless, they soon [after this confession] returned into their insanities. It was, however, shown to them that they could not do anything, and that they would be more miserable than others;—when this was shown to them in a spiritual manner, so great a fear seized them, that they fell upon their knees. But it was quite evident that as soon as the fear had passed, they would return to their own nature.—1747, October 28, *o. s.*

ON THE STATE OF MERETRICIOUS [OR SCORTATORY] SOULS.

230. In the night between the 23rd and 24th of October,

¹ The Latin editor, Dr. Tafel, has subjoined the following note to this article:—

“From this it by no means follows that some only remain in hell for a time; because the author not only at the time he wrote this believed otherwise, but also afterwards, and at a prior period in the *Adversaria*, or Notes on the books of the Old Testament, he clearly taught that the damnation of the wicked is eternal. (See A. C. 8765, 10,749.)”

In order to avoid misapprehension, it seems necessary to state, in addition to the above note, that the author has stated nearly the same thing in A. C. 699, where it is evident that the unhappy spirits who received consolation, and who were eventually delivered, were not absolutely in hell, but in the inferior earth, which is in immediate connection with the hells, and which is the place where the most direful sufferings are experienced during the process of vastation. They are said in the above article to be in hell, because whilst they suffer dreadful torments in being vastated, or divested of evils and falses, the hells are more or less opened upon them. The reader is especially referred to A. C. 699, in order that no erroneous conclusions may be drawn from the above passage in the Diary. (See also above, 220, and note.)—Tr.

The author in his index, referring to this passage, says: “I was let down, a column [of angels] from the Lord surrounding me, into an infernal place, where those are who are being vastated. See respecting their state, 228.”—Tr.

certain female spirits were admitted to me, or I was admitted into the spheres constantly [exhaling] from those females, who were unconcerned about any faith, and who had lived in the world a dissolute and scortatory life. I could perceive that such females consisted of those who wander about, and who lead a scortatory life, without any care or concern about legitimate marriages; thus caring but little or nothing about the internal man, or the soul, or about faith. Hence it follows that their nature could be but little affected [by such instruction]. Such spheres or societies were, so to speak, distinguished into genera and species. I was permitted to speak with some of them, that I might know the nature of the life they live after death:—their life was, as it were, insane, destitute of reason, and still more so of intellectual discernment. I wondered whether there were insane persons in the other life; but it was said that the souls of such are insane, not knowing what is beautiful or modest. Such spirits also pervert all things which relate to true conjugal love, especially by bending or turning it into licentiousness. The number of such spirits is very great; they lead a miserable life, for they no longer know what delight is, such as it is in the other life.—1747, in the night between the 23rd and 24th October, *o. s.*

THAT SADNESSES AND INSANITIES ARE, IN THE OTHER LIFE, MADE
SUBSERVIENT TO THE DELIGHTS OF INTELLIGENCE.

231. After I had been permitted to observe those female spirits, I grieved that there should be such in the other life as, I considered, could be of no use;—but whilst I was grieving there appeared a wonderful representation, which continued for some time. The representation was to show how [spiritual] insanity variously combined (*permixta*) is made subservient to the affecting of the mind with gentle and sweet sensations. That this might be better perceived, there was also something intellectual, or, as it were, an intellectual eye, which observed and perceived it as mere insanity; but by a wonderful convolution, so to speak, there was represented something similar to fringe (*laciniæ*, or lace), to denote that insanity could be converted into something specious and pretty; but that intellectual eye prevented me from being affected with any pleasure thereby, of which I also complained; and there was a certain spirit who beheld those things with indignation, that I should be inclined to be affected with such insanities so woven together; and I perceived, that if that intellectual representative had not been present, I should have been greatly affected, and, indeed,

with a new pleasure which I had not before enjoyed. When, therefore, I was still considering what could be made of those unhappy, and, as it were, insane souls in the other life, and of what use they could be to themselves and to others (inasmuch as nothing is permitted in the kingdom of God Messiah without use as an end), I, at length, perceived that from the influx of similar spirits such delights could be effected as flow into innocent states (*innocentias*) and affect them in a wonderful manner, and, indeed, by divine Omnipotence, that they may be arranged, as it were, into so wonderful a connection of things, that delights may hence be produced,¹ so as to effect happy minds, and especially infantile and innocent states. Thus [spiritually] insane states, even the most sad, and, in the highest degree, miserable, are made subservient, under the guidance of God Messiah, to the production of gladness and delight. Thus these delights are hence promoted as luxuriant crops of corn are produced from the dust of the ground. I was also permitted to experience a species of gladness from the angels of God Messiah—a gladness arising from the idea that such things as in themselves are unhappy and miserable are, nevertheless, made subservient to use, with the hope that such of these miserable women as can be enlightened in those things which belong to faith in God Messiah might perceive joys from some other source—joys composed, as it were, from opposites, or intellectual eyes (*ocellis*, little eyes).—1747, October 29, *o. s.*, in the morning.

These things are thus, in some measure, described, that a representative [emblem], both in spirit and body, may be perceived by the reflecting mind.²

THE PUNISHMENT OF WITCHES.

232. It appeared to me in sleep that a certain witch had employed her witchcrafts in order to take away true love, and thus to render a man weak: when I awoke the witch appeared; she was recognised as such, and delivered over to the destined punishment, which was so horrible, that I could never have imagined that there could be so horrible a punishment. I was

¹ The term here translated “produced” is *contexi*, which means *woven together*, in allusion to the idea of *lace* previously mentioned as the representative of the use and delight intended to be described.—Tr.

² The latter part of this article is obscure, it being difficult (to the translator at least) to form a satisfactory conception of what is meant by the *ocellis*, and thus to see the true nature of the representation alluded to. The general purport of the article, however, is clear enough; it being intended to show us that the Lord’s Providence is constantly reducing disorderly states into such an arrangement as is most conducive to the good of the unhappy subjects in whom those states exist, and likewise most adapted to subserve heavenly states in the good.—Tr.

told that that punishment existed solely because the angels inquired into the horrible deeds [which she had done]. She was of such a nature, that by degrees she appeared to pass off into serpents or horrible snakes, and in this manner she was rejected from the faces [or presence of spirits].—1747, November 3, *o. s.*¹

ON REPRESENTATIONS.

233. With certain persons it is customary to exhibit representations, especially of holy things, and to institute certain exercises or representations (*palastras*) about holy things: this kind of exercise, however, is not allowable, because the idea of them remains after death, which is changed by the profane into profane representations; for the state of their nature or character governs the matter or subject (*materiam*) of the representations in every particular; wherefore, when the nature or character (*indoles*) is perverse, it follows that the other things which are contained in it, or all the particulars, are perverted also; thus they induce a sad and profane aspect. On the contrary, similar representations are not so perverted by those who are of a good nature, or well-disposed and innocent, a circumstance which this night, while awake, I experienced; for infants, together with innocent spirits, gently or softly represented the Messiah let down into the tomb; it was, however, by no means permitted that they should represent the Messiah, but another, so that it might be known, as it were, from a distance, that the Messiah was signified thereby, and also that after His resurrection He descended to the prisoners in the pit, and there delivered the captives, and brought them with Himself into heaven, and conjoined them to His Divine Essence; but, as I have already said, in so gentle, or so tender a manner, and so piously, that they were not in the least permitted to think of God Messiah, except, as it were, at a distance, so that the representation should not cause terror to any one, as is the case with representations (*palastras*) upon earth.²—1747, November 1, *o. s.*

234. Moreover, whilst in the sepulchre there was a representation of something watery being gently admitted, when life,

¹ Respecting the spiritual signification of witches and of witchcrafts, see the explanation of Exodus xxii. 17 in A. C. 9188.

² What the author here means by "*palastras*" are those religious exercises and representations which are practised by the Roman Catholics, especially in some countries, where at certain seasons they have a kind of dramatic representation of a religious character; by which the simple-minded and well-disposed may, in some degree, be profitably impressed. Everybody, however, can see that such *palastrical exercises* are calculated to profane holy things, and can only be thought of as connected with a most external state of the Church. Respecting the manner in which infants are instructed by representatives, see A. C. 2299.—Tr.

as it were, returned, in which the representation appeared softly to undulate, by which was signified, but, as stated, at a distance, spiritual life in Baptism.

235. When they represented His descent to those in the lower earth (*inferos*), the representation was exceedingly beautiful—small, soft [or silky] cords were let down by them, with which they desired to raise God Messiah hence; by which silky cords they wished to represent the desires of their love, which were given to them by God Messiah, that they might perform that representation, as they now inform me.—1747, November 1, *o. s.*, after having left my bed.

236. It was told me by a dictate [of perception] from within that God Messiah permits many things of this kind in the world; wherefore, well-disposed and innocent souls who were imbued with similar things in the life [of the body] still wish to continue them, inasmuch as they perceive them only in innocence.—1747, November 1, *o. s.*

THAT THERE ARE MYRIADS OF AFFECTIONS, AND SIMILAR THINGS,
IN ONE HUMAN THOUGHT. CONCERNING CHERUBS.

237. This day I was in tacit speech with celestial angels, and it was permitted me clearly to comprehend that in a single human thought there are myriads of myriads of things flowing in from the heavens, and concurring [to produce it]. Things from spirits, and those who are in the ultimate¹ heaven, flow into vain and earthly thoughts; but those things which belong to angels flow into spiritual and celestial thoughts, and concur [to produce them]. In this manner, by spirits and angels God Messiah arranges [or disposes] human thoughts with indefinite variety. Wherefore spiritual and celestial thoughts, which contain within them truths of faith, affect the entire angelic heaven, when God Messiah so arranges [or disposes] them.

238. Vain thoughts cannot arise higher than the ultimate heaven; for there are cherubs, so called [in the Word], which defend, and which turn those things which are false and evil into truths and goods, and at length into innocence, of which the inmost heaven consists.—1747, November 3, *o. s.*

WHAT TRUE FAITH IS, AND HOW IT AFFECTS THE HEAVENS OF
GOD MESSIAH.

239. From these things [stated in the preceding article] it is

¹ Respecting the term *ultimate*, as used in this place, see above, 228, note.

evident what a true faith is, and what effect it has;—it affects [or moves] the heaven of God Messiah, that is, the angels, and enters even into the heaven of innocence; for if innocence is in faith, it penetrates also into heaven, and thus to God Messiah Himself.—1747, November 3, *o. s.*¹

THAT THERE ARE ALSO SIRENS IN THE ULTIMATE HEAVEN.²

240. The worst of all spirits are what may be called sirens; for they contrive deceitful arts under the veil of innocence with so much cunning, that every one would be caught by it, unless the deceit were detected by God Messiah. Of such a character was the spirit mentioned above, 232. Whatever can be possibly found in a man that they can bring forth, they produce it, in order to falsify truth; thus we must take heed that nothing false enters, unless it be [immediately] shaken off.

CONCERNING INTERIOR THINGS, OR THE FORM OF INTERIOR THINGS:
 THAT IT CAN NEVER BE DESTROYED (*expugnari*), BUT THAT IT RESISTS EVERY ATTACK (*insultui*), AND ALWAYS REMAINS FIRMER; IT IS OTHERWISE WITH THE EXTERIOR FORM, AND STILL LESS WITH INFERIOR NATURAL FORMS. THAT THE SPIRITUAL PRINCIPLE WITHOUT THE CELESTIAL IS BROKEN.

241. I was in thought concerning forms, and, indeed, concerning interior forms, which are spiritual. The spiritual form is such that it resists every attack; and its properties are of such a nature that it can be reduced by anxieties and straitenings into all possible forms, thus *ad infinitum*,—it can be applied to all forms whatever in an inferior sphere, and, indeed, in such a way as not to heed them, howsoever those who inhabit an inferior sphere may think that they do heed them; because such persons reason from themselves, and also because they are the more confirmed, the more they are straitened. One thing consisting of an indefinite number of things concurs and unites itself [as it were] to the defence of another thing; for there is nothing in the general which is not defended by the particulars, yea, by things most particular, even to what is indefinite, yea, to what is infinite; and in this manner it can be preserved to eternity, so as never to be injured; and many things which are

¹ Thus, “the angels are said to rejoice over one sinner that repenteth” (Luke xv.).—Tr.

² Respecting this ultimate heaven, which passed away at the time of the Last Judgment, see above, 210, note.

deduced from the constancy of that form may be concluded in respect to its perfections: the general defends the particular, and every particular conspires to establish the general; and, indeed, the more yielding the form is, and, so to speak, the more soft it is, the more firmly it stands (*constat*); for then the inmost principle in the universal and in the minutest particulars (*singulis*), which inmost principle is the universally [actuating principle], conspires to preserve the whole, etc. etc. There is also nothing so irrational but may be reduced to what is rational; and thus may be found in the indefinite things of the finite, that is, in the infinite, or in God Messiah. These things were thought this morning from [or concerning] forms, and the angels of the interior, and of the inmost heaven, I believe, perceived those thoughts, but in a manner applicable to the entire heaven, and also to the resistances, constances, and endurances of the forms in question, and to similar things of a spiritual and celestial kind; and they thus confirmed them, expressing their wonder that a subject of this kind could enter into the human mind. Thus [I could see] that when human minds know truths, of the mercy of God Messiah it is that that knowledge penetrates to the interior heavens, and even to the inmost. Whereas with falsities it is entirely different, also in natural things; for by falsities the learned world is, at the present day, so opposed to truths, that scarcely any one knows what is true and good in natural and in moral things, in consequence of which communication with the interior and the inmost heaven is taken away. Even whilst I am writing these things, natural terms cannot suffice to express them; because these terms contain more of what is natural in my mind than can be so removed that the purer spiritual principle can be presented. It is, however, otherwise in the exterior¹ form, where the natural principle is which is injured, and which is in such communication with inferior natural forms, or with forms rendered imperfect, that it can be easily broken [or dissolved]; and the more natural it is, the more easily this can be done; for all the perpetuity of an exterior form comes from an interior, and this from the inmost form, and thus from God Messiah. Yea, the spiritual principle itself, without the inmost, as it were, filling it, is broken [or dissolved]—a fact which I have experienced from many things, and also from wonderful representations. It is this spiritual principle which still rules in man, and induces an appearance as though it were an interior form, whereas it is an exterior; thus it is called thought, but it is reasoning (*ratiocinatio*); for the rational principle has the true spiritual principle within it, and this has the celestial within it.—1747, November 6, *o. s.*

¹ The original is *interiori*, but we refer the reader to the notes above, pp. 16 and 17.

A SPIRITUAL PARADOX, THAT IN MAN, ESPECIALLY IN HIS INTERNALS, THERE IS NOTHING BUT A FLUID STREAM (*flumen*), LIKE THE WIND (*spiritus*) OUT OF A MAN.

242. This cannot appear to every one but as a paradox, namely, that in the fibres, even the minutest of the human body, there is nothing solid, or coherent, and thus consistent; for if it cohered, or consisted by coherence, it would be in the highest degree frangible [or brittle], and would most speedily perish, because there would then be nothing applicable [to it]. But in internals there is not even the least part, or parts of a part, even to the interior and inmost spiritual substances, that is solid (*consistit*), but they are most fluid, as in spirits and angels. It is only corporeal things which can be said to cohere [or be solid], but not in such a way as the fallacy of sight and of touch induces a man [to believe]. The less coherent a thing is, or the less it resembles a solid, the more durable it is; this is evident from many things, as in old age, when the parts begin to grow together, or to become solid, and thus, to appearance, they become more constant [or firm], but then they are more frangible [or brittle], and more liable to perish. From this it now follows that man is a spirit even whilst he lives in the body, and that the coherence of his bodily parts depends on this, that all the particulars are yielding [to the influx]; and in this manner all things are arranged, or disposed into order, from interior and inmost things by God Messiah.—1747, November 6, *o. s.*

ON THE SEA ROARING [LUKE XXI. 25] AT THE TIME OF THE LAST JUDGMENT.

243. This night I seemed to pass a roaring sea in a boat; shortly afterwards I awoke, and saw that sea so black, with the waves rising so high that they struck terror into every one. The roaring of the sea appeared to increase; the waves were first carried from the left towards the right, and then towards the shore where I was; there were also some on an island, or a rock, who were saved. When I was more fully awake, I perceived for some time a manifest commotion, with a sensation, as at other times, that I was surrounded with spirits, who rose up, and who, as I heard, were those bound in the pit, and who, of the mercy of God Messiah, were delivered from that place. There was a great multitude of them, as I could infer from the noise, and other signs perceived by me; it was

also said that the seas roaring at the time of the Last Judgment signify these and similar things.

THE DELIVERANCE OF THE BOUND FROM THE PIT IS COMPARED TO
A TRAVAILING WOMAN WHEN THE FETUS IS COME TO THE BIRTH.

244. It is a heavenly arcanum, concerning which I have sometimes been instructed, that those who are bound in the pit, or vastated, concerning whom the prophets so often speak, are not delivered hence before the punishment or vastation is consummated, when the deliverance is compared to a travailing woman, especially in this, that there is a certain necessity which can no longer be resisted, which is urgent that they come forth, and thus that they be delivered from bondage, and established in liberty. But here many things occur respecting the condition of those who are vastated or punished, and also respecting the vastation or punishment itself, and likewise respecting the state of liberty into which they afterwards come, and, finally, respecting the modes by which they are delivered, which, if described, would fill many pages; but which, I think, would never be believed. Heavenly¹ states are of such a nature, that if they were explained to man they would never be believed, but would carry him away into a kind of delirium, on account of the incredulity of those who will believe nothing except what they understand [from the senses]: but such persons cannot understand the natural causes which are nearest to the senses, how then can they understand spiritual and celestial things, which are so very remote from the senses? by which, nevertheless, they wish to explore spiritual and celestial things.—1747, November 12, o. s.²

¹ The term heavenly is *coelestis*, respecting which it is useful to remark that in English we have the terms *celestial*, *spiritual*, and *heavenly*, which latter term properly denotes what the author means when he uses the term *coelestis* in its most general sense, as relating to the heavenly world.—Tr.

² From this article it must by no means be inferred that no heavenly states can be described to the apprehension of man; because a vast amount of knowledge concerning Heaven and Hell is communicated in the author's writings; but he here means those specific states relating to the modes by which the bound are delivered from vastations, and which modes are, in a general way, compared to a travailing woman; in whose case also the scientific arcana of parturition are so astonishing, that if they even could be explained to the natural man, he could scarcely believe them. It may also be useful to observe here, that although the author frequently alludes "to those who will not believe because they cannot, or do not understand," he by no means intends that man should believe *without understanding*, because he uniformly deprecates such a belief as no belief; and he shows that the individual who is led by a blindfold belief, without having any intellectual discernment of the truth of the things he is required to believe, is under the influence of a baneful persuasion, which is extremely obstructive and injurious to his advancement in wisdom and salvation. But what the author

CONCERNING THOSE SPIRITS WHO PERVERT HOLY THINGS, DENOTED [IN EZEK. XIII.] BY THOSE WHO "DAUB WITH UNTEMPERED MORTAR."

245. It was shown to me this day how the worst spirits pervert holy things, which they apply as their own, and incrust, or daub them, as it were, with "untempered [mortar]," and in this manner bring them to the perception of man in such a way, that they who are innocent [unsuspecting] are easily persuaded that holy things, which are interior, flow from them; whereas it is nothing but an incrustation or daubing with untempered [mortar], as is described in Ezekiel. I thought at first that the sensation of interior things proceeded from them; but afterwards, when I was better instructed, it was given me to expose to them, by speech and representations, their deceit, at which they were angry. I told them that in this manner a perception of what is good from evil, and of what is true from the false, can be induced [which is entirely contrary to order]; thus the "muddy wall" [mentioned in Ezekiel xiii. 10] was explained.—1747, November 12. They think themselves to be good and holy when they profess to be so, like those understood by the dragon [in the Apocalypse]; inwardly, however, they are wicked, which when in that state they are not aware of.

THE SUPPLICATION OF CERTAIN JEWS FOR THE MERCY OF GOD
MESSIAH.

246. When the 16th chapter of Ezekiel was explained [in the *Arcana Cœlestia*], in which the fornications of the Church amongst the posterity of Jacob are treated of, there were some Jews present, who said they were from the sect of the Pharisees; when they had for some time attended to the interior sense of those words, they were so moved by the truth that they devoutly supplicated the mercy of God Messiah, and confessed their iniquities.—1747, November 13, *o. s.*

intends, and what he often explains in other parts of his writings, is this: in order to receive a true faith, we must enter *à priori*, and not *à posteriori*, on the study of Divine Truth, that is, we must believe that God is, and that the great principles of all religion are to love Him above all things, and our neighbour as ourselves. Taking these great principles for granted as absolute and eternal truths, "on which all the law and the prophets hang," light will flow into the mind from heaven, and illustrate and enable it to apprehend aright the truths of the Divine Word. Correct reasonings from science and philosophy will, in such case, serve to confirm and illustrate to the natural mind spiritual things; but human science and philosophy alone can never serve to introduce to a knowledge of spiritual and divine things.—Tr.

THE EXTREME CRUELTY OF SOME, WHO, NEVERTHELESS, IN THEIR COUNTEenance PROFESS WHAT IS MERCIFUL AND HOLY.

247. This night there was represented to me a most cruel scene, at which every one would be horrified, if he only had a slight idea of it; wherefore I shall refrain from describing it, desirous of sparing the eyes and the chaste ears [of my readers]. Certain spirits cried out for the mercy of God Messiah, which they claimed to themselves alone from a very slight cause, which I also stated to them. For, from the spirit of revenge, they seemed to employ a most cruel hand against innocence itself; but this they did only by spirits who think that that which they conceive in phantasy really exists. Thus they committed an act which is entirely opposite to mercy; but whether they had in reality any mercy or charity, every one might judge, inasmuch as they performed an act from themselves quite contrary to mercy, solely for the sake of revenge against innocence, and not against wickedness, from a good end.

WHEN THE ULTIMATE HEAVEN¹ IS NOT DIRECTED BY ANGELS, THE SPIRITS WHO ARE THERE BURN WITH ANGER AND ARE MALICIOUS.

248. I also this day experienced that in the ultimate heaven, and below it, if the evil spirits are not directed or governed by the angels of God Messiah, they become so malicious, and burn with such rage as not to be described; wherefore the directing government of angels must always be present to attemper things according to man, his state and its tendency, to its ultimate end.—1747, November 19, *o. s.*

THAT THE NATURAL SCIENCES, OR THE SCIENCE OF NATURAL THINGS, IS AT THE PRESENT DAY LIKE THE ULTIMATE HEAVEN,¹ WHICH PERVERTS TRUTHS INTO FALSITIES.

249. I conversed to-day with the spirits and angels around me concerning various things, and afterwards concerning the sciences or the wisdom of the present day, which is of such a nature as not to be capable of serving as a plane for spiritual truths, still less for celestial truths; but [they form a plane] like [the present] ultimate heaven, which immediately perverts the truths descending from the [interior] heaven into the contrary. For at the present day, whatever is taught by the sciences con-

¹ Respecting this ultimate heaven, see note above, page 50.

cerning the natural causes of phenomena, as of those things which are in the human body, and concerning the senses and similar things; and also whatever is [hence] deduced respecting the knowledge of the soul, and such like things,—all these deductions are full of false hypotheses, in which not a single truth comes into sight. Moreover, by these hypothetical and false deductions the way [to interior things] is closed, so that the thoughts cannot be extended beyond nature even in its grossest sphere, on which account spiritual and celestial things are considered as nothing. Now as there is such a plane into which spiritual truths fall, they must needs be kept back [or withheld from view]; nor can they penetrate, for there is no natural truth to receive, continue, and confirm them, but they are either repelled, or perverted into the contrary;—hence it may be evident what use scientific truths, or truths concluded or deduced from the sciences, may serve.—1747, November 14, *o. s.*

250. I say, What use, but I mean in respect to those who study the sciences in such a way as to be unwilling to believe anything without them; but not that use [which is made of the sciences] in schools, where nothing but such things are delivered and taught by the philosophers; and even by those who are intended to perform offices in the priesthood; and also because such things form the exercises of youth, since they are in accordance with their natural desires; besides the use, that in this manner spiritual things let down from heaven are not so perverted, and do not so blind the mind, and lead it insensibly into doubt and unbelief. Since the world is such at the present day as to be called learned, and is willing to believe nothing but what it can understand [by means of the natural sciences]; wherefore with such the spiritual principle can scarcely operate, unless that false and mendacious plane be shaken entirely to pieces and perish; or unless it be changed into a plane of [genuine] natural truths. Of what nature such persons [as are in this perversion of science] are after death, those who have any judgment may conclude from this circumstance—that the life after death is a continuation of the life, such as it was in the body, and that those things which are false, and which cause blindness in spiritual things, induce, as it were, an incrustation or shell (when the special and particular¹ [or material] things of the [natural] memory perish); and thus pervert the nucleus or genius [of man]. Hence such persons cannot but become most stupid; and the more they were thus wise in the body, the more stupid they become; yea, more stupid than

¹ The term *particular* is here employed by the author, not in its common acceptation as the constituents of *generals*, but, as we shall have occasion to show, in the sense of *material*. (See below, 600 and 1079, where the author gives this definition of the term.)—Tr.

those who had never learned anything of the sciences whatever ; because they had [perversely] applied them to the investigation of spiritual things.—1747, November 14, *o. s.*

THAT UNIVERSAL NATURE, IN GENERAL AND PARTICULAR, REPRESENTS THE STATES OF CELESTIAL AND SPIRITUAL THINGS ; AND THAT ARTIFICIAL THINGS [OR WORKS OF ART] ARE AS NOTHING IN COMPARISON TO NATURAL THINGS.

251. [This day] I was in conversation with spirits and angels concerning those things which exist in visible nature ; it was stated that no one [scarcely] reflects upon them as being the images of celestial and spiritual things ; as that a plant or a tree arises from its seed, and grows, and by its root and bark extracts a sap, which is the life of the plant or tree, and which is hence distributed into all its interior or central parts, in like manner as spiritual things should relate to celestial things. Moreover, all things, even the minutest in the plant and tree, respect the fruit as their end, that is, the renovation, and hence the perpetuity, of the life of the tree. The same is the case with all fruits, even with those that are enclosed in hard shells, within which are the *nuclei*, or fruits. The shells and the various surfaces, one within another, by which the juice [or sap] is conveyed to the interior and inmost principles until the fruit is ripened, represent correspondent things in man when being regenerated, namely, the natural, scientific, rational, and intellectual things ; which [latter] are spiritual, and which, in this manner, as from a common plane, divided into infinitely various ways, can be conveyed and distributed into all things, even to the most particular, and into the inmost recesses. Hence arises in such things [viz. in plants, trees, fruit, etc.] their perpetuity, which in the life of man corresponds to eternity. In like manner, all things of the animal kingdom, even the most particular, are constituted ; and consequently all parts of the human body, even to the minutest.

252. It is also surprising that men in general have not yet properly observed that all things made by man, such as works of art—statues, pictures, and innumerable other things, which on the outside appear beautiful, and are esteemed of great value, are nevertheless interiorly nothing but clay and mud, and devoid of beauty ; it is only the external surface which the eye admires. Whereas those things which grow from seeds begin from an internal principle, and increase and assume an external. Such things are not only beautiful to the sight, but the more interiorly they are examined the more beautiful they appear. It is the same with the life of man ;—those things which begin

from what is external, thus which proceed from the man himself, may be compared to artificial works, whose external form is esteemed and admired, but whose internals are of no value. Whereas those things which proceed from God Messiah are formed from inmost principles, and may be compared to those things in nature which are beautiful from within. This is what is meant by what God Messiah says in Matthew concerning the lilies of the field, "that Solomon in all his glory was not arrayed like one of these," which lilies, however, are disregarded.—1747, November 15.

THAT SPIRITS ALSO, BY REFLECTION, ARE IMBUED FROM USE
WITH MANY THINGS, LIKE MAN.

253. Besides other facts of experience I have also observed this,—that evil spirits, who continually intend evil against man, from habit become so imbued [with the nature of evil] as to do evil to man, even when not thinking of doing it. Thus, as often as they heard a carriage, or the noise of any cart coming, without thinking about it, they endeavoured [by their influx] to drive me against the carriage, not, as it were, perceiving or knowing that they did so. Other examples might be adduced to show how things, from use, flow suddenly into their mind; [that is, how their minds, from practice, are spontaneously actuated by evil;] but to state these things of experience would be superfluous. (I have learned this day, as heretofore, that the dragon¹ was accustoming himself to deceitful arts, which he had not previously practised; on which account he was grievously punished, lest those things should be added to his nature).

THAT TO THE PRODUCTION OF A SINGLE HUMAN THOUGHT, THOUSANDS, YEA, MYRIADS OF ANGELS AND SPIRITS CONTRIBUTE;
ALL OF WHOM ARE ARRANGED AND DIRECTED BY GOD MESSIAH.

254. This cannot but appear as a paradox to man, who supposes that thought is simply a one, and by no means compounded of myriads of things which form it. This, however, may be

¹ By the *dragon*, as mentioned in the Apocalypse, is understood all those spirits who, during their lifetime in the world, assumed and professed religion, but who under this profession cherished only selfish and worldly ends; thus their souls were full of deceit and hypocrisy, although their external might appear even holy in the eyes of men; but, like the Pharisees of old, they are, as viewed by Divine truth, a generation of mere vipers and dragons. See what the author says respecting the *dragon* in his exposition of the Revelation, chap. xiii., in the work entitled "Apocalypse Revealed."—Tr.

demonstrated by very many things in nature. For, in order to produce a single act, thousands, yea, myriads of muscles and fibres concur,—from the smallest fibres in the brain to the act itself. It is the same in universal nature; in order to produce a single object, myriads of rays are required, as is the case with plants, even to their propagation. But that a similar concurrence [of influences and powers] is necessary to produce the thoughts and affections of man, appears as a paradox, because the operation and influx of angels and spirits into human minds is not confirmed by experience. But from the experience which, of the mercy of God Messiah, I have been permitted to enjoy, I can say, that thousands of spirits and angels concur, or conduce [to the production of thought], although only a few spirits are very near man. I cannot now detail all this experience, but I have sometimes sensibly perceived the operations, and so distinctly in my understanding, that I can affirm it as certain. I have also sensibly perceived it from a murmuring sound in various ways, and at different times; but the situation and state of spirits is varied according to the good pleasure of God Messiah; nor ought this to appear wonderful or strange to any learned man if he but rightly compares the things in nature with those which must exist in the heavens.—1747, November 19, *o. s.*—Like that spirit who conversed with me, and around whom a white cloud appeared that I might see how much he flowed in, and what flowed from his speech, etc.

CONCERNING THE INTERIOR SPHERE, AND CONCERNING CHERUBS.

255. When I was engaged in thought, how the interior and inmost angels flowed into human minds; and when I was considering that this is [effected] in an imperceptible manner, because they are in the sphere of the principles of human thought, thus in a similar sphere of imagination or representation,¹ which is imperceptible, I concluded that the plane of thought concerning those things must needs be imperceptible also. Whilst I was considering these things I was, of the mercy of God Messiah, permitted to see a kind of soft volution [or a revolving sphere like a revolving wheel, see Ezekiel i. 15-25] above the head, into which I was afterwards, as it were, raised, or which involved my thoughts. The first perception I had, when not as yet in that sphere, was like the volution, or the revolving of a soft incumbent cloud, and it was said that this might be called a cherubic sphere, and that from that revolving appearance wheels are attributed to the cherubs. [See Ezekiel

¹ Respecting *imaginations* or *representations*, see note above, page 28.

i.] This sphere afterwards involved me when I was in great tranquillity; the ultimate heaven in which I was before was below me, and indeed at my feet and under my feet, where I heard one speaking, but, as it were, from the lowest place; he complained that I was taken away from them, and that thus he did not wish to live. When I afterwards thought concerning that interior sphere, which may properly be called a cherubic sphere, in which I also write these things, I could know, not only why wheels, but also why four faces are attributed to them—the face of a lion, of a man, of an eagle, [and of an ox.] The face of the lion denotes the power of operating into the inferior sphere, or the ultimate heaven, which is thereby kept in its order, otherwise it would fall to pieces. The face of a man, because the interior man, to whom this sphere corresponds, is a man; the thought which we have belongs only to the exterior man, which is thus governed by an interior sphere; the face of an eagle is named because it ascends high above that sphere in which man's perception is, or the understanding of sensible objects (the face of the ox is omitted); afterwards the face of the cherub is named by Ezekiel in the first place, because he then understood that it was a cherub to which three faces were attributed.—1747, November 20, *o. s.*

THAT FAITH IN GOD MESSIAH CONJOINS INMOST THINGS WITH
OUTMOST THINGS.

256. When I was in that cherubic sphere I was permitted to know that the angels there do not know what is doing in the ultimate heaven, unless through the mercy of God Messiah; that is, unless through faith in Him, and through His presence, there be a communication with those who are there, that thus they may know and perceive what is there doing. This was permitted me of the Divine Mercy to know; for when I fixed my internal sight upon God Messiah alone, it was then told me that they thus knew something of what was being done in the sphere below them, and also what I thought. Wherefore it is a faith in God Messiah—a faith from Him through the interior and inmost heaven operating in man's sphere, which conjoins and consociates all things from the Supreme even to the lowest; inasmuch as without faith in God Messiah exterior things would be broken, or dissevered from interior things, and would perish.—1747, November 20, *o. s.*

257. Faith, however, derived from man, thus a faith which he procures for himself, can effect nothing; but only a faith which is insinuated, given, and, as it were, infused by God

Messiah. For to assume faith to one's self, from one's own imagination, is only a phantasy, which does not ascend. But here some things come to be observed, as in what manner a man can know that the faith he has is given by God Messiah; and many other things.

THAT I WAS RAISED INTO AN INTERIOR SPHERE, BUT WITH VARIATION,
AS OFTEN AS I PRAYED THE LORD'S PRAYER.

258. As often as I said the prayer of the Lord, morning and evening, I was raised, almost every time with variety, into an interior sphere, and indeed so perceptibly, together with the change or variation, that nothing could be more so; and this experience I have now had upwards of two years. Interior explications of the prayer were then opened to my mind with very much variety. But when the prayer was finished I came again into my ordinary sphere [or state].¹

THAT VERY MANY WHO WERE BOUND IN THE PIT ASCENDED, AND
THAT THUS THE LAST TIME IS AT HAND. CONCERNING THE
PLACE OF INFERIOR THINGS.

259. This night, when awake, I was, of the mercy of God Messiah, permitted to perceive that many who were bound, or prisoners in the pit, are now raised upwards by God Messiah. The pit from which they are raised is below the ultimate heaven, and is otherwise called the place of inferior things [or lower earth, see above, 228]. The ascent continued some time, so that it might hence be concluded that there were very many, and that those who were faithful were raised up; this also was shown by representatives under the image of little spirits of gold [or golden images of spirits]. Hence it may be concluded that now the last time is at hand; wherefore, let men be watchful.²—1747, November 20, *o. s.*

¹ The translator would beg to remark that the efficacy of this divine prayer, in opening and elevating the interiors of the mind, is here plainly shown. There can be no doubt that the same effect is produced on the mind of every sincere and devout person whenever he offers up this prayer. This should operate as a strong inducement with all who receive the testimony of our author, to cultivate morning and evening prayer, as a means of entering more fully into communion and conjunction with the Lord and His kingdom, and of acquiring greater strength against the influences from hell which constantly surround us.—Tr.

² This was written about ten years prior to the execution of the Last Judgment, at which time there were, no doubt, many indications of its approach. (See the author's work on the Last Judgment.)—Tr.

CONCERNING THE NON-INVITED TO THE FEAST, AND CONCERNING
THE MAN NOT CLOTHED WITH A WEDDING GARMENT, WHO
WAS CAST OUT.

260. This day a certain evil spirit appeared to me, who thought that he had ascended into the interior heaven, because he had raised himself higher above the head; where he was desirous of exciting a disturbance, taking away [from others] faith in God Messiah, and transferring it to himself; and thus wishing to raise himself even to God Messiah, and to claim to himself the Lord's power; not knowing that he was only in the ultimate heaven, where evil spirits still dwell; which circumstance was still shown to him by representatives, but in vain, for he still continued in his wickedness. But because he was an evil spirit, he should be acted upon by representatives, or by imaginations, wherefore the truth was representatively formed around him, by which he was cast out. He cried out, saying that he was greatly afflicted, seeking to be liberated. Thus we should think concerning those who endeavoured to assume power over the faith [of others]; especially when it is not the result of mere ignorance.—1747, November 20, *a. s.* In his affliction¹ he said that he had been instigated by the diabolical crew to do this.

THE DELIVERANCE OF THOSE WHO ARE BOUND, OR PRISONERS IN
THE PIT; HENCE [MAY BE SEEN] WHAT IS MEANT BY THE PAIN OF
A TRAVAILING WOMAN.

261. Certain of those who are bound, or prisoners in the pit, are not delivered before they come to the last degree of despair, that is, when they have paid the "uttermost farthing" (*ultimum debiti*). [See Matt. v. 26.] This also is called the pain of a travailing woman, and to come to the birth (*os matricis*).

THAT THERE ARE TRANQUIL SPHERES, WHICH ARE TO BE CALLED THE
SPHERES OF IGNORANCE IN THE ULTIMATE HEAVEN.

262. This morning I was led into some spheres, so called, of the ultimate heaven, and indeed into the inmost part; for every heaven has its inmost, its interior, and its exterior; spirits, who

¹ The copy reads *affectione*, but *afflictione*, we think, must be the true reading.
—Tr.

are recently taken out of the pit,¹ are said to remain there a short time; a tranquillity was there, nor was anything sad perceived, wherefore here is the tranquillity which, in an interior degree, corresponds to peace in the inmost. Afterwards, being surrounded, as it were, by a column [of spirits], I was led into other spheres of the exterior heaven, and indeed into the heaven of ignorance (each heaven can be distinguished into its own heavens); here nothing was heard; but there was tranquillity; at length I came into another heaven of ignorance, of such as were unconcerned about heresies, and who neither affirmed nor denied anything, saying that every one might entertain his own opinion; here, however, it was not so tranquil; it was as though somebody was striking the wall with a hammer, whom every one said he feared, lest he should at length break in upon them. These heavens are separated and well guarded: thus, in the heavens there is nothing indistinct; except according to the appearance in the inferior heaven, which is no longer to be called an exterior, but an inferior heaven, for there is the crew of inferior spirits above hell, who act licentiously.—1747, November 21, *o. s.*—Obs. The heaven of *ignorance* in the exterior heaven corresponds to *innocence* in the interior and inmost heavens. These are the habitations, or the mansions of heaven, of which God Messiah speaks (John xiv.); they are here called spheres.²

ON THE DOCILITY OF SPIRITS, AND ON MAGIC.

263. Besides many cases of experience which for a long time have been occasionally witnessed, I have also this day learned by a peculiar kind of experience, that spirits are docile [or are easily taught], and, indeed, that they snatch up those things which no one could imagine; and I have also learned that the natural magic of the Egyptians hence arose: for there are many spirits who endeavour to say similar [magical things], but because it is abominable and profane [to utter them], their mouth is immediately closed, and they are cast out from the society; because in societies they are abominable plagues; wherefore they are reserved in a place where they cannot communicate any longer their magical arts to others: they were

¹ That the pit signifies places of vastation in the lower regions of the world of spirits, see above, n. 228.

² The *heaven of ignorance* must needs appear strange to those not previously instructed in anything concerning heaven; the reader is therefore informed that the heaven where infants first are before they are initiated into intelligence and wisdom, is called the heaven of ignorance, but when the infants have grown up into the stature of angelic wisdom they no longer remain in that heaven, but are transferred to the heavens of the innocence of wisdom.—Tr.

admitted to me only that, being tempted by them [I might know their nature].—1747, November 23, *o. s.*

264. There are spirits who are continually intent upon those things which are contrary to truths and goods, seeking how they may pervert them; and they operate so subtly, that, if it were told, it could scarcely be believed; and when I have observed, I have sometimes wondered how goods and truths could be thus perverted by spirits. But those spirits conceal themselves more than other wicked spirits, and they are more inconspicuous, so that I almost thought they could not be found; they were, however, found, and some of them were punished, and cast out. The punishment is such as to correspond to their abominable attempts.—1747, November 23, *o. s.*

THAT SPIRITS ARE TRANSFERRED INTO THE INTERIOR HEAVENS, AND BECOME ANGELS.

265. This day I was permitted to perceive that spirits become angels, and that they are then transferred to the interior heavens, and thus they as it were disappear from spirits, for they do not speak with them afterwards, as heretofore, except by spirits, who serve them [as subjects, see A. C. 4403], whom they rule. When the spirits perceived this they were indignant.—1747, November 23, *o. s.*

THAT THERE IS A SOCIETY OF SPIRITS OF WHOM SOME ARE IN [THE REGION OF] THE HEAD, AND SOME WITHOUT; THE THINGS WHICH CORRESPOND THERETO.

266. I have sometimes observed when certain spirits were without [or out of my sphere], and also conversing with me; and I have also observed when they kept me captive, so that I could not be loosened from them—a fact which has sometimes occurred to me: when, at the same time, they had their auxiliary spirits, or crowds [of spirits] also in the head, either within or without the brain, which I was permitted to observe by manifest experience; for when those who were without were cast down, and with whom I conversed, then those who were in the head flowed out, like a kind of sound going out, or being expelled from the left ear, and that there was a number of them was hence evident, being sometimes ten or twenty, more or less, who were extracted in the manner above described, by those who were without, and with whom they were coagulated or bound together in society. Hence it might be concluded how man is kept

bound by the evil crew of spirits; and it might also be seen that they are both within and without a man, and that they thus exclude the operation of angels; whose operation, however, is wonderfully insinuated, like an interior action [or conatus] in an action; and in this way man has the power to understand what is true and good, but with difficulty.—1747, November 24, *o. s.*

(SPIRITS WHO ARE SENT TO MAN THINK THEMSELVES TO BE THE
MAN TO WHOM THEY ARE SENT.

267. Certain spirits this day came to me, rising up, saying they had been with me from the beginning; thus that they were those who from the first had spoken with me; at which I was indignant, and upbraided them, because I did not acknowledge [that it was so]. At length they confessed that they now had come [to me] for the first time; but that they had put on, as it were, all things belonging to a man, so that they thought they had been with him from the beginning. It is wonderful that spirits in a moment can put on those things which belong to a man, namely, his scientifics, his language, and similar things, as though they possessed them from the beginning;—concerning which I have also frequently conversed with spirits.—1747, November 24, *o. s.*)

THAT THE SOULS OF MEN ARE TRANSLATED INTO HEAVENLY JOY
TO SEE THE GLORY OF GOD MESSIAH.

268. This day I saw two whom I knew in the life of [the body], and with whom I afterwards conversed on the subject of heavenly joy; stating that the delight of speaking with man after death is nothing in respect to the joy in the heavens. Upon which those two were translated into the interior heaven, and into a certain mansion [or society] there, whence they spake with me, as it were, from on high; whereas it was from an interior [principle]. They asserted that such joy as they experienced was ineffable; in respect to which all terrestrial and worldly delights were nothing.—1747, November 24, *o. s.*

ON WITCHCRAFTS, MAGICAL ARTS, SOOTHSAYINGS, AND SIMILAR
THINGS: WHENCE THEIR ORIGIN.

269. It was shown me, by experience, that some spirits thought they could do all things in heaven and on earth if they

were only instructed in representatives, which involve what is Divine, and thus put them into practice; thinking that they would produce a similar effect, as though they were divine. It is not necessary to describe the representatives themselves. This [use of representatives] was first permitted for several reasons, especially on account of ignorance, inasmuch as they were learned by those who simply believed that representatives had a miraculous power. But afterwards they were perverted by cupidities, being practised for the sake of gain and of selfish ends; when immediately the proper end perished, and they became like withered leaves, or like shells devoid of kernels, which spontaneously decay and perish. These things were represented to me by a certain series [of representatives], which would take up too much time to describe.—1747, November 27. Those who practise such things are, at the present time, withdrawn, and such spirits are kept in bonds [or prison]; sometimes being, as it were, loosened from their bonds, they desired to persuade me to learn such things, but of the mercy of God Messiah it was in vain; wherefore, they were sent back to their bonds, where they cannot but undergo a great change, through torment, which may be compared either to [the action of] fire, or of putridity. Such were the Egyptian magical arts, because they perverted the representations of the Ancient Church, and hence they exercised magical arts, which might have been innumerable, and which were all like shells without kernels, or like leaves without sap, which decay, although they appear on the outside to be a little green. To such magical arts, those things by which a man appears to excel may also be compared, such as self-derived prudence, and the like, by which he fancies he can govern all things. In like manner, science and philosophy, by which a man imagines he can govern spiritual and celestial things, may be compared to magical arts, since they are similar to soothsayings and witchcrafts; wherefore, this [abuse of science and philosophy] is understood, at the present day, by witchcrafts and similar things, and also by the Egyptian wisdom, etc.—1747, November 27.

THAT THE SPHERES WHERE SOULS ARE AFTER DEATH CORRESPOND TO THE PARTS AND MEMBERS OF THE HUMAN BODY.

270. (I have been taught, by a very lively sensible experience, that the spheres, so called, where human souls dwell after the death of the body, entirely correspond to the members of the human frame. Thus, celestial spheres correspond to the head of man; but inferior spheres to the loins, and the lowest to the

feet. Wherefore, when I was again let down, without an angelic column around me, into a lower place, I could sensibly perceive that that lower place where souls were correspond to the feet. The lowest place must consequently correspond to the soles of the feet, or to the region under the soles, which, however, I could not perceive, because I was not let down so deeply. I was also permitted, of the mercy of God Messiah, to perceive that some came up from those lower places and entered the ultimate heaven. I conversed with them when they were in that lower place, and also when they came up, and I saw how they manifested their gladness, that they were delivered from bonds and from the pit.—1747, November 28.

THAT THE LOWER PLACE OF DAMNATION¹ IS EXTREMELY COLD,
AND THAT THE LIFE OF THOSE THERE HAD BEEN MISERABLE.

271. (Those who are in the lower place [above mentioned] were numerous, and they were in so great a degree of cold that it seemed to them that they must labour and split wood to acquire warmth; for such a phantasy remains with them, nor do they know otherwise. They think that they not only become warm by such labour, but that they also merit salvation. That cold is compared to the cold [or chattering] of the teeth. They are those who are represented by the hewers of wood. [Joshua ix. 23.] Who they are that are kept in a prison so extremely cold, may be concluded from the nature of their loves in the life of the body,—they were then cold, actuated with no true love; but addicted merely to bodily pleasures, which are contrary to true love. Hence it might be concluded that they were rather from the common multitude, concerning which subject, however, I had not been so [clearly] informed. They were very greatly delighted that they had emerged into day, and had beheld the light, from which it could also be known that they had been in darkness; no one can describe how miserable these spirits were.—1747, November 28.)

CONCERNING A CERTAIN SPIRIT WHO HAD BEEN LET DOWN INTO A
LOWER PLACE [OR INTO THE LOWER EARTH], BUT WHO WAS AT
LENGTH RAISED UP.

272. A certain spirit, who had been let down into a lower

¹ The term *damnation* here is not used in the absolute sense, as denoting the damnation of hell, but a state of severe vastation.—See above, 228, note.

place, was at length raised up; but in the way he laboured very hard, and endeavoured, with his utmost effort and labour, to ascend, but for a long time in vain; from which circumstance I conclude that the ascent and the elevation are effected by God Messiah, who alone delivers the miserable from the pit, and elevates them into the heavens. I conversed with that spirit, both when he was labouring, and after he was permitted to emerge from the place of lower things [or from the lower earth], so that the truth was established by living experience.—1747, November 27 or 28.

CONTINUATION CONCERNING THOSE WHO ARE ELEVATED FROM THE
HEWERS OF WOOD IN THAT COLD PLACE.

273. I afterwards conversed with those who were elevated from that cold place; for many were also afterwards elevated, and, as they said, into light. They are those who have placed justice in their works, and who have attributed to them the efficacy of salvation. As to the justice or merit of God Messiah, they regarded it only as a kind of example which they should follow; not that He alone had been made justice for all. After they were elevated they came into a certain superior mansion, where they were instructed concerning the cause why they had been kept in that cold place, and in continual labour. They appeared to themselves there to be clothed in white garments (for so they appeared to themselves); because it was in agreement, from their acquired nature, with their imaginative life. They were also instructed in other things, respecting which they readily imbibed instruction; although at the beginning something from their former phantasy still adhered to them, which they said they most willingly desired to put off. These things were written in their presence.—1747, November 29.

CONCERNING THE MANSION OF THOSE WHO LIVE PIOUSLY, IN THE
ACKNOWLEDGMENT OF ONE GOD ONLY, NOT KNOWING THAT
GOD MESSIAH IS THE GOD OF THE UNIVERSE.

274. When, through the mercy of God Messiah, I was led this morning in full wakefulness through several mansions, I was also brought to those who were ignorant that God Messiah is the God of the universe; but who had, nevertheless, led a pious life. There was a tranquil [sphere] amongst them, but I was not permitted to remember any other things. They were also raised into a higher mansion, where they were taught [con-

cerning God Messiah]; and thus they were permitted to enjoy a more interior gladness. There still adhered to them that which led them to suppose that they had come into a beautiful city, and into beautiful dwellings, besides other things.—1747, November 29.

THAT THERE ARE ALSO MANSIONS IN THE EXTERIOR HEAVEN FOR THOSE WHO IMAGINE THAT THEY DWELL IN A KIND OF EARTHLY PARADISE.

275. (((I was also led to a mansion which is likewise in the exterior heaven, which may be called [the heaven] of the blessed; for they enjoy a happy and delightful imaginative life;¹ because they appear to themselves to be, as it were, in a paradise, and there to enjoy delights similar to those of an earthly paradise, with much variety of gladness: I was permitted to behold a certain kind of garden belonging to them, but only at a distance.—1747, November 29.)))

A CERTAIN KIND OF DWELLING-PLACE, OR MANSION [SOCIETY], IN WHICH THEY ARE DELIGHTED BY THIS, THAT THEY ARE CONTINUALLY LED AROUND, AS IT WERE, IN AN ORBIT.

276. The habitation of some was also shown, where, like a wheel descending from on high, they are moved round in an orbit; and it was said that those are actuated by such a phantasy who care for nothing else than what is foreign (*aliena*), and whose sole delight is to travel about inquiring after foreign [or strange] things.—1747, November 29.

A ROARING SEA BEHELD WITH GREAT WAVES.

277. (((((((When, of the mercy of God Messiah, I was led through some mansions of the exterior heaven, I was also permitted to behold, but at a distance, a certain great sea roaring with great waves, which beat against a certain shore not seen by me. It was said that this was representative of the phantasies of those who desire to be great in the world, and who

¹ The “delightful imaginative life,” or the “delightful life of imagination,” of which the author here speaks, and elsewhere, denotes that life which is externally represented by all kinds of paradisiacal scenery. The term *imaginatio* is sometimes used in the sense of *representatio*, because the imaginative faculty is, as it were, the representative faculty of the human mind.—See above, 192, note.

wish to change all things into new [to innovate], and thus to acquire glory for themselves. Such is the elation of their mind which produces such a phantasy.—1747, November 29.)))))))

THE ORDER OF THE MANSIONS.

278. I was also permitted to think concerning the order, or situation (*situ*), of the mansions of the exterior heaven; and it occurred [to me] that the order is complete (*concinuus*), so that the mansions constituted a form in which one thing regarded and enclosed (*concluderet*) another, but which I could not understand; for I heard some speaking from a higher [sphere], who, I thought, were amongst the lower, so that their situation is not according to height only, but also according to a certain orbit not perceptible, [such as exists] in the glands of the brain. It appears that this order [of the brain], if it be explored, can throw some light upon these things; for in an individual man there are such things, both as to situation and order, as correspond to those things in the universe.—1747, November 29.

WHY THE SPHERE, THE VORTICES,¹ OR THE HEAVENLY MANSIONS, CORRESPOND TO THE PARTS OF MAN.

279. That the parts of man correspond to the heavens, and to the heavenly mansions [or societies], and that inferior things are felt as under the feet, and indeed as cold, according to the cases of experience before adduced, is, because God Messiah, as a Man, fills the universe, and thus those things which are in the universe correspond to Him; wherefore heaven is God Messiah Himself, because He is the all in all [of heaven]; and thus the heavenly sphere, the vortices, and mansions, correspond to Him and to His members.—1747, November 29. Otherwise heaven and the universe could not subsist.

THE SOCIETIES (*mansiones*) OF SEVERAL WHERE THEY THINK THEY BUILD CITIES (*civitates*) AND GIVE THEM GRATIS.

280. (I was led in the morning into one of the societies of the exterior heaven, where imaginations [or representations, see note above, 275] reign with manifold variety;—I came to those mentioned above, as being elevated into a superior society, in

¹ The author uses the philosophical term “*vortices*” to denote the heavenly spheres. (See the author’s “*Natural Principia*,” etc., translation, p. 203.)—Tr.

which they now build cities, and give them to others; they conceal a certain arcanum in the city, which they desire may not be detected by anybody lest it be violated. There is a species of innocence amongst them, wherefore they are guarded by infants; I remained with them some time, and I could not but love their life,—it was similar to a sweet sleep.—1747, November 30. They are all of an infantile disposition, nor do they know anything of evil; they are also in a state of ignorance.)

MY CONVERSATION WITH ABRAHAM, JACOB, WITH THE APOSTLES,
AND WITH OTHERS OF THE ANCIENT TIME.

281. During several weeks I was in conversation with the Apostles, and with Abraham, with Jacob, Moses, Aaron, Sarah, the wife of Abraham, and with Leah and Rachel; I then could believe no otherwise than that I conversed with them; but afterwards, being taught by experience, I could perceive it was those who sustained the place of these [ancient] persons in the exterior heaven, and who also believed that they were those individuals; for the angels in an interior heaven can speak with men through spirits of an exterior heaven, thus mediately; but those spirits sustain the place of such, and can at the same time show what was their character immediately after the death of the body: it is otherwise when they appear to man in the interior heaven, which is effected by sublime representation.—1747, November 30. These things came this day into my thought, but whether the matter be so with them as stated, I do not yet certainly know.

THAT THE WORST OF THE DIABOLIC CREW CANNOT HAVE THE LEAST
POWER OVER THOSE WHO TRUST IN GOD MESSIAH.

282. One came up from the lowest hell (concerning whom more will be said in a subsequent page) who trusted in himself and his own power, [thinking] that he could pervert everything; yea, that he could remove rocks from their place; wherefore he was permitted to employ all his force and power against me, but he could not inflict upon me the slightest degree of evil, not even upon my thoughts, except [that he infused] something obscure;—a circumstance at which he wondered; after which he went down again.¹—1747, December 1.

¹ In the copy it is *dilapsus*, but the proper reading, we think, is *delapsus*.

I CAME INTO A SOCIETY (*mansionem*) IN WHICH THE HEAT OCCUPIED MY FEET AND LOINS.

283. Whilst, of the mercy of God Messiah, I was led through some societies [mansions] of the exterior heaven, I was also conducted through a society, where I felt the heat in my feet and loins; when I was told that those women were there who had indulged in a life of voluptuous pleasure, but who nevertheless desired to have infants; and one of them appeared to me to carry an infant. Thus this society is different from that in which were those women who had no desire for infants, and in which I felt no heat. Hence it might be concluded that the former, although they had indulged in voluptuous pleasures, had not extinguished the natural desire of love, which is that of having offspring.

ON HELL AND THE INFERNAL CREW.

284. (((((((After midnight I awoke twice, and had a lively vision [or could distinctly see] what was doing in the spiritual sphere around me. There was a certain spirit who had emerged from the lowest hell; he was accompanied by a certain infernal crew, which appeared to themselves to be carried about around a certain orbit under the feet; around which they went seeking after innocents [virgins], and this they did with all cunning and diligence. That crew, after having wandered about that orbit, and having sought in vain, found at length an innocent [person], whom they appeared, in phantasies, to treat in direful ways,—with continued blows and dilacerations. At length they also approached me, and desired to translate me from one place to another, as one of them said, that he might thus pervert me with his cunning devices; but, of the mercy of God Messiah, I was secure. I however perceived in what a subtle manner he could pervert my thoughts by a wonderful influx, so that whatever was good he could bend into the contrary, and substitute in its place, as it were, venom; for such is the nature of the worst in hell, who, although they do not know what is good, do, notwithstanding, by their contrary nature, perceive it, and in a moment pervert it.)))))))))

285. (((((((Moreover it is remarkable how phantasy eludes or mocks them; for when they came up, they thought they went round a certain orbit, and that they had the universe under their feet, so that they imagined themselves to be the greatest gods; moreover, the infernal place was represented to

them like a tun [large vat] with a covering, and with a certain small ball near it, upon a kind of pyramidal basin, in which they imagine the universe to be, which they behold and govern. I was by their phantasy let down, as it were, into such a tun,)))))) where there is a state such as cannot be described; for hell is more grievous than that it can ever be described; nor was it, in mercy, permitted by God Messiah that I should be let down thither, on account of the direful and abominable things [which are there].

286. Moreover, I was afterwards told from heaven that such are there (((((as have so very little of [the human principle] left—that they remain there for centuries,—some having been there already twenty centuries. There are, however, none of those there who perished in the time of the Flood,)))))) but they have been brought out of that direfully infernal tun; and there are those who have been created anew (*et qui e novo creati sint*).¹

286½. Afterwards that devil wondered that I, when I rose from bed, should live upon the earth: these things were seen by me in full wakefulness, and at the same time in vivid thought, together with speech, so that it is a pure truth.—1747, Dec. 1.

287. ((((((The lowest infernal crew, therefore, consists of those who act most deceitfully; they operate into human minds in a manner almost imperceptible, so that they are nothing but deceit and serpentine venom, and thus directly opposite to mercy and innocence.))))))—[See above, 284.]

HEAVENLY JOY.

288. This day some of those who were around me, and who conversed with me, both known and unknown, were taken up into the interior heaven; whence, through intermediates, they told me that such is the happiness that it can in no way be uttered or perceived by the [natural] mind; hence also they were permitted to direct my hand, whilst I was writing these things, that they might be, as it were, things narrated and

¹ This last statement, “*who have been created anew*,” requires consideration. We have seen in a note above that the author uniformly teaches, in the works edited by himself, that the wicked, who in heart and life are confirmed in evil, remain in hell to eternity, and that their nature, as to its governing principle, cannot be changed. The above statement therefore relates, we apprehend, to such as could be vastated; but in order to their being vastated, it was necessary that they should be brought within the sphere of those infernal spirits above described; and who thus by suffering most grievous torments, could at length be divested of the evil habits they had contracted in the world; so that when thus vastated, or divested of the evil states which externally adhered to them, they might be brought into the order of heaven, which is denoted by “their being created anew.” Respecting the “*tun*,” see A. C. 947, 948.—Tr.

written by them. But before they were taken up into the interior heaven, one, who had not been so long dead, appeared to me as though he had to put off his extreme [principles], thus the natural [principle] which still adhered, and that unless he did this, he could never be admitted into the interior heaven; but such as are clothed with the natural principle are in the ultimate heaven, and can, of the mercy of God Messiah, live amongst the happy there, concerning whose state many things are related in these pages. That happiness does not consist in representations of that kind which the eye sees, as in the exterior heaven; but of that kind which the tongue can never utter, and which the mind in the body can never conceive; thus Paul, who was caught up into the inmost or third heaven, must in the meantime have been divested of [or exempted from] his body, and also of his natural mind, which is [a work of] the omnipotence of God Messiah. There were also some who thought they were carried up thither, but because they were not divested of corporeal and natural things, they were only taken up towards the court of the interior heaven, in which, they also declared, were beatitudes. In the meantime I conversed with some concerning the state of those who were taken up into the interior heaven, saying that when they returned into the natural mind they could not give expression to the felicity [they had experienced]; the reason was, because the natural things of the mind concealed it from their sight; because natural things reign no otherwise in the spirits of the ultimate heaven than corporeal and sensual things are wont to do in the life of the body. There were also some spirits not willing to give credit to these things, who were also raised up towards the court of the interior heaven, when they declared that they had never seen, nor could they ever have imagined, anything more beautiful and delightful.—1747, December 2.

ON THE HARMONY OF ANGELS, EVEN AS TO THE SPEECH OF
SEVERAL TOGETHER, WHICH IS SIMULTANEOUS.

289. From much experience this morning it was, of the mercy of God Messiah, shown to me that angels cannot live together in beatitude unless they are such that they can speak and act together; since beatitude consists in unanimity and harmony, so that several, yea, very many, think that they are one; for from several agreeing together, or from the harmony of several, unity arises from which spring beatitude and felicity, and from the agreement (*consensu*) of felicity there arises a felicity twofold and threefold greater.

289½. As to speech, this also was shown to me this day by much experience, for many, as is the case in the heavens, spoke, thought, and perceived together. It was also shown that when there is any one amongst them who thinks in himself, [or] who wishes to say something from any love, or from a habit formed from some love; or if others who are not similar are associated, especially when they have not been prepared by vastation, and thus initiated,—in all such cases the disagreement is instantly and manifestly perceived, so that there never can be any mistake in perceiving as to what spirit it is that dissents [or disagrees]; wherefore he is in a certain way dissociated according to his disagreement, until he is prepared and accustomed to act together, and thus to enter as a part into the formation of heavenly harmony. In this manner it is that unanimity which springs from the love of society [or from social love], and this from the love of God Messiah, forms heaven.—1747, December 3.

SOULS AFTER DEATH SEE THEIR PARENTS, CHILDREN, FRIENDS,
AND HENCE ENJOY INMOST PLEASURE.

290. That souls after death mutually see each other, and engage in conversation, and indeed think as though they were together upon earth, but (only) at the commencement, before they are well initiated into spiritual things;—this is a fact which I can testify, and also that they then enjoy inmost pleasure if they had been in mutual love in the life of the body.—1747, December 3.

THAT THE POWER OF THE DEVIL IS A MERE PHANTASY, AND THAT
HENCE IS HIS BOASTING, BUT THAT BY A SINGLE INNOCENT
PERSON HE CAN BE CAST OUT, AND THEN HE IS TORMENTED OF
OR BY HIMSELF.

291. It happened that one of the infernal crew came secretly to me, and acted deceitfully; when the fact was manifest, an inquiry was made, and he was found, when he said many boasting things concerning his power; he was also invisible. When I had conversed with him a little, saying that he possessed no power but what was permitted him to have, he was then also permitted to exert his powers [upon me], but when he attempted in vain to exert his power, he confessed that he could effect nothing at all. It was then told him that a single infant only could cast him down; and there was sent unto him one of the minor innocents, who only approached him; and who, as it

appeared to me, was carried around [him], when the infernal was oppressed with so much anxiety that he cried out and implored that he might not approach him, because he was oppressed and anguished to such a degree as not to be described.—1747, December 3.

THAT IT IS THE DIABOLICAL CREW WHO BOAST THAT THEY ARE
THE MESSIAH, AND THAT THEY CAN DO MIRACLES.

292. He, together with his crew (who, as stated just above, was permitted to enter into me that he might the more efficaciously exercise his arts before those who were around me in the other life, both known and unknown, and who had not been so long dead, and also others),—this same spirit also endeavoured to perform miracles, and he also thought that he could perform them, although his thoughts were mere phantasies. For such appear to themselves to be let down into the depth of the earth, whence, nevertheless, they could speak with me, and in this manner they could, as it were, be concealed or absent, which appeared [to him] to be a miracle of such a kind as though he could pervert and invert the universe. The magicians [such as those formerly in Egypt], who are similar, think that they can do the like. This continued for some time, when I inquired into his character, and he replied that he was the Messiah, and he really thought so, greatly desiring to affirm it; but this I would not hear;—wherefore this [fact of experience] coincides with the truth when God Messiah says, “There shall come false Christs” (or Messiahs), “and shall perform miracles,” etc. [See Matt. xxiv. 24.]—1747, December 3.

ANGELS WERE TRANSFERRED FROM AN EXTERIOR TO AN INTERIOR
HEAVEN, WHERE THERE IS SUCH PEACE AND JOY AS NOBODY
CAN EXPRESS.

293. Early this day even to noon I was amongst those who are in the exterior heaven, and I conversed with them. There were some who, of the mercy of God Messiah, were translated into an interior heaven, with whom I could enter into conversation but through an intermediate angel, who told me that he was then made a medium by which a conversation could be established between them and me. They said there was joy and peace such as man in his mortal life could never perceive, not even in the least degree, and this with eternal variety. In order that I might in some measure perceive the felicity, an

angel, surrounded by other happy angels, came and approached to me, when, from their approach only, such joy and felicity penetrated into my inmost principles, according to the common expression [in Latin], into my inmost marrows, that I could not sustain it; for I was, as it were, about to be dissolved with inmost joy.—1747, December 4.

IN THE OTHER LIFE A MAN AND HIS WIFE MAY INDEED CONVERSE WITH EACH OTHER, BUT [IF NOT IN SPIRITUAL AND CONJUGIAL LOVE] THEY CANNOT REMAIN TOGETHER; IN LIKE MANNER ALSO BROTHERS, SISTERS, AND FRIENDS.

294. It was stated above [290] that in the other life fathers, mothers, brothers, and friends can converse together; they are, however, voluntarily separated [if merely earthly loves associate them], because earthly conversations prevent them from looking to heavenly things; moreover, their [natural] thoughts are then opened,¹ which cannot but draw them away to worldly things, and in various ways occasion molestation.—1747, December 4.

THE STATE OF SOULS AFTER DEATH AS TO THE MEMORY.

295. Spirits think, like souls, after the death of the body, that they possess all the memory such as they had in the life of the body; but by manifest experience I have this day, as on former occasions, been taught, by conversation with souls and spirits concerning this subject, and they were obliged to confess it to be so, namely, that they have no memory of particular [or material] things (*particularium*),² but an interior memory which belongs to the nature (*indolis*) of a spirit, on which are inscribed all things, even the minutest which have ever been thought and

¹ These thoughts belong to the corporeal memory, which is not permitted to be opened but on special occasions, because it contains nothing but material ideas, which must needs be quiescent in the spiritual world.—Tr.

² The term *particularium* does not here mean *particulars* as the constituents of *generals*, but the *particular material things* which are in the corporeal memory, which memory, as the author constantly affirms, is in the other life totally quiescent, except when, for the sake of some particular use, it is permitted by the Lord to be opened. The author himself, further on, 353, defines expressly what he means by the "*memoria particularium*" as being the "*memoria idearum materialium*," or the memory of material ideas; see A. C. 1639, where the author uses the term "*particularium*" in the same sense; and this, we believe, is nearly the only passage in the works edited by himself, in which he employs the term in that sense. Lord Bacon uses the same term in the same sense in the following passage. "Cogitavit," says Bacon himself, "eam esse opinionem sane æstimationem humidam et damnosam, minui nempe majestatem mentis humanæ, si in experimentis et rebus particularibus sensui subjectis, et in materia terminatis diu ac multum versetur," etc. See also A. C. 1526.—Tr.

done in the life of the body; scientific things occupying, as it were, the surface, and the things of affection constituting, so to speak, the nucleus. It could not appear to souls and spirits otherwise than that they retain all the memory of the bodily life, because they could speak from their own acquired nature (*indole*) according to those scientifics which are in my memory, and which they put on as though they were their own; thus they could not know otherwise than that it was their own memory, in a manner different with those whom I knew in the body, for those whom I did not know. Thus from uniform testimony it was evident that all spirits, when they came to me, could speak in my vernacular tongue; and this in whatever place they might be born, not knowing otherwise than that it was their own language, and that they were born in it; of their own language they knew nothing at all. Their acquired nature is in the place of a memory, so that they either hate or love [as it were, by instinct] those things which are true and good; and this they do by a kind of sagacious sphere, for immediately anything comes to them which is not in agreement with their nature, they turn it into that to which their nature persuades, and this they do in so skilful and wonderful a manner that they do not know otherwise than that they act from their own memory. Moreover, they can mutually converse with each other, and with variety, from those things which are in man; which is also wonderful, although I did not hear them thus converse. Hence also they cannot know otherwise than that they speak from their own former memory; some who were known to me wondered at this; they could not, however, but acknowledge it as a truth. But it should be well observed that all things, even the most particular, are so directed by God Messiah that no other things could be taken from the memory of any one except those which may serve some use; so that all things, even the most particular, are directed in a wonderful manner. Nor should it be doubted that all things, even the most minute which are inscribed on the life of the body, can also be brought forth and shown to spirits, as I have most manifestly experienced in my own case; for the minutest things have been brought forth, and indeed in their own time, which I could in no way resist. To adduce here the various cases of experience would be prolix and superfluous.—1747, December 4.

THAT SPIRITS THINK THEMSELVES TO BE MEN IN THE BODY.

296. I have learnt from much experience that spirits, also souls after death, think, yea, believe, that they are still in the

life of the body; and some are so persuaded of this that they are very greatly astonished when they are told about it; and that from this circumstance they might know that they are spirits, namely, that they can be [suddenly] transferred [from place to place]; and from other facts of experience, as that they are without [material] bones and flesh; nor could they know [so long as they were in that persuasion] that they were dead as to the life of the body.—1747, December 4.

THOSE WHO ARE RAISED FROM THE LOWER EARTH, OR FROM THE PIT, BY GOD MESSIAH, INTO THE EXTERIOR, AND ALSO INTO THE INTERIOR HEAVEN, HAVE THEIR PLACES AND MANSIONS ALLOTTED TO THEM IN A MOST EXACT MANNER.

297. I have wondered that thousands, yea, tens of thousands, are raised by God Messiah from the pit, or from the lower parts of the earth, and how they all have their places allotted to them in the heavens; I have at length this day been instructed how the case is, namely, the greater part of them appear to themselves to ride in chariots and vehicles, and to be carried around to various places, and to try whether this or that place is suitable for them, that is, whether there is an agreement with the souls who are there; if not, as is for the most part the case, they are carried about until they find a place in agreement [with their states], and thus they find rest, namely, with those souls which accord with their nature [or state]. Nor is there any soul thus raised up by God Messiah who does not find a place of rest; thus a society with others in agreement with his own state. This translation may continue longer with some than with others, but not with anxiety; in the meantime they are more and more accommodated and perfected, so that [at length] they can take up their abode in some heavenly society.

298. Moreover, the heavenly inhabitants who are in some mansion [or society] can immediately feel and perceive whether the society agrees with their nature, and thus whether, as a part, they can contribute to their felicity; and this they perceive so exquisitely that nothing can be more so. They also perceive in what place of the society they can be, or with whom they can consociate; and all this, even to the most minute circumstance, from the arrangement of God Messiah, who, as being the all in all, arranges everything by His auspices, both mediate and immediate.

299. I was also raised up into a mansion [or society] of the interior heaven, where through Divine mercy, and under the immediate and miraculous auspices of God Messiah, I could

stay a short time, and also converse with the angels, who most exquisitely perceived that some one was present; for they are greatly rejoiced at new-comers, and desire with the greatest zeal that they may be associated; but from the exquisite perception they enjoy, they immediately know and perceive whether the new-comer be such as to be able to abide with them; if not, they grieve; nevertheless, they labour with the utmost zeal to initiate him, but when there is no concord they separate, and the [novitiate] spirit is again transferred, being carried around as in a vehicle,—a fact which I have not only heard, but also perceived, for I have held much conversation with them while they were in the vehicles, and also afterwards. From these things in the exterior and interior heaven it is evident how the case is with those who are raised up immediately after the life of the body, namely, that they go about through dry places and seek rest.¹—1747, December 5.

THAT NO MORTAL WHATEVER COULD POSSIBLY ASCEND FROM THE SEPULCHRE [OR RISE FROM THE DEAD] EXCEPT BY GOD MESSIAH.

300. It is an irrefragable truth, and most attested by experience, that no man can be raised from the dead, still less be elevated from the lower parts of the earth² into the heavens, namely, into the exterior, the interior, the inmost, except by God Messiah, which I was also permitted to learn from manifest experience; and in order that I might know how the case is, I was permitted to perceive it by a certain species of withdrawing or attraction [*subductionis*] which I can scarcely describe; such is the attraction of the universal heaven; for God Messiah, who hath all power in heaven and on earth, is inmost and most intensely ardent with the love and mercy of saving the universal human race, for the power of His love and mercy is omnipotent.—1747, December 5.

¹ This is probably said in allusion to Matt. xii. 43. In respect to the chariots and vehicles in which spirits appear to be carried when they are about to be introduced into the heavenly societies, we are reminded of “the chariot and horses of fire in which Elijah was carried up into heaven,” and likewise of the Divine prophecy in Isa. lxvi. 20, where it is said, “They shall come to the holy mountain [heaven] in chariots and litters [or cars],” etc.; for in the prophets the literal sense of the Word is chiefly descriptive of scenery and phenomena in the spiritual world,—hence the correspondences of which the Word consists. Those who know the correspondence of a chariot will see the reason why spirits are thus introduced into the heavenly societies.—Tr.

² From states of vastation, frequently described above.

THAT IN THE INTERIOR HEAVEN THERE IS AN INEFFABLE DELIGHT
AND FELICITY.

301. Of the mercy of God Messiah I was raised up into the interior heaven, as was said [299], and I conversed with angels there, and was permitted, solely of the mercy of God Messiah, to be present for a time in their society, which was miraculously effected through the arrangement of angels around me; hence I was instructed respecting those things which were stated above [299]; and thus I could perceive, although most obscurely, what heavenly felicity is, seeing that it can never exist but from heavenly harmony, and from the agreement of the states [of angels], and from a state acquired by vastation [or temptation]. Such delights are imperceptible to man, and exceed the most sublime imagination. The state [of felicity] may be represented by a celestial paradise, with absolute and inexpressible delight, and with indefinite variety; for the representations are so vivid that they immeasurably surpass the imagination and conception of man. This arises from mutual love, and from the agreement of all, so that no one wishes to be his own [or to seek his own interest], but each desires to be the property of all [and to seek their interest], and this from inmost affection; but words are wanting to describe this delightful state.—1747, December 5.

CONCERNING THE LIFE OF THOSE AFTER DEATH WHO ARE CONTINUALLY ENGAGED IN STUDIES, AND WHO HENCE THINK THAT THEY ARE WISE.

302. I was this day led to a mansion [or society] in which I had indeed been before, but I was then ignorant of what nature the society was. There is, as it were, a broad field, in which there are many chariots and armouries; where there are chariots and horses. There are very many who walk about, and who are carried hither and thither in the chariots; and when I inquired who they were, one of them approaching, inquired concerning those who in [the bodily] life were learned, and who had acquired fame above others. Then I mentioned two or three whom I knew; but I was instructed by the angels who were with me that those who lead a life there are such as have [in the life of the body] engaged much in studies; but who were of sound reason, and had not [perversely] extended mental philosophy¹ into things heavenly.—1747, December 5.

¹ That is, who had not, by the perverse use of reason, or by mere rationalism, perverted or denied what is spiritual and Divine.—Tr.

THAT THOSE WHO ARE INMOST ARE, AS IT WERE, THE BASIS, AND ALSO THE MULTIPLIED CENTRES, LIKE STARS IN THE HEAVENS, TO WHICH OTHER THINGS RELATE AS TO THEIR CENTRES.

303. That the kingdom of God Messiah is most perfect order and perfection itself, and that [essential] form is hence may be evident to everybody; thus, because it is a most perfect form, it must also have its centres, or its basis, spiritually understood. Those who are in the inmost, and who are eminently in the mercy of God Messiah, are similar centres, which are likened to the stars of heaven [Dan. xii. 3], in which there is a representation of the kingdom of God Messiah as in all things, even the most particular in nature; but I cannot know their order, much less describe it, because it exceeds the human understanding, which is profoundly ignorant of celestial forms.—1747,¹ December 5.

WHEN THE HUMAN MIND IS IN WORLDLY THINGS, IT IS, AS IT WERE, LET DOWN, AND IT FALLS FROM HEAVEN.

304. I have also been taught by experience, when in the heavens, I was led about hither and thither, which happened when I was awake—that when I lapsed into thoughts concerning worldly things, that which I had perceived in the heavenly mansion [or society] instantly disappeared; so that those who let their thoughts down into the world fall down from heaven.²—1747, December 5.

THE CENTRES AND BASIS, WHICH ARE, AS IT WERE, THE STARS OF THE HEAVENS, ARE NUMEROUS IN EVERY HEAVEN.

305. There are many centres and bases in each heaven by which there are immediate communications between the heavens and with God Messiah. These centres are in a most tranquil state, nor can they be more aptly compared than to

¹ The reader should bear in mind that this portion of the Diary was written at the commencement of Swedenborg's spiritual illumination, when he was ignorant of many things which were afterwards clearly understood by him; in respect to a knowledge of heavenly forms, and of many other things highly conducive to true and exalted wisdom, the reader is referred to the author's work entitled "Angelic Wisdom, concerning the Divine Love and Wisdom," which was published thirteen years after this part of the Diary was written.—Tr.

² That is, when the mind is in spiritual and celestial contemplation, it is more associated with heaven than when its thoughts are occupied with worldly things.—Tr.

the ganglia [or the nervous plexus] in the human body, and to the nodes of the brain into which innumerable fibres flow ; and are there formed, as it were, anew, and thus those things which are around are arranged by God Messiah according to the ends in the principles ; all which are thus in a most perfect order and form.—1747, December 5.

THAT MEN ARISE NOT LONG AFTER THE DEATH OF THE BODY.

306. This day I conversed with one whom I had known in the life of the body, who recognised himself from his own image when alive, being resuscitated in my imagination ; and also from other things represented, which he acknowledged or recognised ; this was about five months after his death. At first, indeed, he could not know and remember much, because spirits were not adjoined to him ; but after spirits were adjoined, he came, as it were, into a full understanding and remembrance.—1747, December 5.

CONCERNING THOSE WHO ARE RAISED UP INTO THE INTERIOR HEAVEN.

307. This day also two were raised up into a certain court of the interior heaven, whence they conversed with me, and with a loud voice declared that the eye had never seen, nor could the mind conceive such things [as were there]. I also perceived in myself, to some small extent, that felicity ; and likewise I felt in the interior heaven a certain delightful anhelation [or breathing] from him who had been translated thither, exclaiming and saying that he could not sustain the joy if not let down ; but being surrounded by the angels of God Messiah, he could remain there.—1747, December 5. One of those who were led into the mansions of the interior heaven, exclaiming, said that he there perceived continued varieties of delights with an interior sensation of joy. There was also one who, as an angelic companion, had been raised up with them ; he however said that nothing of the kind was seen by him, so that apparent altitude effects nothing, but only the exterior and interior things of heaven [when the mind is open to see them]. But those two mentioned above were only at the beginning of the interior heaven ; because, not having been long dead, they were not yet prepared to enter interiorly. They exclaimed again, saying that there were innumerable varieties of delights, so that they could never be expressed in human language ; they desired,

indeed, to describe the most wonderful harmony which existed there, but they could not. They appeared to themselves to be caught up into the third [or inmost] heaven, but it was only into a court of an interior heaven, as I am now informed.—1747, December 5.

THAT THOSE WHO ARE LED TO THEIR MANSIONS [OR SOCIETIES]
APPEAR TO BE CARRIED ABOUT.

308. This day I have been a third time taught by experience that those who are led to their mansions think, as before stated, that they are carried in chariots, and that they are thus, as it were, carried about by labyrinthine ways; for they go and return in order that they may come to that mansion where they meet with those who are of a similar character (*indole*), and with whom they can abide until God Messiah, from mercy, takes them thence and translates them into a better habitation. I conversed with those who were in the chariot, and they said they knew no otherwise than that they were carried [in chariots].¹—1747, December 5.

ON THE PERCEPTION OF ANGELS, AND ALSO OF SOULS IN THE
OTHER LIFE.

309. In the mansion of the interior heaven there is such a perception, or such a knowledge by perception, that when any soul or angel of another genus, or even of another species, is present, they feel in a wonderful manner either aversion or are affected with delight from harmony [of states]. In this manner those who are carried about [see above, 299-308] in the interior heaven are admitted; and when they pass through the changes of several states, it is then known more and more clearly, by an admirable perception, whether there is any disagreement, and in what way; for in proportion to the disagreement they are kept apart, but when the disagreement is not so perceptible they are associated. Thus the heavenly form of that species or that genus is constructed, and is thus continually perfected to that degree that nothing can ever be conceived more perfect.—1774, December 6.

310. These things which are now written have been shown to me by much living experience; for I was led into the mansions of an interior heaven, and I came into one where I could also

¹ In respect to the being borne about in chariots, see above, 299, and also note.

perceive, and was likewise informed by the angels, that there was sometimes a disagreement and sometimes an agreement; it was the changes of state which effected this, and also the operations of certain ones [*quorundam*] with me, which operations mixed themselves [with my states] and varied the perception.

311. The case is similar in the exterior heaven, but with much difference as to the distinction of perception. But here [in the interior heaven] these distinctions are so many that they can never be expressed in language; because everything is ineffable and inexpressible.

312. Moreover, there is another kind of perception which may be called intellectual, although it is also insensible; by this man is, for the most part, led in the life of the body,—that is, he perceives, from those things which he is taught from the Word of God Messiah, that he should resist, as it were, from conscience, and thus desist from doing [evil], although the loves of self and the world persuade him to do it.

THAT THOSE WHO HAVE NOT BEEN SO LONG DEAD CAN BE ADMITTED INTO THE MANSIONS OF THE INTERIOR HEAVEN; THIS, HOWEVER, IS EFFECTED IN ANOTHER MANNER.

313. Some with whom I have conversed could also be admitted into an interior heaven, and I knew that some of them had been dead only some months, and some a few years. These were also admitted into the mansions of an inferior heaven, that they might see the glory there, and sensibly perceive it; (((((and at the same time hear [the wonderful things there]. But inasmuch as they could not as yet be in that state, and remain there, they were therefore surrounded by an angelic sphere, by which all disagreement was taken away, so that the angels of that mansion [or society] could not be injured or disturbed.—1747, December 6.))))))

THAT HEAVENLY FELICITY IS INEFFABLE; AND THAT THE INMOST FELICITY OF MAN, WHILST HE IS IN HEAVENLY JOY, DOES NOT ANSWER TO [OR EQUAL] THE LEAST DEGREE OF ANGELIC FELICITY.

314. ((((((((((This day some of those who were in heaven desired to know what heavenly joy is; wherefore, from the mercy of God Messiah, they were permitted to experience heavenly joy to the inmost degree of their capability, so that they could not sustain any more. They were of diverse char-

acter (*indole*); the joy of one penetrated to his inmost capability [of enjoyment], as he himself acknowledged; it was, however, not heavenly joy, such as some experienced. Hence I was permitted to know how great heavenly joy and felicity are, inasmuch as the inmost enjoyment of those [novitiate spirits] was not even as the least of angelic joy. I was also permitted, of the mercy of God Messiah, to feel in myself the nature of the inmost joy of some, from which I knew that their inmost joy was amongst the lesser joys; and, what is wonderful, the inmost joy of one, which he acknowledged to be supreme and most heavenly, was [comparatively] nothing but cold, which I was also permitted manifestly to perceive. That they might be able to sustain those heavenly joys (as they supposed them to be, because they were the inmost joys they could experience) it was provided by God Messiah that they should be surrounded by a sphere of angels, lest they should perish and be dissolved.—1747, December 7.)))))))

THE THOUGHTS OF MAN AND HIS IDEAS SO MANIFESTLY APPEAR IN THE HEAVENS, AND ARE SO MANIFESTLY SEEN TO FLOW INTO MAN, AND TO LEAD HIM TO SPEAK, THAT NOTHING CAN BE CONCEIVED TO BE MORE MANIFEST.

315. There was a certain soul, surrounded by evil spirits, who, as I was led to suppose, had conceived nothing else than that he had thought and acted all things, even the most particular, from himself. That it might, however, distinctly appear before the souls and spirits standing around how such a soul was led, and that he spake and said nothing except from influx through the spirits around him and invisible to him, except the word which was uttered [an experiment was tried]; and it appeared (as is the case in the spiritual heaven), and it was heard, that the word let down, as it were, revolved itself amongst spirits, and thus came to all who spake, and the soul [mentioned above] was in the midst, who thus thought that he spake from himself and no otherwise; [from this experiment, however,] he now said that he could know [how the case is]. Soon afterwards he was permitted to speak again, but more quickly, according to his thoughts; that it might be shown how manifestly the same things could be perceived and heard in [spheres] still more interior. The speech was quick, as is the case with a man when he thinks; and sometimes it was more slow, which took place in a similar manner; but then it could be perceived that that soul thus surrounded [by spirits] could know no otherwise than that it was he himself who thought and spoke.—1747, Dec. 8.

EVIL SPIRITS CAN ALSO ENTER INTO HEAVEN, AND THUS BE AMONGST
THE ANGELS (*celestibus*).

316. I have been taught by living experience that evil spirits of the diabolic crew can also enter into heaven, and be amongst the angels; and this they did, as they thought, by deceitful arts which they had devised, which I was also permitted to hear, for they thought that I could not understand their machinations; but I was permitted both to hear and perceive them. They were considering the way by which they thought they could safely enter; one way they rejected, and they appeared to find another by which they ascended, which I also sensibly perceived, but in a manner in which I had been previously instructed. They were then surrounded by such a spiritual sphere that they did not know otherwise than that they were in heavenly joy, because in heaven. This, however, was only from permission; and the angels in that heaven did not then know that there were such spirits there. For if each were deprived of the spiritual sphere accommodated to every state, and which is also varied every moment [in agreement with the changes of state], the angels could not, even at the greatest distance, sustain the approach [of such spirits]; much less that they should enter; because there would be such a sensation of cold, that they could not possibly be together, for I was permitted manifestly to perceive and to feel the cold [which would arise].—1747, December 8.

ON THE PERMISSION GIVEN TO SPIRITS OF INFUSING EVILS INTO
MEN AND SOULS.

317. Of the mercy of God Messiah I was also permitted to perceive, to a certain extent, how permissions take place; namely, how evil spirits are permitted to infuse into men and spirits falses as to doctrine and evils as to life, and to pervert them. For every one is led according to his own genius or nature, which is radically evil from his birth, and is increased by actual life; whilst, therefore, man is thus led [by his hereditary and actual evils], if he were to be turned in a contrary direction, it would be to break him down, and thus to bring spiritual evil upon him. Hence there are spirits of a similar nature and cupidity [as man] who desire to infuse evil; wherefore such spirits then operate, which is called permission; but with respect to this subject there are so many arcana that it cannot be explained in few words.—1747, December 8.

THE CUNNING OF THE DEVIL IN PERVERTING TRUTHS AND GOODS
CANNOT BE SUFFICIENTLY EXPRESSED.

318. I have now been also taught from living experience that the cunning of the diabolic crew is so great that they could even pervert, if it were possible, the angels; for I was surrounded by very many of the deceitful and pernicious diabolic crew, who, together with others in heaven¹ communicating with them, perverted all my thoughts, which were then from the Word of God Messiah; and indeed all the truths which the mind had embraced, and which they in a moment could take from my mind, and so cunningly change into falses, that the angels, who were at a distance, began to be disturbed, so that they could no longer endure it, thinking that they also might be perverted; which I was permitted to perceive from their lamentation and complaint. Wherefore such being the cunning of the diabolic crew, they are kept bound in hell; nevertheless they still think themselves capable of perverting the angels, who, although they are most safe, yet fear for themselves. That I was surrounded by such a diabolic crew, I not only heard from the angels, but I perceived it by a manifest sensation, and also by a coldish wind as often as they assembled together; and also by cold with which I was affected, and likewise by an obscure sensation arising from their operation which perverted truths into falses; and, lastly, by a loud reprehension, or chiding, and from their replies. The same was also experienced by those who were around me, who said that they in the meantime had been in hell, and had seen most direful things; at length they acknowledged that they had been near me; for hell is not in one place only, but everywhere, as also heaven, yea, the heavens, and God Messiah Himself.—1747, December 8.

THAT THE SOULS OF THE DEAD KNOW NO OTHERWISE THAN THAT
THEY ARE IN THE LIFE OF THE BODY, BUT THAT THEY UNDERGO
VARIOUS CHANGES OF STATE THEREIN.

319. I have conversed with many of those who have departed out of the life of the body,—both with those who were known to me, and with those who were not; concerning whom I can state, from much experience, the following things, because collected from many different cases; namely, that souls do not think otherwise than that they are in the life of the body, and

¹ This heaven is that which at the time of the Last Judgment had to pass away or be destroyed (see above, note, 223).

that they think in a similar manner ; and in the beginning, for the most part, from those things which proximately and interiorly affect them, and which, as it were, induce them to desire and to act. This, many of those, especially those who are around me, have acknowledged both this day and heretofore ; and now that they perceive themselves to be in another life, they wonder at it. But as to their state, they undergo states in which there are very many changes between their highest degree of sleep and their highest degree of wakefulness ; this they confess, and I also learnt it to be so from experience ; from which I saw that they had a similar state of wakefulness as they had in the body ; and indeed much more perfect in this respect, that they can perceive and understand the more interior things of speech and of ideas. From this their highest state of wakefulness they also come into a state of sleep, like man, who from a state of wakefulness gradually falls into a state of sleep,—into such a sleep in which he also has dreams, and thus he comes from one into another. For there is a state of sleep resembling wakefulness, in which I have also been, and have learnt these and other things from experience, in which they do not appear to sleep, but to be awake ; because in this state and in sleep they converse with their companions in various ways. This may be perceived by that man who is permitted by experience to come from wakefulness into several states of the softest sleep, combined with various ideas of imagination. I can assert these things concerning souls with so much certainty that no doubt can possibly exist about it.

320. It is, then, their state of sleep when they come into that state in which, whilst they live, they know no otherwise than that they live [in the body] ; this they believe to be a state of wakefulness while they are in it. But a state of wakefulness is then, or then begins, when they know that they are in the other life, and not in the life of the body, or of the world.—1747, December 9.

321. They fall so easily from one state into another, that it happens in a moment ; but all things, even the most particular, are under the mercy and arrangement of God Messiah.

THAT THE LOVE OR THE MERCY OF GOD MESSIAH ALONE EFFECTS AND OPERATES, THAT MAN ARISES AFTER DEATH, AND THAT HE IS LED TO THE HEAVENLY MANSIONS.

322. Of the Divine mercy of God Messiah I have also been permitted to know, and indeed this day by experience, that it is the love, thus the mercy of God Messiah towards the human race, that desires to save every individual from hell, and to

introduce him into heaven; and this is also the sole cause of the resurrection of man;—for love has in itself such an efficacy that it cannot be otherwise expressed than by an attraction. It is thus that conjunction [with the Lord] is effected, which takes place by modes indefinite. By the same mercy all things, even the most particular, are kept in connection, order, and in a heavenly form, that they may exist both successively and simultaneously.—1747, December 9.

THAT SPIRITS HAVE THE SENSE OF SMELL, AND THAT ODOURS
CORRESPOND TO THEIR SPIRITUAL LIFE.

323. (((It is wonderful that souls after death, when it is permitted, can clearly and sensibly perceive, by smell, of what nature the subject is who is dead; and who, when he has led a wicked life, emits a stench so filthy, like that emanating from a dead body, that his approach cannot be endured. They informed me that such a stench is like that of a most fetid carcass, and that there is a difference of such fetors according to the spiritual things of the life. A similar stench was many times excited about me, and also a fetor of stinking mice, which corresponds to avarice; and thus with indefinite variety.)))
(((From these things I could conclude that, by the mark set upon Cain, such an odour is understood, so that he could wander about nowhere; because they desired to drive him away; for a similar thing occurs in the other life, which has been shown to me by much living experience. But such fetors are taken away from every one when he is led to his mansion or society; because if they existed then, he could not be received into any place, so as to abide there; wherefore they are admitted into mansions by other perceptions [than by those represented by odours], which are arranged by God Messiah alone.—1747, December 9.)))¹

THE STATES OF THE SPIRITUAL THINGS OF A MAN'S LIFE ARE
REPRESENTED IN THE OTHER LIFE BY COLD AND HEAT.

324. By living experience, and many times repeated, it has

¹ As to the correspondence of the sense of smell, see A. C. 925, 1514, 1518. That all good is fragrant, and that all evil is stinking, is abundantly evident from the correspondences in the Word; thus in Isa. iii. 24 it is said, "Instead of a *sweet smell* there shall be a *stink*,"—representing horrible evils in the Church. See also Gen. xxxiv. 30; 1 Sam. xiii. 4. The reader is reminded that the parentheses with which this and many other articles are marked denote that the author had drawn his pen so many times over the parts thus included.—Tr.

been shown to me that those who have lived a [merely] bodily life, or a life of worldly and selfish love, are, according to every state, both as to its degrees and varieties, cold,—and indeed so cold that when they approached they struck my limbs with various degrees of cold, and this repeatedly, and also with cold blasts, in so sensible a manner that I felt it as a cold wind. Their states were also represented, when permitted, by heat; but these representations are also withheld [that is, not permitted to operate], except with some, until they are taken up into heaven, concerning whom we have spoken before.—1747, December 9.

THAT THE DIABOLIC CREW NOT ONLY AVAIL, OR CAN DO NOTHING; BUT THAT THEY ALSO CAN PERCEIVE WHAT IS TRUE, AND CONFESS AND ACKNOWLEDGE IT, AND INDEED, AS IT WERE, NOT UNWILLINGLY.

325. This day I was taught from experience that those of the diabolic crew who are otherwise most stupid in those things which belong to true faith, were nevertheless obliged to confess that they knew this to be a truth, that they can do nothing of themselves; a fact which they fully acknowledge, and indeed not with the mouth only, but from a certain conviction also; they were, however, afterwards ashamed [that they had been obliged to acknowledge it].—1747, December 9.

THE HUMAN SOULS, AND EVEN ANGELS, CAN BE LET INTO A STATE OF THEIR NATURAL MIND, THUS INTO THEIR CONCUPISCENCES; AND IN THIS MANNER BE EXPLORED AS TO THEIR REAL NATURE WHEN LEFT TO THEMSELVES.

326. This day, and also on former occasions, it was shown me by living experience that the human intellectual principle can, as it were, be taken away, so that the natural lumen only is left to it; that is, the intellectual principle is then such as belongs to the merely natural principle only, that a man may still be a man. I was taught by living experience that in this state the souls of the dead are devils, and that they perpetrate such deeds as devils do; which was also shown by much experience. Even an angel can be reduced to the same state, in which he may be explored as to what sort of a man he was in his will; for the will is then, as it were, freely let forth, which in the world is restrained by its own cupidities, and also by civil laws. But God Messiah does not permit a holy one [or an angel] to

be reduced to that state in which he can see his infernal depravities.—1747, December 10.

THE MAN WHO IS IN GOD MESSIAH CAN SUFFER NO INJURY.

327. I have been informed by manifest experience that the curse of the impious, and of the devil with all his arts, cannot in the least injure those who are in the hand of God Messiah, that is, who are in God Messiah. This fact was shown to me by this circumstance, that a curse was read, and turned by the devils into an [external] representation, with an intention that they might transfer it to [or operate upon] some pious person; but power was granted to me to allow the representation of that curse to come upon myself; which, although others dreaded it, was nevertheless permitted to enter into my mouth and sight, because I was confident that nothing of the devil's curse could injure those who are in God Messiah. This day also I was surrounded by the diabolic crew, who endeavoured, but in vain, to exercise their diabolic arts upon me; at length I was removed;—I still, however, perceived their continued and combined curses directed against my heart for several hours; but I could not then feel the operation of their curses except by sensible precipitations [of the motion] of the heart [palpitations], and a certain sensation hence arising in the interior parts of the body; and also by an insinuation into my thoughts, that they wished me to despair of life, as though they could hence effect something; nevertheless they could not inflict the slightest injury.—1747, December 11.

THAT LOVE IS THE VERY MEANS OF EFFECTING THE RESURRECTION FROM THE DEAD.

328. It has been shown above [300] that the love of God Messiah towards the universal human race is the sole cause of the resurrection of spirits from the dead; for it is, as it were, an attraction or withdrawing (*subtractio*) of such efficacy [as to cause the resurrection from the dead]. That it is a kind of attraction I have been taught by living experience, both on former occasions and also this day, feeling, as it were, an attraction of the head, besides other things, which this is not the place to mention.—1747, December 10.

THAT ALL THINGS WHATSOEVER THE EYE SEES, OF WHATEVER DIVERSITY, ARE NEVERTHELESS VIVIFIED BY GOD MESSIAH BY DELIGHTS, AND BY AGREEABLE SERIES OF DELIGHTS.

329. When I was walking in the street beholding many diverse objects, which, on account of their diversity, no one could ever imagine could be transferred or reduced into a continued series of delights, and thus be vivified, I heard from the angels that they hence perceived a continual variety of delights, and thus from objects of which they perceived nothing; I could understand this, because there is nothing in the world that is not representative of the kingdom of God Messiah.—1747, December 10.

THAT THE HEWERS OF WOOD IN THE OTHER LIFE RECEIVE CONSOLATION.

330. I have before spoken concerning the hewers of wood in the other life, namely, that they continually labour; but when I was there [amongst them] they did not appear [to labour]; the reason is, because there sometimes appears to them a sheep with a lamb, which say¹ to them that they should still wait a little, and that God Messiah would come in a short time; hence they receive consolation.²—1747, December 10.

THE BEGINNING OF JEALOUSY (*invidiæ*) AS IT IS PERCEIVED WITH INFANTS IS MOST DELIGHTFUL.

331. I have been taught by experience this day that that apparent jealousy which infants manifest towards each other when contending or emulating with each other concerning the mother, flows from a most delightful principle, and from love, thus through heaven. For whilst I was kept in thought concerning the jealousy of infants, it was told me from heaven with a loud voice that they perceived a heavenly sweetness, and indeed with variety, according to the objects [into which it flows]. Hence it may be concluded that even passions and cupidities in man are all from a heavenly principle,—from love itself, and have thus flowed in through heaven; but that

¹ Amongst the various phenomena in the spiritual world is that of animals *apparently speaking*; thus the letter of the Word represents animals as speaking;—the “serpent to Eve;”—the “ass to Balaam;”—the “dragon speaking,” etc.—Tr.

² Respecting the “hewers of wood,” see Josh. ix.; and their signification in the Jewish Church, see A. C. 4843, 8740.

on the way out of heaven they are turned into the contrary by spirits; and also in every man, as an object [into which they flow] they are changed according to his essential form, and according to the varieties of that form, and also according to the changes of state in these variations.

332. In like manner philosophical truths, which in themselves are varieties, in whatever man they may be, are turned, by application, into evil, because they are made to consent with his cupidities; for by them men are accustomed to confirm their cupidities, even so as to persuade themselves [that they are not evil].

The truths of the Word may also be thus changed into heresies, and into such things as flow from heretical principles,—as the condemnation of others who do not agree.—1747, December 11.

THAT THE SOULS OF THE DEAD TAKE WITH THEM FROM THE
WORLD THE NATURE OF THE BODY.

333. The souls of the dead take with them from the body all [its] nature, insomuch that they still think themselves to be in the body, clothed with garments, etc.; they have also desires and appetites of eating and the like, so that those things which belong to the body are inscribed upon souls. Thus, they retain the nature which they take with them from the world and from the body; but this in process of time is delivered to oblivion, insomuch that they think they have entirely put it off, as is the case when they become angels, because they are gifted with the faculty of receiving the mercy of God Messiah; hence it is that on account of that faculty which they have received, the former nature appears to be obliterated; when, nevertheless, it remains; for if it pleased God Messiah to resume His gift, and to restore an angel to his former life, he would become as he was when he first left the body; thus it might be said to every soul that he loses nothing, and that nothing is taken from him. But in case they were to be left to their own nature, they would become wild beasts and devils.—1747, December 11.

THAT THE HISTORY OF JOSEPH REPRESENTS BOTH THE ADVENTS
OF GOD MESSIAH.

334. This day when I entered into conversation with some of those who were dead, mention was made of Joseph, and an angel from heaven informed them that Joseph represented both the

advents of God Messiah. They then confessed that they acknowledged all things, even the most particular, to be so true that there could be no doubt respecting it.—1747, December 13.

(((THAT THE PSALMS OF DAVID, WHEN READ, HAD SO MUCH EFFICACY IN HEAVEN, THAT CERTAIN ANGELS COULD NOT BUT BE AMAZED.

335. Some of the Psalms of David were read, so that of the mercy of God Messiah the interior sense came into the perception of certain angels, who were so amazed that they confessed with a loud voice that they never could have believed such things. The same was also experienced by spirits after death, with whom the Word operated in a similar manner. And in order that the difference might be observed, the sense of the Word was also brought to their remembrance, almost such as it had been in the life [of the body] when similar things were read, which were so different that they could scarcely perceive anything of heavenly life in them. Hence it may be seen what efficacy is in the Word when God Messiah in mercy vivifies it; and also what it is when the letter is, as it were, dead, as when it is read by dead [minds].—1747, December 13.))

THAT THE KNOWLEDGES OF SPIRITUAL AND CELESTIAL THINGS, WHICH ARE PURE TRUTHS, WHEN THEY ARE IN THE FAITH OF THE MIND, AND IN THE THOUGHT, CAN AFFECT THE ENTIRE ANGELIC HEAVEN WITH DELIGHT.

336. This day, from the mercy of God Messiah, I have been taught that only the thoughts from heavenly truths affect the angels, and thus the universal heaven, in a manner ineffable. For the angelic heaven is in the way of truth, because there can be no truth which does not lead by faith to God Messiah; hence are the delights and the felicity of the angels, who are delighted with the felicity of all, and desire the salvation of all. This is the life of mercy and love, and it is this which constitutes the delight and felicity of the universal heaven, which is the communion of all felicities. I have been taught these things from those who perceived that heavenly delight, at the time when I was thinking truly concerning heavenly things; they thus, as it were, being awakened from the sleep of peace, acquired a perception of their delight, and hence they testified it and confirmed it to me with a loud voice.—1747, December 14.

THAT THE ANGELS THINK THEY DO ALL THINGS, EVEN THE MOST PARTICULAR, FROM THEMSELVES; NEVERTHELESS THEY HAVE WITHIN A PERCEPTION, AND THEY THUS KNOW, THAT THEY HAVE NOTHING OF THEIR OWN.

337. (It is wonderful that some never will believe that God Messiah rules all things; this is the case with such spirits as are not so evil, and also with all evil spirits; and the angels never imagine otherwise than that the things which they do, and speak, and think are from themselves; for God Messiah so disposes all things, even as to every particular, that He desires nothing to be His own, but that the angels may possess it as their own. This may appear wonderful to every one not instructed in the case; it is, however, the truth itself, confirmed by the perceptible consent of the angelic heaven.—1747, December 14.)

THAT THE INTELLECTUAL LIFE OF SOME IS ENTIRELY COMPOSED OF MERE SCANDALS.

338. That scandals or offences should come is predicted in the Word [see Matt. xviii. 7], and indeed against faith, or the truths of faith, all which relate to God Messiah; namely, that He became a man, that He spake as a man, and many similar things; the merely natural mind can never believe these things; although a man confesses the faith, still, if he should consult the natural mind, he falls into doubt, and thus into a tacit negation. This is the case in all things that relate to faith, wherefore the intellectual life of some consists of mere scandals. Thus God Messiah alone knows whether the life of those who altogether deny Him, even to blasphemy (since they have been so instructed from infancy), is worse than the life of those [Christians] who thought that they knew the doctrine of faith, and professed it [and yet cherished scandals against Him].—1747, December 14.

CONCERNING MAHOMED AND THE MAHOMEDANS.

339. Inasmuch as certain spirits lately dead receded indignantly from the entrance into heaven, to go in search of another heaven, where, as they thought, God Messiah would not reign, but another; they at length appeared to themselves to find another heaven, namely, where Mahomed reigned, and they no

doubt conversed with the Mahomedans who had been dead some years; of which, when they desired to inform others, whom they wished to seduce, there then appeared to me another heaven, as it were, to be opened in the depth, from which I could hear them speak; and then I was informed that they were Mahomedans, who thought that these spirits had come to their heaven or to be there. When I had conversed with them a short time, God Messiah appeared to them, through an angel, in glory, when they fell upon their faces and devoutly worshipped. Soon afterwards Mahomed was raised up, and was with me, conversing about many things, and I can testify that when he was instructed about God Messiah he spoke modestly; yea, more modestly than many Christians; I could perceive that he also thought in a similar manner. He instructed those who were in the depth that he could not do anything at all or from himself, and that he perceived that he was no God, but only a simple man; certain spirits conversed much with him. He wished also to be instructed in the doctrine of the true faith. I also showed him the city of Amsterdam, and the town-hall (*curiam*) there from two aspects, and also the interior; he wondered at the great number of marble [statues or monuments]; he is now present, and declares the same thing.—1747, December 14.

340. The Mahomedans also confessed, when they heard the interior things of the Word and the heavenly truths [hence resulting], that they had entered into the enjoyment of heavenly felicity; and now, whilst I am writing these things, they fell upon their faces and adored the God of the universe, who is Jesus Christ; saying that they perceived it to be so in a heavenly mode, concerning which I shall speak elsewhere.—1747, December 14.¹

¹ Concerning Mahomed and the religion he was the instrument of introducing into the world, see the author's work on the "True Christian Religion," 833; and as to the true character of Mahomed himself, see in the same work, 830. It should be known that prior to the execution of the Last Judgment in 1757, the real interior character of many spirits could not be fully detected; the "seals of the book" disclosing the real state and character, were not opened until then; hence it is that the author speaks variously concerning Mahomed. Moreover he informs us that as the minds of the Mahomedans are filled with an idea of Mahomed, it is necessary that some spirit personating him should be presented to their notice, on their first entrance into the spiritual world (see T. C. R. 829). Swedenborg says that the spirit representing Mahomed is occasionally changed, according to circumstances; thus the spirit called Mahomed, here and in other parts of the Diary, might not have been the real Mahomed; since it is very probable that he might have been removed from that position ages ago, as not serving as a suitable medium to lead the Mahomedan spirits to an acknowledgment of the Lord as the God of the universe. What the author says about showing Mahomed the city of Amsterdam, etc., is well understood by those who are instructed respecting the peculiar case of the author, who had his spiritual eyes opened, through which spirits could see natural objects.—Tr.

AS SOON AS THE CAUSES OR MEANS ARE DETECTED, OR AS SOON AS SPIRITS BELIEVE THAT THEY ARE DETECTED TO THEMSELVES, FAITH PERISHES.

341. It has sometimes been observed that faith perishes as soon as spirits know the cause, or think they know it. This could not but be acknowledged by those who instantly doubted concerning the power of God Messiah, when they perceived a certain cause, as that this power was effected by means of angels, or of heaven, wherefore it was shown to them that it could operate without those means, because God Messiah is all in all, and omnipotent. But when they once or twice perceived the cause, they believed that it was, nevertheless, the cause which lies hidden, as the mediating power, and thus faith [in the Lord's power] perished. This is also the reason why, as soon as they think they have investigated the cause of anything, they reject all faith; wherefore faith is destroyed by human philosophy, because they are desirous of investigating in their manner, and by means of their philosophy, the cause of everything.—1747, December 14.

THAT THE SOULS OF THE DEAD CAN KNOW, FROM MANY THINGS, THAT GOD MESSIAH IS THE LORD OF THE UNIVERSE.

342. The souls of the dead who come amongst other souls, as the Mahomedans and others, who inwardly doubted respecting God Messiah, because, as before explained [see 338], they have filled their natural mind with scandals [or offences against the true faith in the Lord], are led to know, by living instructions,¹ according to the capacity of each, that God Messiah is the Lord of the universe; and also by this, that they are translated into heavenly felicity according to their imaginations, that they may see most delightful paradises in great variety, because they are thereby so delighted that they think they have come into a heavenly paradise; for this is insinuated into human minds; (((((((but they are afterwards taught that this is not true heavenly felicity, wherefore they are also permitted to know the state of their inmost joy, until they acknowledge that this inmost joy is imperceptible, and that no human sense can ever attain to it. They are then let into a state of peace even to their inmost capability of enjoyment, in which state they also said that nothing of the kind could be expressed; they were lastly

¹ "Living instructions" are facts, experiments, and sensations which cannot be denied.—Tr.

let into a state of innocence, which is the inmost,—into this state they were let as far as they could perceive it, in order that they might hence know what is really good, and what is really spiritual and celestial,—that is, what is Divine; for true felicity, true peace, true innocence, are altogether Divine: into these states they afterwards came, with variety according to the life of each; for they are led on, according to the nature or character of each, more and more towards celestial things.—1747, December 14.)))))))

A STATE OF TEMPTATION AND VASTATION; GOD MESSIAH TEMPTS NO ONE.

343. It was also shown to me by living experience how temptations occur by internal torments of straitness or anxiety, and at the same time by interior pains; and also how in that state they wished to know what should be believed; and this [idea] always occurs, that of themselves and by temptations they wished to merit something, and thus to enter into heaven, besides other things which I could not observe. I could also perceive what was the nature of their thoughts whilst in temptations,—they thought that whatever they heard or perceived was nothing, and vain, and scarcely true, and this with a certain consent of conscience. I was also permitted to see how they emerged [from these states of temptation]. In short, I perceived that they could not think otherwise than that God Messiah permits temptations, which, however, is apt to involve the idea that He tempts.—1747, December 15.

CONCERNING MAHOMED.

344. There was, as it were a distinct heaven represented, where the worshippers of Mahomed are; there were, however, only spirits there, but not angels. When those spirits heard what was said in that heaven, they asked if they might also ascend and converse; who, when they came, spake so intelligently and prudently, and also with so much graceful skill, that the spirits of the heaven of Christians were affected with shame. There was then a communication opened that they might speak together [with Christians], and they were interrogated concerning Mahomed; they replied that they had acknowledged Mahomed, not knowing otherwise [about him], but that they wished to worship one God only, the Creator of heaven and earth. Then Mahomed, with a kind of undulatory motion of

that heaven, because they were numerous, replied to them, saying that he could do nothing of himself, not even speak, and that he perceived that he had no power from himself, and that he was only a simple being, which he declared before the spirits. He was then raised up thence, and he adored the Supreme God, namely, God Messiah.—1747, December 14.

345. Mahomed stated that the spirits who were in that heaven where he was were diminishing, and that he knew not whither they went; but he was informed that they were carried up into the angelic heaven, and there instructed in the doctrine of faith, and, moreover, that all their children were in the heavens.

346. Mahomed also said that he knew no otherwise than that he was living upon earth; for such is the condition of all in the other life, that although they are instructed concerning particular¹ [or earthly] things, as that they do not live in the body, nevertheless, immediately afterwards they forget it; for in the other life they are not gifted with a memory for such things, and this from necessary causes; the spirits around him also said that they thought they lived upon earth.

ONLY THE INFANTS OF THE MAHOMEDANS COME IMMEDIATELY INTO HEAVEN, BUT THEIR BOYS AND GIRLS DO NOT ENTER SO IMMEDIATELY.

347. When a doubt occurred respecting the infants of the Mahomedans,—whether also their boys and girls, under a certain age, were raised up to the heaven of God Messiah [immediately after death]; I was informed that only their infants are thus raised up; but that their boys and girls under ten years of age, more or less, according to their education, capacity, and genius, are not immediately raised up into heaven, but are transferred to their spirits, and are thus perfected by degrees and raised up. I also heard it stated that they did not know whither many of those whom they had previously known had gone. I perceived the cause why their boys and girls could not be so soon raised up into heaven; it was because they were immediately [as they grew up] imbued with Paganism.—1747, December 15.

THAT THE HEAVEN OF GOD MESSIAH CONSISTS OF A VARIETY OF ALL THINGS.

348. The subjects of heaven, or the angels, must, as to their

¹ For the proper meaning of the term *particularia* in this and in many other passages of the Diary, see above, 295, note.

forms, be in indefinite variety,—in a variety distinguished into genera and species, even in things most particular and minute; in every mansion, and in all things there, and in like manner, in every degree. For such harmony as induces all to believe themselves to be, as it were, one, can only exist from variety; from this form of harmony exists all felicity with indefinite variety, and this to eternity. These things are said in the congregation of innumerable souls, spirits, and angels,¹ and I have not heard one dissentient voice.—1747, December 15.

349. They also acknowledge that a universal being, or principle, could never be universal except it were in things most particular and minute; and that thus there could not possibly be a universal Providence unless it were in the minutest things.—1747, December 15.

THAT ALL THINGS, EVEN THE MOST MINUTE, MAY BE DEMONSTRATED
TO THE LIGHT IN THE HEAVENS.

350. It will probably appear wonderful when it is said that many things which are spiritual and celestial may be demonstrated as at noonday, or as in the light, to souls who are this day around me, and who now say that they can see the nature of a man, and how much he possesses of good and of evil, of the false and of truth, altogether as in the light, and this within the subject; and also of what nature he was, and likewise what is his present quality, and this in various states; and since this cannot but appear wonderful to every one, I will merely mention it.

351. In like manner all the life of man, and also his thoughts, can be shown to him, and it can be demonstrated of what quality he has been, even in the minutest particulars of his life, and this with the acknowledgment that it was so, together with the pain, anxiety, and [the movings of] conscience [experienced in cases of temptation], even to his restoration to peace. It was declared to me that these things are true, and that no one should doubt them; because so many confirming evidences might be adduced, that although a man be blinded with ignorance, or led away by phantasies and cupidities, he may be convinced as in the light.—1747, December 15.

¹ The author often mentions *souls* and *spirits*, and the difference to be observed is, that souls are those who are recently deceased, and who are not yet inaugurated into spiritual societies; whereas spirits are inaugurated.—Tr.

THAT SOULS AFTER DEATH THINK THAT THEY CERTAINLY LIVE IN THE BODY.

352. I have been taught from much experience that the souls of the dead think that they are still in the body and in the world; and this with such certainty that they will scarcely suffer themselves to be persuaded that they are in the other life. If it be asked where they are, whether they stand upon the land or sea, whether they have garments as in the world, and suchlike things, they instantly reply that they think no otherwise; but soon after they have reflected upon it, they perceive that they are in the other life: some then grieve, but others do not, according to their life and faith in the body.—1747, December 15.

THAT MAN POSSESSES A TWOFOLD MEMORY: HOW THIS TWOFOLD MEMORY PERISHES.

353. The memory which man properly calls the memory is the natural memory, because it belongs to the natural mind, and is the memory of particular things, or of material ideas corresponding to words or expressions. This memory perishes when man dies, his soul retaining the faculty of reasoning and understanding from a certain spiritual memory, or from the memory of rational and immaterial ideas, as they are called. It is this memory which is the cause why a man after death does not know otherwise than that he is still in the life of the body. But since this memory is born [or springs] from the natural memory, it is replete with fallacies, and disturbs and obscures, and if left to itself perverts truths. Wherefore this memory also successively vanishes, so that the rational principle hence arising perishes. But this memory is nevertheless so long retained, and is imbued with the knowledges of truth, until it can be obliterated. At length the man remains, in so far as he is a man (*quatenus homo*), that is, as to his essential nature, together with what is acquired, which is the ground in which new or heavenly seed is sown; hence arises a new man, or in man there springs up a heavenly paradise, together with all heavenly felicity, peace, and innocence.—1747, December 15.

THAT SOULS AND SPIRITS APPEAR TO BE TRANSPORTED FROM ONE PLACE TO ANOTHER, AND SOMETIMES AS WITH THE VELOCITY OF LIGHTNING.¹

354. (((It has been observed that souls and spirits are translated upwards and downwards, and also from one seat to another, and this sometimes in a moment, or in the twinkling of an eye. But this is a fallacy of sense, like height and depth. The cause appears to be this, that the organism of man is such as to correspond to the heavens, wherefore, by certain changes [of state] corresponding to motions in space (*loco-motivis*), such things appear in the heavens, and this on account of the correspondence; for it is fallacies which, for the most part, reign [that is, appearances according to the senses], which are so many that they cannot be enumerated, and which also spirits wonder at.—1747, December 15.)))))

CONCERNING THE FORM OF SPIRITS.

355. Spirits have no other perception than that they are in the human form,—thus, that they have a body with skin, bones, blood, etc.; whereas it was shown to them that they cannot retain those things which are of no use [to them, such as material flesh and bones, etc.]; that they have hair, and also feet upon which they stand, and other things; whence it would follow that they have also viscera, as the belly, intestines, bladder, etc., of which, however, they have no need [that is, in the sense of material organs]. When they hear these things, they indeed perceive that they have no need of them; nevertheless they retain the form, if not the internal, yet the external,—and some retain from the world a sense of shame arising from nakedness; and on that account they think they should be clothed with garments, since they consider it to be shameful to appear naked. But what is properly the nature or quality of the form they do not know; this, however, may in some measure be concluded from the least organs of the brain, where are the principles of the bodily form,—that they are forms not unlike those, but that they may be restored to a form similar to the human, as often as they direct their mind to it by thoughts.—1747, December 15.

¹ We are here reminded of what the Lord says in Luke x. 18, "*Behold, I saw Satan as lightning fall from heaven,*" which, like many other things in the Word, is expressed according to appearances in the spiritual world.—Tr.

THAT THOUSANDS AND TENS OF THOUSANDS TOGETHER PRAISED GOD
MESSIAH WITH ONE VOICE.

356. During a great part of the night a multitude of spirits was around me, and afterwards a multitude of angels, whose influx [or operation] was according to the heavenly form, which cannot be described to the human understanding, still less can it be shown *how* their influx operates, and *how* they speak together, or with one voice, which was so perceptible to me, and, indeed, for a long time in continuation, that nothing could be more evident; the form, fluxion, or the influent operation, and the unanimity of the voice, being clearly perceived. Each forms a part of the multitude, and believes himself to be so; thus all of them together, and each individually, or in general and in particular [act as a one]. From their influx it could be perceived whether they were, as yet, so initiated that they could act with similar unanimity in spiritual and celestial truths. Wherefore the angels, to the number probably of myriads, were around me for some time, whose influx was so perceptible, and of such a nature, that I could know nothing except that it was according to an exterior heavenly form; the fluxion of an interior form could not be perceived. They afterwards told me, that during a whole night, and during several periods of wakefulness, they did nothing but praise God Messiah together, and that it was their inmost gladness to do so, so that they did not desire to leave that state. Hence it might be inferred that unanimity results from the harmony of form, besides many things which might hence be concluded.—1747, December 16.

THAT THOSE SPIRITS WHO ARE NOT YET INITIATED ARE URGED ON,
OR ARE CARRIED AWAY, AS IT WERE, BY THE POWER OF A
STREAM, THAT THEY MAY BE PRESENT [IN SOCIETIES AND
INITIATED].¹

357. I have also observed that novitiate spirits, not yet accustomed [to live in spiritual association], are carried away, as it were, by a spiritual stream [concerning which see above]. I have observed the resistance or reluctance of those spirits; nevertheless they were compelled to be present [in the society], and they were drawn by little and little towards interior things;

¹ There is an additional sentence to this article, "*unde flumen si qui sinat spirituale,*" but the construction of it is doubtful.—See Latin Editor's critical notes, p. 444.—Tr.

and thus of their own accord, in proportion as they were habituated, they were, at length, more and more initiated amongst them, so that they could flow almost in a similar manner. But I doubt whether [whilst thus being initiated] they could speak and praise together [with others already initiated], because they are still in a compulsory state; and although they were obliged to speak the same thing, still it could not be with a delight similar to that of the others, who do not in the least know that they flow by, or according to, that form, and that they thus speak and praise, which they do spontaneously, not being interrupted by the stream flowing according to the form.—1747, December 16.

THAT THE MEMORY OF PARTICULAR [OR MATERIAL] THINGS, TOGETHER WITH THE PRIDE HENCE RESULTING, IS GRIEVOUS AT THE FIRST ENTRANCE INTO THE OTHER LIFE.

358. Every one brings with him into the other life his natural disposition (*indolem*) which he had acquired in the life of the body; thus also those who had a large memory, and who hence gloried, and desired to make a parade of it, have the memory so swollen out as to be like a callous or hard substance, which externally adheres, but which must in time become soft; meanwhile, it creates a pain in the head, which is as though the scalp were being torn off.—1747, December 16.

THAT IN THE HARMONY OF MANY, THE DELIGHTS AND HAPPINESS OF ALL ARE COMMUNICATED TO EACH.

359. (((From the heavenly form, it results that each, flowing according to that form, communicates his beatitude to all, and all to each, so that each is, as it were, the centre of all; wherefore the greater the number that constitute the kingdom of God Messiah, the greater is the happiness arising from harmonies in every particular order (*singulis ordinibus*), and it is increased according to degrees, wherefore it may hence be concluded how ineffable that felicity must be, and still constantly increasing.—1747, December 16.)))

360. But all must be passive forces to which active, as reacting forces, correspond, which are the communications of several with each; hence it also results that the harmony is the more perfect the greater the number which enters into it, and by which it is increased.

THAT WE SHOULD DAILY PRAY CONCERNING THE KINGDOM OF HEAVEN ;—WHAT IS MEANT BY DAILY, OR DAY BY DAY.

361. By "*daily*," in the Lord's Prayer, is understood every moment, which may be confirmed by experience, and thus understood; hence those to whom eternal felicity has been shown think that they are at once translated into heaven; and those who have come out of temptations imagine that they shall at once be heirs of the eternal kingdom; and those who have laboured in the vineyard think that they ought to have eternal salvation, which they hence attribute to themselves. Whereas the contrary is shown to be the fact, namely, they are again cast into dangers, into temptations, and into perils and similar things, on account of damnation. Hence it may be concluded that *daily* signifies every moment in successive¹ things; but in the simultaneous things of the angels it is changed into a continual glorification of God Messiah, so that the moments are continuous without discrimination; hence their perceptions and felicities; and also their faith, that they constantly receive this from God Messiah.—1747, December 17.

THAT MAN IN A STATE OF INTEGRITY CAN NEVER DIE.

362. I have been taught from experience that a man who is in a state of integrity, or in a celestial state, can never die; but that no one was ever in a celestial state, or a true man, but God Messiah alone.—1747, December 18.

WHO THEY ARE THAT ARE DRAWERS OF WATER.

363. Those who think from the Word without a true faith, that they merit heaven because they have laboured in the vineyard, or have preached and taught, and hence have thought that they have merited salvation, are, in the other life, devastated by correspondent phantasies; but principally by this phantasy, that they appear to themselves to carry water from lakes or the sea by which they are surrounded, and to pour it into a canal, that they may give drink to the flock. When the canal is full they rest, after which they again pour water into it, which is filled even to overflowing. It appears, indeed, as

¹ In order to understand this it is necessary that the reader should have proper ideas concerning *successive* and *simultaneous* order.—See D. L. W. 205.

though a flock came to drink; but whether the flock appears to them or not, is not yet evident [to me].—1747, December 18.

THAT THERE ARE NOT ONLY FALLACIES OF THE SENSES, BUT ALSO PHANTASIES AND IMAGINATIONS, WHICH REIGN AMONG SOULS AND SPIRITS, HENCE THEIR APPARENT ACTUALITY.

364. It is wonderful that souls and spirits have sense [or sensation] altogether as in the body,—thus they have the sense of touch, as when they touch their garments. In like manner as to cupidities and appetites, heat, cold, yea, perspirations, which are as actual as in the body; when, nevertheless, they cannot be otherwise called than phantasies; but inasmuch as the sense is real, such as it is in the body, they are, as it were, real sensations. These and similar things are induced upon spirits by an imaginative direction, which is evident from very many things.

365. Hence it is sufficiently manifest and may be indubitably concluded that man does not live, but that he imagines himself to live,—thus that life belongs to God Messiah alone, although man appears to live; this conclusion is so evident and confirmed, that it cannot be denied by any soul that has any rational principle left.—1747, December 18.

WHO THEY ARE THAT FORM THE HEART AND THE LUNGS IN THE KINGDOM OF GOD MESSIAH.

366. It was said above that the heavenly kingdom is like one man, because the minutest particulars correspond to the Only Man—God Messiah. But in respect to the heart, this is, as it were, formed to a correspondence of those things which are in the inmost principles; and also the lungs; for the fluxion, so called, of those things is similar, and the thought of them is similar. A conjugal union is represented by the lungs by a wonderful reciprocation; this was represented in me by the angels during a whole night, and at the same time, when awake, in the likeness of a fluxion (*fluentis*), as it appeared, in the heart, and thus forming the heart; and afterwards, when awake, they represented it in respect to the lungs; when it was observed that they had their own breath, and that I had mine, and that there was a union between the two by mutual correspondence.—1747, December 19.

WHO THEY ARE THAT FORM THE KIDNEYS.

367. The spirits who form the kidneys are they who desire to dissipate falses from truths, and thus to purify spiritual things, which is effected in an incomprehensible manner,—hence the effects of separating in the kidneys¹ [are produced].—1747, December 20.

WHO THEY ARE THAT FORM THE LIVER.

368. (((((Those spirits, however, who form the liver have something of innocence in them, wherefore also the liver in infants is the greatest organ of the body, and the infant is thereby nourished; thus the liver acts the part of several viscera.—1747, December 20.))))))

THAT IT IS THE CONATUS [THE ACTIVE EFFORT] OF THE HEAVENS
WHICH HOLDS [ALL THINGS] TOGETHER.

369. This was shown to me by a real activity which came to my sensation; namely, that there is such a formation, and thus a conservation of the viscera in the body [as exists in the heavens], and consequently such a correspondence of the universal heaven with each man; which correspondence is formed from the imperceptible effort or conatus of all things, for from the conatus [or effort] arises the act, and from the act (another) conatus.—1747, December 20.

WHAT BODILY PEACE IS.

370. Bodily peace is properly the health of the body and of all its members; but besides health, there is also a peace of the whole body, which is perceptible and delightful, and which was shown to me by an actual and perceptible operation of spirits according to the viscera of the body, or conformable to the formation of the viscera; hence is bodily [or corporeal] peace.—1747, December 20.

¹ Respecting the correspondence of the kidneys, see below, 959-966; and also A. C. 5350-5386; and of the liver, see A. C. 5183, 5185.

THOSE WHO IN THE LIFE OF THE BODY DESIRE TO BE THE GREATEST IN HEAVEN, FROM THE CUPIDITY OF ENVY, AND TO RULE OVER ALL, BECOME DEVILS.

371. By the experience of several days I have been taught that those who in the world desire to be eminent above others after the life of the body, and are thus affected with envy against others who are better than themselves, become devils, and cherish similar machinations. They desire to learn those things which are spiritual from no other end than that by their means, and by their own power, they may be pre-eminent over others, whom they thus envy. Whereas heavenly affection consists in desiring to raise others into heaven, although the person so desiring should become the least. Those who are of such a nature as to envy others, and to desire pre-eminence over them in heaven, can be the subjects of several spirits, a fact which has been observed.—1747, December 20.¹

THAT THE RATIONAL AND INTELLECTUAL PRINCIPLE OF MAN CAN BE DIMINISHED, AND ALSO TAKEN AWAY FROM MAN AND SPIRIT, ACCORDING TO THE GOOD PLEASURE OF GOD MESSIAH.

372. I have been taught from manifest experience that the rational and intellectual principle can be taken away either almost entirely, or partially, from souls, and again restored to them; for the rational and intellectual principle is a gift of God Messiah only. When this principle is taken away the souls are devils, and act solely from a certain natural instinct, and are, as it were, in sleep; and when it is restored to them they know no otherwise than that they have been in sleep. These things were shown to me for several days. When they are in that state they act according to their radical evil, each according to the quality of the root, and indeed contrary to order, to heaven and its truths,—in a word, they are devils of various quality. That the intellectual principle is taken away from them was manifestly shown, and also their natural instincts, which are not like the instincts of brute animals, but are from a diabolical principle; inasmuch as they then continually act against spiritual and celestial things, and think that they can do all things from themselves.—1747, December 21.²

¹ Respecting the nature and use of the subjects here mentioned, see A. C. 4403, 5856.

² This state, to which all wicked spirits are finally reduced, and in which they lose their rational and intellectual principle, may be illustrated by the case of drunkenness, in which state we know the rational principle is, as it were, taken away, and the individual is left to the insane impulses of his fallen nature.—TR.

373. Hence it may also be concluded of what nature that man is who by his natural instinct, or by his nature derived from an hereditary root, enters into spiritual things, because he thus thinks he has all things, even the most particular, from himself, and thus governs all things.

ON HELL, AND ON THE CRUELTY OF THE INFERNALS.

374. The cruelty of the infernals can never be described; they act from phantasies in a most cruel manner against others, upon whom they practise such cruelties, that if they were described they would cause horror. For if they could practise their cruelties according to their phantasies, the butcheries would be more cruel than those of the most ferocious beasts. By their phantasies they bring forth, as it were, axes and suchlike instruments of death;¹ and unless God Messiah were to subdue their savage attempts, those whom they intend to torment would have a most cruel sense [of their torments]. For such is the power of phantasies among souls, that they can induce, as it were, a bodily sensation, and thus excruciating pains. But God Messiah obviates or removes these sensations, and takes away the deadly instruments from them. In a word, these cruelties are more horrible than any one can possibly believe. The human race, which is worse than the most ferocious beasts, would have exercised such cruelties unless God Messiah had redeemed and saved them; and thus He continually delivers them from infernal torments.—1747, December 21.

375. Under my feet there was, from their atrocious tumults, a trembling experienced, which continued so long that I could plainly perceive their ferocities. It should be observed that the phantasies of spirits are such as actually to induce a sense or feeling entirely like that of the body, when they intend or direct their phantasies [to any spirit], but God Messiah destroys these phantasies. This no one could believe unless he knew it. Yea, they could induce direful pains even on human bodies,² and similar things which are incredible, unless God Messiah continually prevented them.

¹ The letter of the Word, which is frequently expressed according to appearances in the spiritual world, corroborates the above description of the cruelty of the wicked; thus it is said "*that his words are drawn swords*" (Psalm lv. 21). This and similar statements are not merely figures of speech, but real correspondences, which appear in the world of spirits, and are representatives of the direful thoughts or *phantasies* of the wicked.—Tr.

² Thus it is said in Psalm lxxviii. 49 that "He sent evil angels among them," to denote that the torments, diseases, and destruction brought upon the people of Israel in the wilderness were caused by the direful agency of evil spirits, see above, 179, note.—Tr.

THAT DIABOLICAL SPIRITS, BY THEIR PHANTASIES, BRING NOT ONLY UPON THEMSELVES, BUT ALSO UPON MEN, MOST ACUTE PAINS AND TORTURES.

376. From many things I can assert that souls and spirits can bring upon themselves, from phantasies alone, painful sufferings, and likewise upon men, such as none could believe; it is, however, so true that I can fully attest it, not only from experience sufficiently abundant and frequent in myself, but also from the sensibility of souls and spirits when they are tormented by similar phantasies; so that the fact is most certain. For every sense like the bodily senses can be induced upon souls, as sight, smell, touch, hearing, yea, cupidities and appetites, and indeed in a manner so strong, or vivid, as scarcely to be more so in the body itself; thus also a most cruel sense of pain would be induced by the diabolic crew, unless God Messiah [continually] saved souls from such a hell.—December 21, 1747.

THAT VARIOUS PHANTASIES FOLLOW SOULS FROM THE LIFE OF THE BODY.

377. ((((((The phantasies, such as they were in the life of the body, do not follow souls, but they are changed into others which are unknown; thus it is that certain phantasies corresponding to the life are contracted, or formed, as that of the hewers of wood and the drawers of water, which we mentioned above [330, 363]. The phantasies of those who on earth had been violent and unmerciful, in whatever way, are changed into incredible cruelty; namely, they desire to massacre their companions, or whomsoever they meet, and to hew them in pieces with axes, tormenting them in very various ways; and with these cruelties they are so delighted that they constitute their chief pleasure. Those who were bloodthirsty, of whom blood is predicated, love to torment a man even to blood, at the sight of which they are greatly delighted. Thus it is that a life of unmercifulness is changed into such phantasies; which souls cannot [at first] know. From avarice burst forth phantasies of small animals ugly and filthy, such as mice of various kinds, and innumerable other beasts which were never seen upon earth; and also of filthy lice; these phantasies are formed according to the nature of the avarice, and according to the disposition [*animus*] from which, or on account of which, they are avaricious. The phantasy of the diabolic crew is the desire to be in stinking places (*sentinis*); and when they behold such

places, they think their abodes are there, with which they are greatly delighted, and in which they consider their heaven to be. This has been made known to me by much experience.—1747, December 22.)))))))

THAT PHANTASIES WHICH BELONG TO THE NATURAL MAN, AFTER SOULS HAVE BEEN CREATED ANEW, ARE CHANGED INTO IMAGES OF MEN.

378. [This occurs] because all evil is changed by God Messiah into good,—thus phantasies, such as are represented by foul and filthy animals, which are the ideas of phantasies, are turned into human images of various beauty; for every idea, or the least image of a man, entirely resembles a man in effigy; or there is the effigy of the man in every one of his ideas.—1747, December 22.

THAT EXTERNAL JOY, AS THOUGH IT WAS HEAVENLY, CAN BE INDUCED UPON MAN, WHICH NEVERTHELESS IS IMPURE, HOWEVER SOULS MAY IMAGINE IT TO BE EMINENTLY HEAVENLY.

379. (This day, when first awake, I was surrounded by numerous spirits of diverse character, some of whom desired to induce [upon me] from deception their heavenly joy; which is effected by a transferring of one's own joy or delight to another, from whatever cause [whether good or evil] that delight may exist. Thus the diabolical crew, under the feet, from the phantasy of cruelty so infused it [into me] that I hence experienced a certain delight which occupied my entire body, even the viscera; and, indeed, in such a way that I thought I was in heavenly joy amongst the happy, for I was, [as it were,] entirely dissolved in delicious sensations, such as are experienced in delightful warm baths. I did not perceive or feel the causes of the delights, that they proceeded from cruelty, or from deception; but they were delights in which such things were not felt, because they were according to the objects, and the state of the subject, as when a man is in a peaceful state he beholds everything in peace, even those objects which are not pacific; and, on the contrary, he who is in an angry state is excited to anger by all things, and is even angry with the sport of children, etc. etc. Besides these corporeal external delights, interior delights were also infused by other spirits who desired to induce upon me delights, because of a certain veneration [in which they held me]. I could not know who these other spirits were, nor could I explore their intentions, so as to ascertain from what origin

their delights were; I was, however, for some time in the sweetness of concurrent delights, and I conversed concerning that sweetness, by replying to those who wished to seduce me, and to persuade me that it was heavenly joy. I do not remember the replies I made to them; but inasmuch as I perceived no deceit, I thought it might be a heavenly joy, but external, thus flowing from external causes, and therefore not permanent; and hence I desired to remove myself from it, and to reject it, because it did not flow from inmost principles. Inmost principles are such, that these external delights thus perceived might serve them as a body, which [however] is immediately laid aside and disregarded as soon as delight from inmost principles is felt. But as to this body¹ of delights [now experienced], I have heard that it was filthy, although I could not perceive it. —1747, December 22.

It is now said that such a delight was given to Abraham,² but that from its continuation he says it is diminished; and he doubts whether it can continue any longer, as he now knows that there is a more interior or celestial delight.

BESIDES THESE THERE ARE ALSO OTHER STATES WHICH AFFLICT SOULS.

380. Besides the states above mentioned, there are also others [which afflict spirits]; namely, they think that they carry men on the back, who interrogate them, nor do they cease interrogating before they have received a true answer; thus they carry them as a burden, nor can they be delivered from them until the time of delivery comes. Some [are afflicted] in another manner, such as lying on the back, and downwards on a declivity, and there they desire to stay [until their vastation is accomplished]. There are those who console them there, especially such as have been contented with their lot; [they need this consolation,] for the extremity [or the time of their delivery] is removed or concealed from them. There are others

¹ The author employs the term *body* here in the sense of *ultimate*, because all delights are in their fulness only when in *ultimates*.—Tr.

² We have seen above (340, note) that spirits have the idea of certain persons connected with their religious persuasion deeply impressed upon their minds. Thus the Mahomedans have an idea of *Mahomed*, and the Jews have an idea of *Abraham*; it was also stated that it is according to order that such persons, either real or others representing them, should be presented to Mahomedan and Jewish spirits on their entrance into the spiritual world, because by this means, if capable of being saved, they are divested of their phantasies concerning such persons, and are led into the truth, and thus to the Lord. Now the *Abraham* here meant was most probably a certain spirit, who, for the time being, served this purpose in respect to Jewish spirits; see above, 281, and especially the work on "Conjugal Love," etc., No. 6, which is instructive as to this subject. —Tr.

who wander about, and wherever they go they inquire whether there is any other labour for them to do; after they are informed that there is no labour, they wander further until they find it.—1747, December 23.

THAT SOME WHO ARE ENEMIES TO THE FAITH WILL ENJOY A CERTAIN EXTERNAL DELIGHT, WHICH THEY CALL HEAVENLY.

381. As before stated [379], there are some who are enemies to the true faith, and who still continually contend against faith, and excite others to infidelity, alluring them by this, that they number themselves amongst the happy. But their delight is only external, like that of infidels in the world, and indeed still greater; but because it is external only, and opposed, like the joys of infidels in the world, to internal and true joy, it comes to an end, and is changed into miseries and pains. The reasons why they are still tolerated, and sustained in that external happiness, or apparent joy, is, because in the meantime their remaining truths and goods are diminished; so that at length they have so little residue left of what is true and good, that they can scarcely be kept even in that external state of happiness, unless they repent whilst there is still time. This was declared to Abraham and to his crew, of whom mention was made above [379]. It is similar with those spirits and furies who still wander about in the ultimate heaven. Wherefore those who desire to enter into truly heavenly joy must undergo temptations, punishments, and vastations (which they cannot avoid, unless they desire to remain in externals); and thus, in process of time, have their residuary principles [of what is evil and false] consumed or destroyed.¹—1747, December 23.

THAT THE WORDS OF GOD MESSIAH PENETRATE INTO THE HEAVENS, AND INTO THE INTERIOR, YEA, INMOST PRINCIPLES OF SPIRITS AND ANGELS.

382. When the Word of God Messiah is read it penetrates

¹ What is stated in this and in other parts of the Diary respecting the states of those who are in external or apparent joy, before they come to their final state, reminds us of the Lord's words where He says, "*Woe unto you that laugh now, for ye shall mourn and weep*" (Luke vi. 25). For *laughing* denotes here all those external delights, of which *laughing* is obviously the correspondent emblem, and a *woe* is pronounced upon them by Divine Truth, in order to teach us that such delights as do not spring from what is heavenly in the internal man will eventually be changed into *mourning* and *weeping*, that is, into infernal pains and miseries. The "ultimate heaven" mentioned in this number is that heaven so often alluded to above, which was destroyed at the time of the Last Judgment, see above, 223, note.—Tr.

every one according to his state; thus with those who are in the body it scarcely penetrates within the senses of the body; but with the souls of the dead, with spirits and angels, it penetrates into their inmost principles. And, as I could conclude from the assertions of the angels, from the reading only [of the Word], or from conversation only [respecting it], all in the heavens are affected by it if God Messiah pleases. That it has a similar effect, and indeed causes an insertion or introduction into heaven, I know to be a certain fact from those things which have been said and read [from the Word] by me, which things sometimes came to a great number with dissimilar efficacy, and penetrated to their inmost principles.

383. Hence it is abundantly evident that those things which were said by God Messiah filled the universal heaven with such an efficacy that every one is thereby affected. This is the efficacy of the Word, and this is its life.—1747, December 23.

((THAT THE AVARICIOUS AFTER DEATH APPEAR TO THEMSELVES SHUT UP IN SUBTERRANEAN CELLS WHERE THERE ARE MICE.))

384. (((((There are degrees of avarice, and also ends of avarice; those who love money only as an end, which they conceal in cells, appear to themselves to dwell in cells, where their treasures are, and there to be infested with great mice, and, as it were, mountain rats, in order that they may hence recede [or abstain from their lust]. But still they do not recede until they are wearied out, when they at length roll themselves [as it were] out of these their sepulchres.—1747, December 24.)))))

THEY WHO LOVE LIBRARIES AS TREASURES, AND WHO ARE BOOKWORMS (*libris legendis se ingurgitant*), DWELL ALSO, ACCORDING TO THE DEGREE OF THAT CUPIDITY, AND ACCORDING TO THE ENDS THEY HAVE IN VIEW, IN CELLS.

385. There are some who are actuated solely by a cupidity of reading, and of retaining in the memory the things they read, for the sake of their own glory and fame. Such [when they become spirits] appear to themselves to dwell in subterraneous places, and there to have books, and to read them; and also candles, which, however, are extinguished. But that they may be wearied out with such phantasies, they are said sometimes to be infested with mice and animals of that kind, which at length cause them to desist from such a lust.—1747, December 24.

THOSE WHO INDULGE IN LASCIVIOUS PRACTICES, IN LIKE MANNER
APPEAR TO THEMSELVES TO BE IN SUBTERRANEAN PLACES.

386. Those who have loved a lascivious life, indulging lascivious practices in a secret or clandestine manner, appear also to dwell in subterranean places, as in cells, furnished with candles, and with such things as are [correspondences] of their lascivious licentiousness in secret. For when they depart this life, phantasies reign, and are changed into such or similar things. They are infested also, according to the degree and the end with which they indulge in such practices, as it were, by mice, and also by filthy insects, which are representative of the ends within their licentiousness. And although they do not know that such ends were within, they are, however, manifested by filthy insects and similar things, until they abstain from such lusts. For a soul [or feeling of aversion from such lusts] must be first given by phantasies, by which they are, by degrees, averted from them. Thus in the place of pleasure they are tormented with direful phantasies, which occupy or infest them until they so abhor such pleasures that they desire them no more, and thus they at length hold them in aversion, yea, in abhorrence; and this is effected according to the end or the secret loves [which they had in such practices].—1747, December 24.

THAT THERE ARE FILTHY AND FETID SMALL ANIMALS, BY WHICH
THEY ARE INFESTED AND TORMENTED.

387. All phantasies which spring from corporeal love, or from any unlawful love, have as their [correspondent] companions animals which are filthy, fetid, and horrible, and which are observed by them when they are in their unlawful phantasies, which instigate their cupidities or voluptuous pleasures, in which they perceived the greatest delight; and thus they mix up their delight with such things as strike horror. The species of insect are indefinite [in number], a part of which I have seen represented; but they are innumerable, composed or formed according to the mixture of phantasies with their loves or ends. All these things infallibly follow and accompany natural men who live in an inverted order of life. Thus a most direful hell arises from their voluptuous pleasures; for in proportion as they have had a sense of delight in such pleasures they suffer pain and horror, when their worldly and corporeal things, which they thought were heavenly, are changed into infernal things.—1747, December 24.

THOSE WHO ALONE WISH TO POSSESS WORLDLY THINGS, AND TO EXCLUDE ALL OTHERS HENCE, ARE AT LENGTH REJECTED FROM HEAVEN.

388. Those who are such as desire to possess all things on earth and in the world, and who hate others in comparison with themselves, condemning them as though they should be considered as the dirt of the streets, have afterwards quite a contrary lot. At first they appear to themselves [from phantasies] to dwell in the highest places of heaven, and indeed, like others, to enjoy the highest degree of pleasure. Hence they look down upon all as vile, and as deeply under their feet; but they are soon cast down, and become the lowest, and are abject and vile in a similar degree to that in which they considered and hated others:—for the love of all is heavenly and divine.—1747, December 24.

THAT IT IS ONLY PHANTASIES WHICH CAUSE THEM TO APPEAR SUCH; AND, INDEED, THE PHANTASIES ARE OF SUCH A NATURE THAT THE SOULS WHEN IN THAT STATE CAN BY NO MEANS DISTINGUISH THEM FROM REALITIES.

389. It was said and shown above in several places that only phantasies reign with those who are in impure loves, which have, as it were, so much actuality that they think they sensibly touch things, as garments and the like, precisely as in the body; in like manner they appear to themselves to be in subterranean cells [or caves], and also to be aloft in heaven above others, whereas they are dispersed throughout the entire world [of spirits]. If the phantasies be only bent or changed, those who are in the lowest parts may appear to themselves to be in the highest, etc.—1747, December 24.

CONCERNING THE TORMENT OF THOSE WHO USE VIOLENCE AGAINST OTHERS, AND HENCE REJOICE THAT THEY OPPRESS THEM,—THUS OF THOSE OF WHOM BLOOD, VIOLENCE, AND OPPRESSION ARE PREDICATED.

391.¹ Inasmuch as corresponding phantasies remain after the life of the body, and the interiors are then open, they who were violent and oppressors of their neighbour, from whatever cupidity it might be, are so tormented [by their own evils] in hell, that

¹ This number follows 389, as in the original.

those whom they pursue with phantasy, they [seem to] butcher, massacre, and hack with the greatest cupidity, and torment them in a thousand other ways. They who were bloody delight chiefly in blood, and the greater the torment they inflict the greater is their delight, which is said to be so great with them as to surpass all other delights. Such, however, are in their turn exposed to similar torments by their associates, with the infliction of which they are similarly delighted. In this manner they are so long tormented, until they desist from such cruelties; and because the horror of retaliation seizes upon them, that delight at length perishes, and thus they are devastated.—1747, December 24.

THAT IDOLATERS, SUCH AS THE AFRICANS AND OTHERS, ARE GOVERNED, AFTER THE LIFE OF THE BODY, BY WONDERFUL PHANTASIES, AND ARE THUS DEVASTATED.

392. It was shown to me by a vision what phantasies after death remain with those who are idolaters, or what kind of life follows them. They appear to themselves to be turned into dark small animals, and to inhabit small huts constructed of clay, from which they go out and return; they thus lead a life pretty content, if they be not infested by those who would destroy their clay huts, and whom they call devils; such [devils] appeared to me with a face indeed human, but fierce or implacable. These, as they say, destroy their huts and lacerate them, and, like cats, pursue and bite them, and are consequently much dreaded. Hence they remove, and build huts elsewhere; but they are again, in like manner, infested, until they are at length wearied out with that lowest kind of life. In the meantime they have a worship corresponding to their idolatrous worship; it is a marble basis, upon which those who are of a similar life are carried about; these they worship from the heart.

393. After they have been wearied out with frequent lacerations and infestations, they are transmitted into a better state, and appear to themselves to have put on human bodies, but with faces like apes, which can be bent forwards and backwards, so that they can look around them lest any injury should happen to them from enemies from whom they flee. After this, they inhabit beautiful houses, like small palaces; and after they have finished this [kind of] life they disappear, for their devastation is then accomplished, so that they entirely forget their former idolatrous life in the world, and are instructed and renewed.

394. Moreover, there are also others who, being associated around a great swan, or a swan with a long neck extending

upwards, follow it; such a phantasy prevails with those who, in the life of the body, appeared to themselves to be learned.¹—1747, December 25.

((((((THAT DELIGHTS MAY BE TRANSMITTED FROM ONE TO SEVERAL.

395. It is wonderful in the other life that the delights of one can not only be communicated with several others by speech and expressions, and thus follow the sensations of each according to his genius; but also that delights can affect others by a real transmission into them, which fact derives its origin from the heavenly marriage; hence the delights of marriages upon earth, and the communications [of delight] between the married partners.—1747, December 25.

In heaven this is effected by the Lord through ideas of speech, and also through the mutual love of angels, so that each wills or desires the good of another, which is a transmission from the Lord.)))))

A COMPARISON OF [MAN'S] NATURE (*indolis*) WITH TREES AND FRUITS. THERE IS NOTHING IN THE WORLD WHICH IS NOT A REPRESENTATION OF CELESTIAL THINGS, AND, AS IT WERE, THE EFFECT OF SPIRITUAL THINGS.

396. Whatever things are in the vegetable and animal kingdom, are representations, and, as it were, effects of things spiritual and celestial, and indeed in indefinite variety. For natural things could in nowise exist, nor subsist, but from spiritual things; a fact which might be demonstrated by innumerable considerations. I shall here only show how the nature [or character, *indoles*] is formed in man whilst he is ignorant of it, as it is [representatively] seen in trees and their fruits, as in apples and others;—the superficies or the bark is the mother of the fruit of the interiors, or of the kernels; by the superficies, and the fibres hence extended, all interior things are formed; the taste or flavour represents the delight. After the interiors are formed from the superficies by fibres ramified from every part, then, as in almonds, the shells are separated, and the

¹ The author, in the above article, describes the way in which certain gross idolaters are gradually devastated as to their idolatrous life; however strange this may appear to the reader, it will be found, on reflection, to be the only manner in which such idolatrous principles can be laid aside, and new life from the Lord received in the place thereof. This most gross external idolatry, however, is not so deadly in its nature as that internal idolatry of every selfish and worldly love, to which so many so-called Christians are victims.—Tr.

kernels, or nuclei, remain. The process of these things is similar to that by which man's nature (*indoles*) is formed from knowledges, thus from intellectual things, whence his nature is derived, which is like a kernel, or nucleus, thus formed. From the flavour of the kernels it is evident of what sap or life the man had been. These things were written in the presence of angels and spirits.—1747, December 25.

(((((Inasmuch as this nature, or as human souls are, in many cases, like unripe and bitter fruits, the odour of which is fetid, they cannot therefore be otherwise compared [than to such sour fruits, see Isaiah v. 2-4]; they must consequently be reformed in good ground.))))))

A VISION BY DAY CONCERNING THOSE WHO ARE DEVOTED TO THE TABLE, AND WHO THUS INDULGE THE FLESH.

397. In the middle of the day at dinner, an angel who was with me conversed, saying, that I should not indulge the belly too much at table. Whilst he was with me there clearly appeared to me, as it were, a vapour, exuding from the pores of the body, like a watery vapour [a mist], extremely visible, which fell towards the earth where the carpet was, upon which the vapour being collected, was changed into various little worms, which being collected under the table, burnt [or flashed] off in a moment with a noise or sound. Seeing a fiery light in this vapour, and hearing a sound, I thought that thus all the worms which could be generated from an immoderate appetite were ejected from my body, and thus burnt, and that I was then purified from them. Hence it could be concluded [from these representatives] what luxuries and similar things carry in their bosom.—1745, April.¹

¹ The reader will observe that this date is not consecutive either with the preceding or the following, and the author must have inserted this occurrence here either from memory, or from some notes which he wrote on the occasion in order to preserve it. It is supposed that this occurrence was the same as that which the author is said to have mentioned to Mr. Robsahm, the director of the bank at Stockholm, and to Dr. Beyer, professor of Greek at Gottenburg; but there are so many things there stated which are not mentioned here, that if they should be the same occurrence, it shows us how many things are added to an account by tradition, and how vain and dangerous it is to rely upon tradition as a medium of conveying truth to mankind. This occurrence is also supposed to be the first intimation of the opening of the author's spiritual sight to an open intercourse with the world of spirits, and it is on record that Swedenborg was then at a hotel in London, where this vision occurred. He had probably just superintended his work "On the Love and Worship of God," etc., through the press; for this work was printed in London in 1745.—Tr.

ON PERMISSIONS.

398. The doctrine of permissions is an entire (*integra*) doctrine ; he who does not understand permissions, or conclude [rightly] concerning them, falls into doubtful and negative things respecting the power of God Messiah over the universe. But this should be known, that without permission no one can be reformed, for opposites must be induced in order that the forms of truth and good may exist ; which forms have, from opposites, their existence, and consequently their perception, and similar states. Hence are temptations, vastations, punishments, persecutions of the faithful and of the faith, and many things besides. In a word, without the permission of evils, which must be understood in a proper or wise sense, man can never be regenerated, and led to those attainments or capacities (*facultates*), so that he can be bent by God Messiah to good, with some perception [of its nature], consequently with some degree of happiness.—1747, December 25.

THAT EVIL SPIRITS CAN PERMISSIVELY [OR WHEN PERMITTED] INDUCE ALMOST ANY SENSE WHATSOEVER, AS IT WERE, CELESTIAL, WHEN, NEVERTHELESS, IT IS FEIGNED AND EXTERNAL.

399. This day, whilst awake in the night, I was infested by the worst of spirits, who endeavoured to destroy celestial things ; they induced upon me a delicate sense [or sensation], which emulated the sense of celestial delights, and also the sense of conjugal delight, so that scarcely any difference could be discerned ; but being admonished, I learnt that all those things were fictitious and feigned. For this they had from their delight of destroying, in their way, celestial things, and they transferred it into me, as may be seen above (379). Thus man can never discern between diabolic and celestial things, except from God Messiah, and consequently except by faith in Him.—1747, December 25.

THAT THE SOULS OF THE DEAD RECEIVE MANY ATTAINMENTS, OR CAPACITIES (*facultates*), AFTER THE DEATH OF THE BODY, ABOVE THOSE THEY POSSESSED WHILST LIVING IN THE BODY.

400. The souls of the dead, whether a short or a long time after the death of the body, before they are consociated with spirits, are very dull, and know almost nothing. But as soon

as they are associated with several, they acquire a strength of ingenuity [or of understanding], possessing not only the acumen which they had in the body, but when they are associated with their like in a certain way, so that they can serve as the subjects of concentrations,¹ their ingenuity, of whatever quality it may be, is sharpened to so great a degree that they are much more acute than when in the life of the body. Moreover, they do not then act from the memory of material things,² which memory in the life of the body withdraws them [from such a concentration]; but they act at the same time from a certain instinct. Hence also they perceive more interiorly and fully the sense of a discourse, because their mind is abstracted from the body and its objects, so that the perception in the body can scarcely penetrate so far. Moreover, they can speak with a man in his own language, wherever he may have been born. In like manner a spirit comes into the possession of all those things which are in man's memory, so that he seems [to himself] to be the man, and he also comes into the faculty of understanding, but with a difference, retaining his own life, that is, the life of his love or cupidity, which causes him to feel in a different manner. Nevertheless those spirits are deprived of that life when men are led by them. They can also most easily put on various states, as the innumerable states of wakefulness and sleep, besides many others.—1747, December 25.

NB. NB.³ CONCERNING PERMISSIONS, THAT EVERY, EVEN THE MINUTEST PARTICULAR, TENDS TO THE GOOD OF THE UNIVERSE, OR OF ALL.

401. Permissions are also of such a nature that spirits who think that they can do and effect all things, arrogate to themselves the power that they alone can excite evils in man, and many other things which are unlawful and not allowable, and indeed by many arts, which are also not lawful, by which they are accustomed to make signs, thus by magic arts. God Messiah never concedes these things, but He is said to permit them. What it is to be permitted [is evident] from many things, as that they continually desire to excite disturbances [etc.]. Wherefore the things which they are permitted to do are only those which conduce to the emendation of man, of souls, and of spirits; other things are not permitted; all which, even to the

¹ Respecting these subjects, see A. C. 4403, 5856.—Tr.

² As to the memory of *particular* [or material] things, see above, 295.—Tr.

³ These letters are placed by the author in the margin, probably to indicate that he intended to state something more on the subject. The *italics* at the conclusion of this article are as in the original.—Tr.

minutest particulars, God Messiah so rules and governs that there is not the slightest thing which they do thus, as it were, permissively, *which does not conduce to the good of many, thus to the good of the universe, and consequently of all; for the good of each is communicable to all in the universe, and indeed it is communicated, when the kingdom of God Messiah is established.*—1747, December 25.

THAT FROM DISTANT NATIONS SEVERAL SPECIES OF SPIRITS ARE FORMED BY THEIR IDOLS.

402. A soul takes with itself from the world the adoration of that idol which it had worshipped in the body; hence they are also led to those whom they had venerated in the life of the body; that they may there be initiated [into the truth], and successively put off idolatry. There was one nation collected around their primate; it was told me that they were from the Indies; they worshipped the greatest God; and indeed with this rite, that whilst they worshipped Him, they, in a certain manner, magnified themselves, and soon afterwards, from the idea which they had with them, prostrated themselves as worms. Moreover, it was, as it were, implanted in them to consider the universal human race in heaven as circumgyrated [or as circumvolving], and the great God above following with them, and beholding what they did, so that He was present, and thus resting on the circumvolving sphere. These spirits were so instructed that they could induce upon their magnate [or primate] a species of respiration. These spirits also came to me, and induced a similar thing upon me, that I might know it from experience. They were modest and obedient, and they acted in their simplicity. Their vortical [or spherical] fluxion, as it is with such spirits, proceeded easily. Others afterwards came who performed (*pangebant*) that in a manner, as it were, still more pure.—1747, December 26.

THAT MAHOMEDAN SPIRITS ARE VERY DOCILE AND OBEDIENT TO THEIR MAHOMED, AND PERFORM ALL OFFICES TO HIM FROM THE HEART;—IT IS OTHERWISE WITH MANY SPIRITS FROM THE CHRISTIAN WORLD.

403. I have again conversed with Mahomed, and spirits otherwise instructed were hence sent to me; they were instructed in another and in a new manner, in making [or causing] delights to Mahomed, or of inducing pleasures which, he said, he wished

to transmit to me, but it was not permitted; he said, however, that he had obtained permission to transmit spirits that he might show me their docility and obedience, who were then instructed that they should worship God Messiah alone, and indeed both small and great, for every one is allowed to worship God Messiah, who rules the universe; with which instruction they were delighted (*accensi*), and they most humbly gave thanks to God, promising that they would lay to heart what they had heard.—1747, December 26.

They were taught to induce a kind of bath from the head to the feet with delight.

CONCERNING THE LIFE AND PUNISHMENT OF THOSE WHO, IN THE LIFE [OF THE BODY] HAD WISHED TO ACQUIRE GAIN TO THEMSELVES, AND TO CONSULT FOR THEMSELVES ALONE.

404. ((((((There were certain spirits who, in life, had wished to acquire gain to themselves alone, and indeed by that art by which busy traders are accustomed [to acquire it]; namely, by insinuating themselves, that they may acquire gain from others, being covetously intent upon their wealth, to which, under [the appearance of] friendship, they covetously direct their mind. Such wander about, and, wherever they come, inquire whether they can be with them,)))))) (((((saying, that they are poor, wherefore they are received; but because they are covetously intent upon their wealth, or possessions, they are hence driven away; wherefore they wander about again, and act the same things, until they have learnt)))))) (((to speak one thing and think another, which they do with so much skill that spirits cannot know but that they are such as they say they are.))))) Such a spirit also came to me, and asked whether he might remain with me, serving me; to whom I replied, that I am nothing, but that every one is received by God Messiah. But because they were of such a nature, and probably wished to say one thing with the lips, and to have another thing in the heart, therefore there was given to them the power over one of punishing him in a miserable manner; for there were several dissentient spirits who wished to have him for a subject (((((of speaking and acting, and since such spirits were contrary to one another, that subject was miserably discerpted, or by being acted upon by two sides, was lacerated, and this continually for about the space of an hour; yea, by phantasies they induced upon him a species of body, and thus they endeavoured to lacerate the whole and the parts; how much pain he hence felt I do not know,)))))) for the pain is mitigated according to the degree and

grievousness of the dissimulation; he who spake with me said it was most cruel; it became more and more painful as the phantasy that it was the body [that suffered] was induced, with a sensation like that experienced in the body: the suffering is also painful in proportion as weariness and resistance are induced, so that he desires to be liberated and delivered from them, for it is impossible that he can deliver himself; it is a species of minute discription. The lacerating spirits confessed that they derived much pleasure from thus tormenting souls, wherefore the spirits associated with them were permitted, in order and progress of time, to torment them, that they might hence learn to abstain from such a pleasure, and at length hold it in abhorrence. They were then sent away, and having changed their speech, they came to [other] spirits, that they might insinuate themselves, but they were again cast out, because the spirits recognised them, and said that they insinuated themselves only that they might deprive them of their goods; for the phantasy is also induced upon spirits (((((((that they have riches, upon which such spirits are covetously intent; it was stated that they were also punished elsewhere. Such a lot awaits those who, under the appearance of friendship, impose upon others that they may deprive them of their riches, as is the case with very many in the world.))))))¹ Such spirits wander about as in desert places, and when they find any companions whom they deceive, they are punished and cast out; thus they are more miserable than such friends can suppose. These last words were written from him who was amongst robbers, and who was thus discerpted.²—1747, December 26.

THAT THE SPIRITS AND SOULS WHO SPEAK WITH ME ARE SUBJECTS
IN WHICH MANY ARE CONCENTRATED.

405. From experience I have at length been taught that the spirits who speak with me are the subjects, or, as it were, the concentrations of many spirits; because all spirits, even the wicked, are distinguished into their genera and species.—1747, December 26.

¹ In this article the reader will observe many parentheses, which, as stated in the Preface, denote that the author had so many times drawn his pen over the parts thus included; not to show that such parts were cancelled by him, but probably to indicate that they had so many times come under his view, when he was writing out his works for the press. The reader will observe that these parentheses do not interrupt the reading.—Tr.

² Respecting the punishment called *discription*, which is a tearing asunder of the parts of the body, see A. C. 829, 937, 959.—Tr.

CONCERNING THE COLD OF THOSE WHO BELONG TO THE DIABOLIC CREW.

406. As often as it was permitted that few or many of the diabolic crew, or from hell, should approach, I was seized with cold in a greater or less degree, and indeed in various parts of the body, around the head, about the ears, around the body, and about the feet. From the cold I could know of their approach, and also from the blast (*flatu*), which was for the most part cold; and I conversed with them almost as often [as they came]. They are governed, as before stated, by evil, or by natural malignity, as it were by instinct, and are deprived of everything rational, so that they know not what they do; nevertheless, they think themselves more intelligent than all in heaven, and are supremely desirous of rule. Wherefore, as their malignity is so enrooted, and as they are incapable of understanding, it was my duty, from commiseration, to speak modestly with them; which those who had not long departed from the life of the body wondered at, because they had brought with them the idea ((((((that they ought not to speak with devils, but that they should continually castigate them; but they were instructed how the case is, for when God Messiah protects a man, nothing can hurt him, nor would he be hurt if the whole of hell, both from without and within, were to surround him, as is abundantly evident to me from much and prodigious experience.—1747, December 26.))))))

CONCERNING MAHOMEDAN SPIRITS.

407. This day spirits were also transmitted to me from Mahomed, who were taught by their methods, whilst they were flowing in vortical [or spherical] forms [see above, 403], to imitate lavations or washings from the sole of the foot upwards [to the head];—they acted upon me with such an imitation that I cannot doubt that those who hence derive a pleasant sensation are delighted therewith;—I also conversed a little with Mahomed.¹—1747, December 27.

THOSE WHO WERE INSTRUCTED AND WHO WOULD NOT ACKNOWLEDGE
GOD MESSIAH WERE THRUST DOWN AND CAST OUT OF HEAVEN.

408. During some days there were those in the heaven of spirits who excited a disturbance, and persuaded others that

¹ Respecting *Mahomed* see above, 340, note.—Tr.

God Messiah is not the Mediator, besides other things which they uttered from phantasy, and seduced many; wherefore there was, as it were, a rebellion, some spirits having associated themselves to them. Inasmuch as this continued for some days, God Messiah, as it were, disappeared from me, so that He was not seen by me as before in spiritual vision, and thus I was left to the phantasy of those spirits, who solely acknowledge Jehovah the Father of God Messiah without a mediator, which was granted me to perceive in a spiritual vision [that is, with a spiritual discernment], and I wondered what would hence result. I soon heard, and also perceived by spiritual vision, that the rebels were seized with pain, and that the crew were cast out and miserably tormented,—a fact which I now hear from themselves, [for] they utter lamentations upon lamentations; there are myriads, as they say, praying that no one may any more suffer himself to be seduced, unless he is willing to suffer unspeakable torments. Respecting this and a similar crew, it was understood what God Messiah says concerning him who had come into the feast not being clothed with a wedding garment, and who was cast out. [See Matt. xxii.]—1747, December 28.

Those spirits were cast into a lake. [See Rev. xix., xx.]

ON THE MANIFOLD AND VARIOUS PURIFICATION OF SPIRITS INSINUATING THEMSELVES INTO HEAVEN, AND THINKING THEMSELVES TO BE IN HEAVEN, BECAUSE THEY ARE ADMITTED BY THE HEAVENLY INHABITANTS, WHO LOVE ALL THAT COME, AND BELIEVE ALL THINGS TO BE GENUINE BEFORE THEY ARE DETECTED.

409. By a continued spiritual vision I have experienced, and I have been constantly instructed by a living voice, that heaven, by diverse means, is purified of those who insinuate themselves into it, and who externally clothe themselves with, as it were, a wedding garment, and pretend that they are angels; that is, who in an external form represent angels, but in the internal form are wolves, and continually try to seduce the faithful. That such are admitted by the faithful arises from this: that amongst the multitude who are delivered from the pit¹ there are also many of those who are not yet devastated, and who wander about amongst good spirits and angels, and insinuate themselves under an angelic form, and according to the genius of their cunning, and the nature of their remaining deceit, they allure by inherent machinations the well-disposed to their party. They are chiefly those who are imbued with the love of

¹ That is, states of vastation, see above, 228, note.—T'r.

self, and with various worldly loves, which involve [this principle] that they desire to insinuate themselves into the heavenly marriage (which is the same as the marriage feast [Matt. xxii.] to which the whole world is invited) in order that they may afterwards destroy it, and so take possession of supreme power; and thus from hatred they act against all in heaven. How these things are, and in what manner those spirits are detected, and how they are cast down by troops from that heaven, would be prolix to describe. Those, however, who are cast down from the marriage feast are miserably treated, inasmuch as they are cast into a lake, and no one knows when they are brought out again; for the time of imprisonment in the lake is varied according to the malignity of each, and according as it is deeply rooted. If it is only on the surface, their punishment is easier than that of those who from actual evil have formed deeper roots. Many wondered that such crews should exist in that sphere, where there appears to be nothing but disturbance, confusion, and condemnation; wherefore, in order that it might be shown to them of what quality and how great the heaven of God Messiah is, it was represented by a wonderful fluxion of an indefinite number of stars; and then with a loud voice it was said that of such a nature and magnitude is the heaven of God Messiah, and that that [disturbing] crew is only an apparent multitude; for a similar purification exists every day, and every moment, otherwise man could not be purified, so that as to all states he could subsist [or remain] in heaven.—1747, December 28.

410. Abraham¹ also, together with the crew around him, who appeared to themselves to be in the highest heaven, was also cast down, and is now in the lower parts (*inferioribus*), which crew, however, consisted of few, and yet they conspired against the heaven of God Messiah, and against God Messiah Himself. In respect to Abraham we must speak cautiously; it has been told me that he is also now punished.—1747, December 28.

411. It was told me that they shall hereafter in vain seek Abraham, because he will not be anywhere found, *nor is his place found any more in heaven.*²

¹ Respecting the *Abraham* here mentioned, and how this is to be understood, see above, 379, note; see also 402.—Tr.

² The *italics* are as in the original; it is also said of the Dragon and his angels, after they were cast out of heaven, “*that their place was not any more found in heaven*” (Rev. xii. 8); from which it is evident that the *heaven* here mentioned in the Word was, although called *heaven*, filled with evil spirits, who at the time of Judgment were cast down, and that heaven itself was said to pass away (Rev. xxi.). Thus when the Word is understood, it fully corroborates what Swedenborg so often says concerning this “ultimate heaven;” see above, 223, note. Further particulars respecting the “*Abraham*” here mentioned may be seen below, 480.—Tr.

THAT THE WORDS OF SPEECH CANNOT EXPRESS, STILL LESS EXHAUST, ANYTHING IN THE THIRD HEAVEN;—AND ALSO CONCERNING THE EFFICACY OF WINGED (*alata*) SPEECH IN GENERAL.

412. By speech alone, and by the pronunciation of words, it can be heard and perceived in a spiritual manner, unknown to others, what is in those expressions; it is at once manifest that they cannot exhaust [the sense]; but what it is that confines (*concludat*) expressions so finitely, and changes them into another sense, is not yet evident [to me]. For significative expressions can also be deprived of their signification by the general state of spirits in an inferior sphere of the ultimate¹ heaven. Moreover, it is quite certain that the speech of man can by no means exhaust those things which are interior celestial, wherefore they are filled by God Messiah that they come and penetrate to spirits and angels according to the state and perception of each, and also according to the effect which the speech is about to produce;—such a speech may be called winged (*alata*), but representatively.—1747, December 28.

THERE ARE THREE GENERAL DIFFERENCES AMONGST MEN AND SOULS.

413. The human race, and also their souls after the life of the body, may be divided into three kinds: The *first* kind is the greatest and most common, which is like that of wild beasts; that is, contrary to order. The *second* kind is indeed in agreement with order, not, however, from a genuine source, but from a certain inferior source; nevertheless, they look downwards, like the beasts of the earth; they can do works, as it were, of charity, but still they look to worldly things. Such are those who are not in faith in God Messiah; the well-disposed Gentiles can be reckoned amongst them, since they can be regenerated more easily than others. The *third* kind is heavenly, from faith in God Messiah; their works are works of charity (*charitates*), which are the fruits of faith. I have not heard these things, nor have I conversed with any one concerning this subject; but in thought something similar was represented in a kind of dream, I could hence conclude that there is still another kind, probably intermediate between the *first* and the *second*.—1747, December 28.

¹ The term *ultimate* is here *tertii*, which is used here as above, 228, 237.—Tr.

THAT THE DIABOLIC CREW DESIRE TO DWELL NOWHERE ELSE BUT IN FILTHY PLACES (*sentinis*) AND THE LIKE.

¶14. It may appear wonderful to everybody that the diabolic crew desire to dwell nowhere but in filthy places, which they have sometimes confessed; yea, they have represented to me that they love to abide in filthy places, where there is human dung; nor do they choose any other places, preferring them to all others. Certain spirits were greatly indignant at this; but they nevertheless confessed the same thing before them.¹—1747, December 28.

THAT SPIRITS IN A MOMENT KNOW HOW TO TRANSFER THEIR EVIL TO ANOTHER, AND ALSO WHAT IS GOOD INTO EVIL.

¶15. It is wonderful that spirits, from natural instinct as it were, can at once transfer good into evil, and this as expertly as though they had learnt it from long practice. In like manner they can transfer any punishment, or whatever of that kind is brought upon them, to another, and indeed to an innocent person, and thus withdraw themselves (or escape) for that time. This has been made evident to me from much experience, to relate which would be tedious. A nature or instinct of this kind comes from no other cause than from the habit of lying in the life of the body, and thus of transferring whatever blame they may have upon others, or so to contrive that the suspicion should fall upon another, that they may be thus delivered [from punishment]. Hence it is that so depraved a nature is contracted.—1747, December 28.

¶16. So momentaneous is the transference by diverse methods, both of good into evil, and of one's injury upon another, that scarcely anything can be more quickly done, wherefore it flows from an actual root, which contracts a nature; *hence it may be concluded that in evil spirits scarcely anything rules but the root, which is hereditarily and actually formed, and which is propense to evil.*²—1747, December 28.

¹ What is stated in this article ought not to surprise the reflecting reader, when he considers that all vicious and criminal acts are frequently called "*dirty acts*," from a perception that such acts correspond to what is filthy. There are animals, worms, and insects that dwell in filthy places, such things in nature being correspondences to the cupidities of evil spirits, who in the spiritual world prefer such places as their abode. Hence Peter says of those who "*turn from the holy commandment delivered unto them, that they are like the dog that turns to his own vomit, and the sow to her wallowing in the mire*" (2 Pet. ii. 22).—Tr.

² The *italics* are as in the original.—Tr.

CONCERNING A CHANGE MADE IN HEAVEN.

417. There were some who occupied the highest place in heaven, because when upon earth they believed themselves to be supreme, and all besides them to be nothing. That place was occupied by certain spirits, of whom it is not allowable to make mention, nor to publish the cause [of their being there]. Such are likened to stars, for they appear to themselves to be, as it were, suns, and the souls which come from the world adore them, and because they adored them in the life [of the body], they are first introduced to them, and afterwards taken away from them. One of those great stars was yesterday (unless I am mistaken) cast down from that highest place, and together with him a crowd then remaining of from five to six hundred, as was stated, who worshipped him as an idol. But they still remaining in that sphere, together with their chief, began, as they had continually done before, to make now a greater disturbance; wherefore after their chief had been again instructed and admonished, and would not, nevertheless, desist from his perverted opinion of faith, he was consequently rejected, and for a minute or two he suffered infernal torments, in which he miserably exclaimed; being, however, shortly delivered from these torments, a voice came to him from heaven, [saying] that Jesus Christ is the Son of God. He then began to think and to acknowledge something [true], but because torments had first driven him to this, his confession could not as yet be accepted, because it was not as yet from faith.—1747, December 29.

HOW PERMISSIONS ARE REPRESENTED BY NATURE.

418. Permissions in heaven are represented in nature by the threefold or fourfold atmospheres, one purer, according to degree, than another, and a following one composed of a prior, which acts upon the one proximately composed both within and without; thus in every part of the ultimate atmosphere are the prior [atmospheres] in order. Now, when the ultimate atmosphere is disturbed by a tempest, that which is proximately prior acts tranquilly, both without and within, in every minute point (*singulis*), thus in particular and in general. A still prior atmosphere acts still more tranquilly, and the first [or inmost] atmosphere, which is all in all in the following, acts most tranquilly or peacefully both in particular and in general. Thus a prior, and especially the first [or inmost] atmosphere acts with a

tranquil motion upon the following, and by these upon the ultimate, and reduces it to equilibrium, howsoever it may be agitated by the wind or the tempest. Thus it is in the heavens amongst the heavenly beings (*vitae*) and spirits, which [latter] are, as it were, the ultimate atmosphere where there are tempests. He who stands there thinks that the whole heaven is about to perish because there are storms, mists, and black clouds; but after these things have passed away, they are pacifically reduced to quiet, according to the direction and the will of God Messiah. These things were thought and written in the presence of spirits.¹—1747, December 29.

THAT CERTAIN SPIRITS, IN PARTICULAR THE LAPLANDERS AND SIMILAR [SPIRITS], ARE GOVERNED BY THE PHANTASY THAT THEY CARRY INFANTS, AND WISH TO SHOW THEM TO THE LORD OF HEAVEN.

419. There are those who, when they come into the other life, are governed by the imagination that they have infants in their arms, as many as they can carry, placed inordinately; they desire to have a number of them, and at the same time they have boys and girls placed before them in a row, and thus they inquire where the Lord of the place is, wishing to show to Him their infants and children; but when it is inquired [from what cause they thus wish to show them], they say that they wish to support their children. These, when interrogated, were found to be similar to those who were formerly in Lapland, with garments not dissimilar. But this they now do [namely, carry infants] because they are now instructed; before this, they did not come in this manner; but they sent forth two [of their number] with dark dirty hair, and filthy little animals, and thus they came [to the Lord of the place]. Such spirits, on account of their love of infants, are more acceptable than many others; for the heavens love those who love children.²—1747, December 30.

¹ Respecting these atmospheres see above, 222.—Tr.

² The reader will here observe the striking nature of correspondences; so long as these spirits remained in a merely natural state, without instruction, they appeared "with dark dirty hair, and with filthy small animals;" but when they received instruction, the good and innocent principles called "remains" (see A. C. 468, 530, 1050), treasured up by the Lord in their interiors, were brought forth, and they desired "to support them," that is, to receive instruction in Divine Truths, which are the support of everything good; hence, instead of appearing "with filthy little animals," they appeared "with infants." The Laplanders are said to be especially fond of children.—Tr.

THAT THERE ARE THOSE WHO ALSO ADORE CHRIST AS AN INFANT,
AS THOSE WHO CARRY [AN IMAGE OF CHRIST].

420. There are also those who from innocence, and from innocent simplicity, adore God Messiah as an infant; such, from simplicity and from innocence, are also introduced, but they do not remain long there, because *they are in states of innocence and simplicity, in which there is peace, in which is innocence.*¹ There is consequently what is heavenly amongst them, which I could know from the joy hence transferred to me. I am not permitted to write other things [about them], because they adore men, and exhibit their idols in every temple, in every house, in villages and cross-ways, which is altogether forbidden; but those who do this from simplicity, and thus from innocence, are excused.—1747, December 30.

THAT MORE NOW SEEK PETER THAN HERETOFORE, THAT THEY MAY
BE INTRODUCED INTO HEAVEN.

421. That Peter was cast down from heaven was manifestly shown to me; after that time I heard nothing of Peter except to-day, when it was told me that more now come and adore Peter than heretofore, beseeching that he may let them into heaven: the cause probably is, that something is now discovered to the Jesuits, so called, that Peter is let down from heaven, and that they can no longer approach him, as souls formerly did on their first coming from the world; I do not as yet know whether there be any other cause.²

THAT THE QUAKERS, ESPECIALLY WHEN THEY COME INTO THE
OTHER LIFE, ADORE A CLOUD, UPON THEIR KNEES.

423.³ There appeared to me obscurely one as a cloud bent upon the knees, who adored a cloud. When I inquired what that meant, it was said that the Quakers are governed by such a phantasy, because they [thus] from their phantasy form heaven to themselves, and do not know what heaven truly is,

¹ The *italics* are the same as in the original.—Tr.

² The *Peter* here mentioned is not the *apostle Peter*, but one so named, for the same reason as stated above respecting Mahomed (340, note), and also Abraham (379, note); because there are many, especially the Roman Catholics, who consider *Peter* as their peculiar saint, and who consequently seek him after death (see above, 402), as the Jews seek Abraham (410, 411). Thus these characters are permitted to be assumed by certain spirits, especially by such as have been in the love of pre-eminence over others, and who desire to rule and to lead. Spirits coming from the world are first introduced to these their saints, that they may be convinced that they can render them no assistance, and that they may thus be directed to the Lord alone.—Tr.

³ This number follows as in the original.—Tr.

or what faith is, for they desire heaven, and thus figure it [to themselves]. But these [imaginings] are changed into a similar phantasy, nor can it be otherwise, because they do not suffer themselves to be instructed by others, nor by the Word of God Messiah; but they cleave to their own principles, which they have formed, and think themselves governed by the Holy Spirit, whereas nothing can be less true; for there are spirits who do not know what heaven is, nor who the Lord of heaven is, and, nevertheless, desire to be saluted or considered as the Holy Spirit. That crew is increased by the souls of Quakers; but these are distinguished from [those] spirits by a white line around the head of two, inasmuch as for the most part two appear [together]; and they are called by them simple enthusiastic spirits; since they only speak from their own principles and doctrines, and thus [by these Quaker spirits] they excite enthusiasm, in which they very greatly delight, that they may [thus enter into them and] be men, and give themselves forth as the Holy Spirit.—1747, December 30.

THAT THE GOSPEL IS PREACHED TO SOULS ALTOGETHER AS UPON
EARTH.

424. This must appear wonderful to everybody, although nothing is more true, namely, that the Gospel is preached to souls in a similar manner as upon earth, and indeed in a similar mode of preaching, and with zeal, and in a neat or elegant (*concinno*) connection of words. For they consider themselves to be *men* upon earth, as I have often stated above. Although this is so wonderful, I can nevertheless declare that nothing is more true. But the Gospel is only preached to those who are to be let out of the pit, and to certain others also; that others likewise speak with souls, and preach to them, I know from many things; but there is no efficacy of the Word except what is given by God Messiah.¹

THERE ARE THOSE WHO ARE CONTINUALLY BUILDING HOUSES.

425. I have again seen and heard those who are [continually]

¹ However wonderful this may appear to some readers, yet it should be remembered that Peter says, "*Christ went and preached unto the spirits in prison*" (1 Peter iii. 19). This the Lord did after His resurrection, when He was in the world of spirits, which is the intermediate world between heaven and hell. The "prison" denotes the same places of vastation as the "pit," of which Swedenborg here and frequently elsewhere speaks; and the spirits who are there are being devastated of certain exterior evils and errors, before they can be sent forth from the pit, or delivered from the prison. Respecting vastations see above, 228, 297, 380, 384, 385, 392; see also A. C. 1106-1113.—Th.

occupied in building houses and palaces, speaking and declaring that what they build is destroyed by others, and that as often as they rebuild their work is again destroyed. They thus grieve, for they cannot inhabit those houses because they are destroyed. They are intent upon the work; those were seen before, whose face looked both ways (*utrinque*); there are also those who have a simple face, almost from the same cause, as stated above.¹

THE SOULS OF THE DEAD CANNOT BE LED TO KNOWLEDGES, AND THUS BE PREPARED FOR HEAVEN, UNLESS THEY RETAIN THEIR PHANTASIES, AND ARE LED BY THEM.

426. At the present time, when there is no faith, and when scarcely any one can be prepared for heaven in the other life, because they are in an inverted order of life, there is nothing but mere phantasies, or hallucinations of the senses, which remain in souls, or in their natural mind, or animus, in which the life of the man living at the present time chiefly consists. This natural mind, full of so many phantasies, is not broken, that is, its phantasies cannot at once be shaken off and extinguished; for in this case the man himself would be broken down, and nothing as to his sensitive life would remain; for this life is composed of mere phantasies—a fact which from many things is so evident that no doubt can be entertained on the subject. There is an insanity in all things which compose and govern the life of [such a] man. A certain one was left by the spirits who acted together with him, when he appeared as though he were not alive; thus being devoid of phantasies [in which his own life consisted], he was considered to be, as it were, dead. This, however, can demonstrate nothing, except that such a man cannot enter into the other life; for in such a state [namely, when deprived of the life of his phantasies], he can learn nothing.—1747, December 30.

THAT CERTAIN SPIRITS ARE, FROM PECULIAR MERCY, PREPARED [FOR HEAVEN] IN DEEP SLEEP, AND BY DREAMS INFESTING THEM IN SLEEP.

427. There was also a certain spirit who said nothing else than “I am silent, and I speak,” and this rather often; when I inquired what he meant thereby, he, in reply, said nothing else.

¹ This is also a mode of vastation to which some spirits are subjected, especially those who during their lifetime were much occupied in constructing and defending false doctrines. See “Apocalypse Revealed,” 153.—Tr.

But I heard from others that he was let into a sleep, and I was instructed that some are let into such states of sleep that they may undergo vastations by dreams; and probably also by short intervals of wakefulness, until they are deprived of the phantasies which they have contracted.—1747, December 30.

THERE ARE VERY MANY VARIETIES OF HEAVENLY PLEASURES AND DELIGHTS, IN WHICH IS FELICITY.

428. Those things are called heavenly pleasures, which exist sensitively with souls [or which affect their senses], as though they lived in the body. There are pleasures which also affect the wicked so agreeably that they can scarcely sustain any more. But delights are those things which come from a still more interior source. In pleasures there is a kind of felicity; but in delights there is a kind of heavenly conjugal joy. In a word, there are very many degrees of pleasures and delights, both as to differences and intensity, and these pleasures are communicable without being diminished in those who communicate them. True pleasures, and true delights, have in them felicity, and this has in itself peace, and this innocence; thus true pleasures and delights come solely from God Messiah, as their only source.—1747, December 30.

429. Other pleasures are spurious and fallacious; such as they are in the world, such they remain in the other life; and they can be infused even by devils.

THERE ARE THOSE WHO HAVE JESUS WITH THEM, AND WHO THUS BELIEVE.

430. There were several at a great distance from the sphere in which I was this day, or from the sphere of spirits, collected into one place, who appeared and said that they had *Jesus* with them, and that they daily saw Him; and these are such as are in saving faith. In a region opposite to those, or below, there were likewise many who also said that they had *Christ* with them, and these are such as are in an intellectual principle of saving faith. Thus the former are represented in the Word by Abraham and Isaac, but the latter by Abimelech, who were distant from one another; for Abimelech departed from Abraham and Isaac after they had made a covenant [see Gen. xxvi.].—1747, December 30.¹

¹ In order to understand this better, the reader is referred to what is said in A. C. 3004-3011, where the two names, JESUS and CHRIST, are especially explained; the former relating to the Lord in the character of Divine Love, and the latter in the character of Divine Truth.—Tr.

THE STATE OF BEGGARS IN THE OTHER LIFE.

431. They who have been long accustomed to begging, and at length have found pleasure therein, so as to contract an aversion to a life of useful labour that they may procure food and the necessaries of life, appear, as it were, naked, or only covered with most filthy rags, so botched together as scarcely to conceal their nakedness. They beg alms of everybody whom they meet, employing one with a small vessel to receive it. I heard from them that it is true what is said of beggars, that they desire nothing but money, despising garments and food; that they live impiously among themselves—in quarrels and similar things, abhorring labour, and sometimes living in all kinds of luxury, despising money, and eagerly inquiring what each has received; they have a kind of government among themselves which they desire to be kept secret.—1747, December 30.—*Obs.* Those beggars are meant who are such in the life of the body; thus it is their life, because they had no other [governing] cupidity.

THAT THE MOORS OR AFRICANS DESIRE TO BE WHITE.

432. I have heard that the Moors, or Negroes, as the Africans, do not in the other life desire to be black, but white; they esteem whiteness as beautiful after they have been prepared [for heaven]; because the angels of God Messiah are all white, and the interior angels love to be clothed in white garments.—1747, December 30.

SPIRITS ALSO HAVE THE GIFT ABOVE MEN OF SEEING, BY DIVERSE METHODS, OF WHAT QUALITY A MAN HAS BEEN; THESE METHODS WERE REPRESENTED BY VARIOUS THINGS.

433. Besides those things of which I have spoken above,—namely, that spirits can possess all man's language as their own vernacular tongue, and put on his memory as their own; they can also, when permitted by God Messiah, look into the particular things which are in man, and which concern his life. But this was represented by certain things which they took away from man, as by a bubble (*vesicam*),¹ and similar things,

¹ What the author here calls a *vesicam*, he describes in the Index as a *bullula*, which means a *bubble* formed from water. These *bubbles*, we think, represent certain states of the intellect in which vanity and conceit, etc., prevail.—Tr.

which were also seen to be taken away; thus being, as it were, immediately instructed, they said [that they could see the particular things in a man]. Once also [there was a representation] by the similitude of a cloud which was taken away from a soul; whilst in the meantime the man remains in another state. They also took away from me similar bubbles, although it was only a representation effected by such things, and hence they saw the particular things of my life; so that from one bubble, or from one thing [thus represented], they can behold such things [as belong to the life]. Moreover, loves, inclinations, affections, and also the things of the memory, are thus clearly represented to the eye and [visibly] contemplated, at which I greatly wondered, inasmuch as not only the particular ideas of any one, but also the affections as to every particular, may be thus seen by the eyes: such is the spiritual life in which these things can be thus contemplated; but not so in the bodily life.—1747, December 30.

CONCERNING THE VEIL OF THE JEWS, AND ALSO A SPECIES OF PUNISHMENT BY THE VEIL.

434. The Jews are accustomed, when they wish to protect any in the other life from the injury of others, to cast over them a veil, under which they are safe, and thus defended from the injury of others; nor can they be assaulted. Certain spirits, but Christians, had a veil cast over them by Jews, so that they could no longer be assaulted by others. But when under the veil they complained that they could not breathe, and after a time they were delivered. The origin of this [suffocating sensation] might be hence deduced, that those who are from the Jews, and who are altogether obscured [as to truth] and in a dense cloud, are safer [under the veil] than those who are in the light of truth, and who still deny; wherefore, in life, they are continually kept under the veil.¹

435. (((((((((In respect to the punishment by the veil, it is of this nature,—that by phantasies impressed upon them they appear to themselves to be under the veil, extending to a great distance, even to miles. The veil is, as it were, a thin coherent cloud, which is condensed according to the prevalence of the phantasy; they also excite themselves so that they run about hither and thither, in length and in breadth, that they may burst forth from the veil, thus with various velocity and force,

¹ Respecting the veil which was cast over Moses' face when he came down from the mount, see Exodus xxxiv.; and also the A. C. 4859, where the reasons why Moses did so are explained; see also A. C. 963 on the punishment of the veil.—TR.

until, being wearied out, they either lie down, or are kept with their feet upwards and their head downwards; and this may continue for a long time, until their indignation has ceased. Such a veil is prepared in the phantasy of those who, although they see the truth, still of themselves they cannot obtain [or possess] it; and [of this] there are many causes within themselves, bursting forth from their loves, as [indeed] they acknowledge; but from those causes they are continually indignant, so that they resist the truth, which they, however, see; such a veil corresponds to their phantasy. They now tell me that they are miserably tormented with the desire of extricating themselves, which desire is enkindled [more and more].—1747, December 31.))))))))))

THERE IS A KIND OF PUNISHMENT BY CIRCUMCURSATION [OR THE ACT OF RUNNING ROUND].

436. There are those whose phantasies punish them in this manner: they appear to themselves to run around an orbit backwards, or from right to left, or, in another direction, by phantasies; and thus as often as they go to and fro in these rather short orbits, they carry something with them, which aggravates them.¹ This kind of punishment is for those who suffer themselves to be led by cupidities; and although they see and acknowledge truths, they nevertheless return [to their phantasies], being drawn away by cupidities; they thus run about, as it were, in the intellectual field, and acknowledge [truth], but being drawn away by their cupidity, they return in opposition to it. This is more applicable to [those] women (in whom cupidities are accustomed to prevail), who, like men, intermeddle with those things which relate to the doctrines of faith.—1747, December 31.

THERE IS A KIND OF VASTATION [WHICH IS EFFECTED] BY INDUCING UPON SPIRITS, AS IT WERE, A KIND OF INFANTILE PROBITY [OR IMBECILE GOOD-NATURE].

437. A mild kind of vastation is also said to be the lot of some;—they are reduced to a kind of infantile probity [or childish simplicity]; they are such as those [simple persons] to whom compassion is shown; but in that probity there is also, from their phantasy, the cupidity of excelling others in intellect,

¹ The text has *ore*, but this reading is considered by the Latin Editor as dubious, see his "Critical Notes," p. 445.—Tr.

which is thus made captive and restrained, because they love their own [mental possessions], and cannot but with difficulty endure that others should say things better and more true than themselves; or they are not willing that any honour should be taken from their party, and consequently from themselves; thus also [they act] from the love of being eminent above others. In [the sphere of] this probity thus induced they are tormented by the cupidity of being concealed (*latendi*), that they may ardently desire to be delivered from it, and return to their former state; although that state [of infantile simplicity] is, to others, such that a man can be happy in it, since he is then out of that state which causes anxiety.—1747, December 31.¹

THE ULTIMATE ANGELIC² HEAVEN CONSISTS IN NATURAL VARIETIES,
AND IN SIMILAR THINGS THEIR HAPPINESS ALSO CONSISTS.

438. Those spirits who are not yet admitted into heaven, because discord, which is repugnant to heavenly things, still prevails [amongst them], conversed with me concerning heavenly happiness; and as I was ignorant about it, it was said that they have distinct houses, where those who are conjoined can live together and form societies; and from the still remaining phantasy or inagination heavenly pleasantnesses and delights appeared to them to be formed, in which heavenly peace reigns. If they also desire it, paradises appear to be formed, with every variety of trees and shrubs; and likewise cities and palaces, and similar things [appear to be formed]; but these things are not to be so written, or described to the world, lest they should seek heavenly things in [such] phantasies.³

¹ What the author here means by a probity like that of children (*sicut infantilis*), we consider to be that imbecile good-nature which characterizes some idiots, so that such persons as are “in the cupidity of excelling others in intellect,” but who in other respects are well disposed, are divested of that cupidity by being reduced to this imbecile state, and are thus brought to a sense of their own evil.—Tr.

² The term *angelic* here must not be considered in its strict *heavenly* sense, but as synonymous with what the author calls, in other places, “the heaven of angelic spirits,” or of those who are being prepared for heaven.—Tr.

³ This last remark of the author shows us how he amplified and explained in his printed works the general statements he frequently makes in his Diary, which are only the heads of many things he intended to unfold, and which he has unfolded in his voluminous works printed by himself. Thus in the present case it would be a great phantasy if it were supposed that happiness consists in seeing palaces and paradises, etc., because happiness always consists in interior states of love and wisdom, of which beautiful objects are merely external correspondences.—Tr.

THAT THE WICKEDNESS OF THOSE WHO AT THE PRESENT TIME COME INTO THE OTHER LIFE IS INCREDIBLE;—WHAT IS MEANT BY THE LEFT AND THE RIGHT.

439. During several days, those who not many years since entered into the other life were permitted to exercise their deceitful arts and machinations against those things which are good and true, perverting them by very many kinds of machinations which I can never describe. They have subjects; they mutually instigate each other; they concentrate their malicious wickedness, which is incredible, and from which it is abundantly evident that at the present time faith is laid waste or devastated.—1748, January 2. The entire inferior sphere, or the sphere of spirits coming from the earth, is almost altogether of such a character that when a word is let down from heaven it is perverted, and it can scarcely be perceived of what quality it is. The things which are inwardly concealed in man, and which are increased by exercise, come forth when he enters into the other life, when he is admitted amongst spirits, who were represented to me as being on the left side, in front, towards the half [or left side] of the face; those who are to the right¹ are well disposed. It should be observed that all, whoever they are, that are on the left side, are perverse, and perverters [of what is true and good] by methods so direful, that no man in the world could ever believe it. They are merely roots of evil which act, the instinct of whom is [to act in such a manner]; but the instinct of those who appear to themselves to have any light of reason is more malignant, and they are like the infernal crew which is destitute of the light of nature.

CONCERNING THOSE WHO ARE WORSHIPPED AS SAINTS, AND AS GODS AND GODDESSES.

440. During the whole night, both when awake and asleep, representations of those who are worshipped as saints and gods were exhibited to me. Some of the gods and goddesses of the ancients are still represented, as Venus, Diana, Phœbus, Jupiter, and indeed each was represented in a peculiar dress,—Venus with a beautiful garment, Phœbus with a shining skin-like garment, and so forth; but whether these are only phantasies, or whether such still remain in these phantasies, or whether any

¹ That the *left*, when contrasted in opposition to the *right*, corresponds to what is *sinister*, perverse, and wicked, might be abundantly proved from the Word. (See Matt. xxv. 33.)—Tr.

thus present themselves in their place, does not sufficiently appear. Some think themselves to be these characters, and thus they present themselves [as such]. Jupiter is represented with a continual power, as it were, of lightning, which cannot be described, because not conceived; by which power all are driven away.

441. There was also a representation which consisted in forming the great jaws, as it were, of *whales*, into which spiritual images were cast, and thus into the belly, one after another; and then the representation was turned into a *whale*, or into a *dragon*, when it had devoured so many that its belly could be formed.

442. There was also represented a great fish extended, which desired to be rubbed—a representation which also signifies a species of idolatry.

443. Moreover, only three kinds of men, who have been worshipped as saints, and thus as gods, have been represented to me; namely, *first*, those who held that worship in aversion, and who are among the angels, and protected by them. *Secondly*, those who do not wish to be among the [so-called] gods, and to be worshipped as gods, but nevertheless retain something from the [heathen] temples (*famis*), although with the mouth they repudiate it. A *third* kind is profane, who receive such worship, and desire to be acknowledged as gods; they are miserable, infatuated, and foolish.—1748, January 3.

HOW MAN IS GOVERNED BY THE WILL TO ACT.

444. It has sometimes been effected in me by living experience, and [shown] before spirits, how actions are governed by God Messiah, through or by means of the will, which was so bent or inclined hither and thither, that they thought that it was I who would do it, and I also thought so; but the will was turned about at intervals, so that it is only the will which is governed.

SPIRITS ARE ALSO TO BE JUDGED OF AS TO THEIR QUALITY, FROM THE QUARTERS AND SITUATIONS IN WHICH THEY ARE.

445. As before observed, those who are to the left [439] are, for the most part, unhappy, and, indeed, according to the quarter towards the left. Those who are to the right are happy; moreover, those who are about a man to the back are such as desire to govern his body, and think themselves to be the man,

wherefore they thus cleave to a man when they come to him. Those who wish to be bodies [that is, to be in a merely corporeal state], and also those who torment a man after death, adhere to the back, nor do they depart before what was sought for is detected. But those who are in front under the breast, and who actuate the subthoracic respiration, are those who suffer themselves to be acted upon. Those who stand above the head are partly such as teach, and partly such as are docile [or such as are taught].—1748, January 4.

THE ANGELS ARE OF SUCH A NATURE THAT THEY CAN NEVER BELIEVE, NOT EVEN THE LEAST THING, WHICH DOES NOT COME FROM GOD MESSIAH, HENCE [MAY BE UNDERSTOOD] WHAT PEACE IS.

446. I have also experienced when writing this day, that an angel directed those things which I wrote, and indeed in such a way that I could hence perceive that there was not even the slightest thing which was not under the auspices and direction of God Messiah, because [it was directed] to the best end. Hence I could conclude what the angelic [principle] is, and also what peace is, inasmuch as there is then an acquiescence [or resignation] in every, even in the minutest particulars [of the life].—1748, January 5.

CONCERNING MAHOMED,—THAT HE DROVE AWAY A CROWD COMING TO HIM, AND SAID THAT THEY SHOULD GO TO JESUS THE SON OF GOD.

447. In the afternoon, in a vision when awake, I saw Mahomed¹ indignant at a crowd who came to him, and driving them away with a certain force, and indeed with anger; saying that they should not come to him, but that they should go to Jesus the Son of God, because he perceived Him to be the only Son of God, who governs the universal heaven, to whom power is given from the Supreme Creator of the world and the earth. I have heard him saying things similar, and I now perceive that he hears these things, and directs these words, beseeching me that I should tell them to his worshippers.—1748, January 6.

OF WHAT NATURE THE GLORIFICATION OR THE SPEECH OF ANGELS IS.

448. Whilst I was this day writing, I perceived that the [angels of] heaven were speaking but I did not understand anything; it is now said that they were glorifying the Redeemer of the human race; I only perceived the influx, like a discrete

¹ Respecting Mahomed, as here understood, see above, 340, note.—Tr.

radiation, and the universal [principles] I perceived as in some degree sparkling, so that I could know that they were universal [principles], no respect being had to persons, or to one's self, but only to things in general.—1748, January 6.

449. Moreover, this night and the former I perceived in two dreams another speech, which was an interior representation, and so wonderful that no man could ever conceive it; in sleep, or in a state of sleep, not awake, but, as it were, awake, I could perceive what the [representation] signified, but when I awoke I could not express my perception, howsoever I attempted to do so.—1748, January 6.

450. When awake this day, I also learnt how these things, which relate to the representative speech of angels, are to be understood. Whatever occurs is assumed as an object, whether it be an affection, or the intellect, or anything of that kind, and by those things subtle or abstract representations are effected; thus these objects are things abstracted from the objects of the senses, as is the case with the affection, the intellect and colour, which afterwards exist [or are circunstanted] according to those things which are revolved [in the mind]. From these representations it is that the heavens have communication.

451. In respect to the other kind of speech there is a universal thought of things abstracted from the objects of the senses, and separate from the subjects, which cannot easily be expressed.

452. There is still another speech which is truly angelic, which does not come to the perception except as something general from words and from affections hence derived.

THERE ARE SOULS SEPARATE FROM THE BODY COMING INTO THE OTHER LIFE, WHO LOVE TO BE CASTIGATED, PUNISHED, AND TORMENTED.

453. There are souls of contrary nature to others, or to European souls; it was told me that they are from Africa. When they come into the other life they love to be castigated, yea, to be severely treated, hoping that they shall hence receive good,—and if not punished, they are indignant. There are also some who treat them severely, whom they call devils,—one of them was shown to me; he had a body which appeared ugly, or dusky and knotty. The severe manner in which they are treated is various; one mode of treatment was shown to me, which was to this effect:—an eagle sat upon their head and pecked out the brain, which caused pain according to phantasies, for they exhibit such direful phantasies. They are also tormented with a kind of acute punishment; this they love, but

still, from the painful sensations, they at length begin to be averse from such things; and at the same time they detest those who torment them, whom they call devils; thus they put off phantasies, and believe themselves to be introduced into heaven, into which, as they now say, no one can enter except by punishments and afflictions. That people believed this, and had it deeply implanted in their conscience, wherefore they are also similarly treated [that is, according to their phantasies thus implanted during their life in the body], and hence they obtain a reward of coming into joyful scenes, which they call paradisiacal; thus they behold paradises, and very many delightful scenes, after they have held the crew who tormented them in aversion. They spoke with me for some time; their speech was conjoined with a certain noise like coarse cloth when rubbed, from which they could be distinguished. From these, and from other things which have been told me before, [I could conclude] that from Africa a greater number than from other parts of the earth are introduced into heaven; for their conscience is in those things which are in a certain way of truth.—1748, January 7.

They desired me to write, that they are entirely in the way of truth, a fact which they know from the paradisiacal scenery [in which they are]. They say that they not only love their own nation, but all, whosoever they are, in heaven; thus they have a general love [or a love for all] implanted in them. They detest the blackness of the body [432], for they know that their souls are white, but they abominate their black bodies. Their speech afterwards is not such a colliding sound, but their thought is like the angelic, and they are above the head, as I now see them.¹

WHAT THE AFRICANS MOREOVER REPRESENT, WHO DESIRE, AFTER THE DEATH OF THE BODY, TO BE TREATED SEVERELY.

454. They urgently desire to teach how things are with them;

¹ It is well known that there are many people in Africa and India, and likewise in some parts of Christendom, who voluntarily inflict pains and torments upon themselves, thinking thereby that they put off what is merely corporeal and sinful, and prepare themselves for states of purity and happiness in heaven. Hence asceticism, or self-inflicted mortification of all kinds, long pilgrimages bare-foot, etc. All which phantasies are the results of perverting the genuine Christian doctrine of self-denial and bearing the cross, without which, properly understood, we know we cannot become the Lord's disciples. Now when these phantasies are thus implanted in the mind as religious principles, they are allowed, according to the laws of order in the spiritual world, to operate there, until they are at length removed, and states of good and truth are acquired and established. "The priests of Baal cut themselves after their manner with knives and lancets" (1 Kings xviii. 28).—Tr.

I could perceive from the direction of the words from them that they wish to be without anything erroneous (*errato*), and that they desire interior things, for they weighed the words [they heard]. They say that when they are treated in that severe manner, they are then black; but afterwards they put off the blackness, and put on a whiteness of soul, and thus enter into heaven. They now wonder that they should have had such a painful sensation, which they afterwards attribute to fantasies, for they now say that they have no such sensation, but only a delightful or paradisiacal sensation.—1748, January 7.

((HOW IT SHOULD BE UNDERSTOOD THAT WHEN GOD MESSIAH LEADS ALL BY SPIRITS AND ANGELS, SO THAT NOTHING BELONGS TO THEM, THEY ARE NEVERTHELESS GUILTY OF SINS.

455. It appears doubtful, that although nothing that a man thinks and does is his own, since he is led by spirits, he should nevertheless be guilty of sins, and suffer the punishment due to his evil deeds. But how the case is, is perceived from faith; when a man is in the truth of faith, he believes, as is really the case, that nothing [that he thinks and does] is his own; because, as he is in the way of truth, or in the truth of faith, he is led by God Messiah, and all evil is then bent to good, thus nothing of evil is imputed to him. But when he is not in the truth of faith, he believes that all [that he thinks and does] is his own, and that he thinks and acts from himself; thus he is imbued with phantasies which remain; and when he has such a faith, evil cannot but be imputed to him, inasmuch as he believes that he acts from himself. Wherefore evil cannot be easily bent into good, but rather good into evil, which strikes its root, and is increased until a man contracts a nature which remains after death; that phantasy is then vastated by punishments.—1748, January 7. He thus when he is not in the faith cherishes persuasions which must be eradicated.))

WHEN GOOD SPIRITS, HAVING BEEN RAISED UP INTO THE INTERIOR HEAVEN, RETURN, IT APPEARS [TO THEM] AS IT IS WITH A MAN FALLEN INTO A SWEET SLEEP, IN WHICH, AS IN THE FULLEST WAKEFULNESS, HE SEES INTERIOR THINGS AND THE GLORY OF THEM.

456. You will see it stated above [407] that spirits are also let into many states of wakefulness and sleep; a certain good spirit appeared to me to have fallen, as it were, into a sweet

sleep, which was sometimes granted me to perceive by a communication of their state with mine. When this angelic spirit awoke, as it appeared to me, he said that he had contemplated the glory of God Messiah, which it was granted me to see very obscurely in his dream. Hence it might be concluded that the translation of spirits into heaven, or of angels (*caelestium*) into an interior heaven, is like a dream in respect to his inferior faculties. That in such a sleep things appear so manifestly alive (((as in the highest state of wakefulness, I can testify from experience: wherefore the inferior faculty is quiescent, as though it did not exist, when the interior mind is carried up: for that which is inferior cannot be transferred into that which is superior.—1748, January 8.))))

THAT A GREAT MULTITUDE OF EVIL SPIRITS DESIRE TO ROB.

457. Inasmuch as I was led by certain spirits to perceive the nature of their cupidity, I observed that they often wished to excite me to steal, even such things as are of small value, and such as are met with in shops; and I perceived that such was the intention, or the endeavour of these evil spirits, as even to move my hand [to commit the theft]. From them, as it was plainly told me, I ascertained that those who have been merchants and shopkeepers, and who in their business have employed deceitful arts, or who by any means (*fas et nefas*) have defrauded others of their goods, retain such a fraudulent nature. Wherefore they wander about, and wherever they go they appear to themselves to steal, so that they think of nothing but robbery. They are, however, severely punished, and driven away by punishments.—1748, January 11.

THAT IN THE HEAVEN OF SPIRITS THERE WAS A CONSPIRACY FORMED TO SUFFOCATE ME;—WHAT IT APPEARED TO SIGNIFY.

458. (((When I was about to go to sleep, it was stated that certain spirits were conspiring against me with the intention of killing me; but because I was secure, like their other threats, I cared nothing about it, and fell asleep. About the middle of the night I awoke, and felt that I did not breathe from myself, but, as I believed, from heaven, which I manifestly perceived, so that the respiration was not mine. It was then plainly told me that the entire heaven of spirits had conspired against me with the intention of suffocating me;¹ and immediately as they were

¹ This heaven, which, as stated above (223), is that which passed away at the time of the Last Judgment, and which, although called a heaven, was only so in

about to carry out their attempts, a heavenly respiration existed [in me], and thus they were obliged to desist from their attempt. It was said that it was the entire heaven of spirits (who they were that led them on was also named, but it is not allowed to mention them, except two, who represented charity and the fruits of charity, who indeed were present, but they did not consent); but as those [who led them on] thought that the entire heaven of spirits was on their part, since they had allured those who came to their side, saying that those whom they had the power to let into heaven, could not be admitted therein unless I was previously killed; hence arose the conspiracy, which, however, was all in vain. Those two who represented charity and the fruits of charity receded, and indeed to the right; but the conspiracy was formed on the left. But when the conspirators suffered the punishment, they were driven off, except their leaders, and treated severely, their leaders remaining by a command from heaven. By this transaction it appeared to me to be signified that the interiors of the doctrine received at the present day thus conspired against the interior and inmost things [of the Lord's kingdom], in which they did not desire to have any faith; but that God Messiah sustains the life of interior and inmost things was signified by the respiration continued in me from heaven, which was by no means from me but from the heavens, thus from God Messiah, who alone is [the all in all of] heaven.¹

After this their leader, as it appeared, although he was thought not to be present, endeavoured to enter into the viscera of my body, and to penetrate to the heart; which, from phantasies, he thinks he still possesses, that he may thus infest interior things; or, as he said, he wished to practise scortation with them.—1748, January 8.

459. When he was admitted into the interiors of my body, I was let into a certain celestial state, so that I could not repel those [intruding] guests; still less avenge the injury done to me, which he also understood, saying that this was pacific; being, however, as though deprived of his reason, and breathing revenge, he insisted, and still insists, upon carrying out his attempts.)))))

externals, the internals of the spirits who constituted it being, for the most part, wicked and infernal;—it was from such a heaven as this that the Lord, when He executed judgment at His First Advent, “saw Satan fall as lightning.” (See Luke x. 18.)—Tr.

¹ This will probably be better understood if it be considered that at this time Swedenborg was much occupied in writing the “Arcana Coelestia,” in which he has opened the interior things of the Lord's Word and Kingdom; and that the conspiracy thus formed of destroying him was representative of the hatred of hypocritical spirits, and of their aversion to spiritual and celestial things.—Tr.

ON THE ADROITNESS OF SPIRITS IN FORMING THINGS SIMILAR TO TRUTH.

460. From a certain experience this day, I could observe how spirits can form things similar to truth, and thus illude human minds; such as their figments concerning the inhabitants of Saturn, who, they say, are little men [or] who are, as to the greatest part, small in stature but of a good disposition; and that they meditate more than they speak; that they live in a cold temperature; that those who are evil they cast from them, but do not punish them with death, which they say is impious; but the evil are thus exterminated from society, nor are they tolerated any more by the rest; that they worship God, the Creator of the universe; and [there are] similar things which they framed to resemble truths; but inasmuch as they wished to add particulars, I could not believe [them]. In the meantime I could hence deduce that the inhabitants of that planet, although they are ignorant of Jesus Christ, must nevertheless be instructed by some divine Word, so that they have a knowledge of Him although it be obscure. And if they should not have this knowledge, like the Gentiles on our earth, as the Africans who are destitute of knowledges [of truth], they can nevertheless be saved.—1748, January 11.

THE SEAT OF SOME IN HEAVEN WHO ARE CALLED STARS.

461. In the Apocalypse we read concerning the dragon that he drew down a third part of the stars with his tail [xii. 4]. In the zenith, or diametrically over the head, is the seat of a certain one who calls himself Abraham;¹ he is like a slippery serpent, for he sometimes seems as though he would convert himself, and then again he is otherwise. He, however, continually labours to destroy all whom he calls Gentiles, except the posterity of Jacob, whom he calls his children; nor does he attend to other families, as the dispersed Israelites, because he hates Jesus, and continually persecutes the Christians, and perverts the [Christian] doctrine. It would be too prolix to enumerate all his deceitful machinations and arts, which it has been permitted me to know from much experience; for he has persecuted me now already for almost three years. He has a

¹ In respect to the *Abraham* here named, see above (379, note); see also 410, 411. Here (and 464) the author says that he is *Abraham, so called*, in order to guard against the idea of supposing him to be the real Abraham mentioned in the Word.—Tr.

strong influx, because from phantasy he has placed himself entirely in the zenith, so that he can look downwards upon all; he thus thinks that he directs the universe; and sometimes he appears to himself to be as a sun, surrounded by such a sphere. That he is placed in the zenith is only a phantasy; for by phantasies he can be cast down, turned round, or driven about in various ways, which he cannot but acknowledge [from experience]; as on this day, when awake, there was one who was said to operate by phantasies, which is a very common case with spirits, and who placed this Abraham, so called, behind me, besides other things, so that he was obliged to acknowledge that it was only the phantasy of pride which raised him up [to the zenith], and which continually keeps him there (but I shall state more concerning him elsewhere). This day he wished to deceive me also by the phantasy of being the creator of the universe without any mediation [between him and man]; but being frightened from this position, he was obliged to acknowledge that there must be a mediation, and that he could never serve for mediator, since he is a malicious man, and hates all the faithful, the pious, and the innocent, and suffers himself to be worshipped as a god.—1748, January 11.

462. On the left of him in respect to me, or on the right in respect to him, in a similar altitude, there is a certain one who calls himself Jacob,¹ who in like manner orders himself to be worshipped; but few are said to come to him. He reclines on a bed, and thus receives those who come, and promises them heaven, who being dismissed by him, return and say that nowhere can they find rest, when he replies that they must wait; in this manner the miserable crew wander about without rest. (The same day.) Turn over, *and see the continuation.*

CONTINUATION CONCERNING THOSE WHO ARE CALLED THE STARS,
AND THE DRAGON.

463. (((((Moreover, on the same side, but lower, is David,² who receives nobody that comes to him; but those who come he sends from himself to Jesus; thus he lives in heavenly rest and in felicity. Nothing is heard concerning Isaac; it is said that because he hated Jacob he is not tolerated, or because he loved Esau [in preference to Jacob].))))))

464. More to the left, or to the right of the so-called Abraham, still higher, so that no one can ascend thither except he be

¹ Respecting this *Jacob* see note below, 469.—Tr.

² What is here said of David, Isaac, and Moses must be understood in a similar manner as what is said of Abraham in 379, note.—Tr.

assisted by him, there is a certain one who calls himself Moses ; he very greatly boasts of himself, because his phantasy has led him even higher than others, and keeps him there ; he is said to boast of his miracles.—1748, January 11, *o. s.*

A HEAVENLY STATE OF PEACE AND FELICITY.

465. When first awake I again perceived, as often before, a state of rest from peace, namely, a delightful sensation (but it was not peace), and at the same time [I experienced a state of] happiness, which I cannot describe in its proper words.—1748, January 11, *o. s.*

THAT THE STAR IN THE ZENITH TOGETHER WITH THE REST FELL
DOWN.

466. This day about ten o'clock that star [see 461] which thought itself from phantasy to be the sun of the rest, fell together with others around it from its place, and indeed forwards to the right, to a certain sea to which they were brought, that they might look into the sea, which is a lake. But this still continues; for he was frequently admonished, both by threats and punishments, and by persuasion, that he should desist, yea, he was cast down from heaven, and punished in every way, but only for a very short time. Moreover, he was sent away for some days that he might wander about (once also being withdrawn from God Messiah he was concealed), and he sought for associates, and attempted by similar things [to carry out his designs], but as yet in vain, because during so long a time he is imbued with all cunning, which has become natural to him, and thus he operates, as it were, from instinct deceitfully. As the occasion requires, he sometimes blandishes and sometimes employs prayers, and afterwards [attempts] with the most grievous threats [to gain his purpose]. Inasmuch as he is thus imbued [with malignity and deceit], it cannot be known whether there be any hope of his conversion. When in danger and fear, he converts himself, and acts by prayers [or entreaties], but he soon returns to his phantasies.

467. That that sea which is called a lake is the punishment of those who are opposed to heavenly truth, and to the only Mediator Himself, Jesus Christ, follows entirely from the phantasy being converted into such [a lake]; for thus it is that that which is supreme is rolled down to the bottom, and they who are of such a character sensibly experience the pains of

punishment, for their phantasy, which they consider real, [actually] becomes real, and torments them in such a way as I have before described [384-387].—1748, January 11, *o. s.*

ON THE SPHERE AMONGST OPPOSITES.

468. From manifold experience I have been taught that souls and spirits, when once persuaded concerning the truth, for the most part, and almost always, are borne away into contrary things, and thus into doubts concerning truths. The experience I have had from heaven respecting these things is so manifold that it would be too prolix to narrate it. The reason is, because man ought not to be persuaded concerning truth by visual persuasions, as by miracles, inasmuch as a greater sphere of thought should be acquired, from which a man is rendered flexible, besides many other causes, which are now not given me [to narrate].—1748, January 12, *o. s.*

CONCERNING THE JEWS CALLED TOGETHER BY JACOB, AND
CONCERNING THE AVARICIOUS IN GENERAL.

469. Jacob,¹ who is now above my head, and occupies a vertical position in the place of him who was hence cast down and made subject,—this spirit, since he is devoid of worshippers, reclines, as he is accustomed, in his bed; he is great [in his own phantasy], and others are invited into his heaven. Many of the Jews come to him thus reclining, which during a great part of the night I perceived from the fetor of mice, which when I could no longer sustain, there was an inquiry in the heaven of spirits whence this fetor came; some said they were grievously affected by it, but after an inquisition it was found that they were Jews, who, as it appeared to them, were elevated out of their cells [see above, 384] to Jacob, about whom many were collected; hence was the stench of mice. Jacob stated that he was surrounded by so many mice that he could no longer sustain those Jews, wherefore being cast, as it were, out of his bed, he betook himself downwards. These Jews complained

¹ The *Jacob* here mentioned is not the ancient Jacob, but, as was said above of Mahomed and Abraham (340, 379, 402), a certain spirit so named, in order to represent the patriarch or saint, after whom Jewish spirits seek in the other life; thus they are led by experience to see that such supposed saints, or patriarchs, can render them no assistance, and that they must put off the phantasy of supposing that there is any help for them in any but the Lord alone. As to this Jacob “appearing in a bed,” this is from correspondence, since Jacob representing the natural principle, or the ultimate of divine order, is so presented, because a bed in which the body reclines represents that principle. (See A. C. 6463.)—Tr.

that they could not remain in their cells where their money was, which they feared would be carried away by thieves.

470. Those [Jews] who lived formerly, appeared with long beards, so that the whole face is covered with a black beard; they are much deformed, because they formerly thus so much loved their beard. [See A. C. 1124.]

471. Moreover, they also appeared clothed with torn garments, in which they sewed up their gold and silver, and when deprived of which they utter miserable lamentations, because their money has been taken away.

472. Moreover, they are of a twofold kind: one, whose right eye being oblique below the left, looks downwards, and the other, whose same eye looks obliquely upwards; because the former have looked to the earth only; but the latter to heaven, praying that they might become rich.

473. Their women appear apart crowded together, and indeed solicitous about garments which they appear to sell to one another; what sort of garments they were was not shown to me.

474. Such a lot, in general, awaits the avaricious.—1748, January 13.

475. I am informed that that miserable crew wander about in troops, seeking where they can be nourished or supported, and the entire heaven¹ of spirits is said to be filled with them; nevertheless, no one is willing to support them, because, as they are known to be thieves, they drive them away; some seek after their patriarch.

THAT THREE PRIMATES WERE THRUST DOWN FROM HEAVEN.²

476. This night three primates were again cast down, namely, A., J., and M., who were near me, and two of them were deprived of the faculty of understanding, so that they were foolish (*fatui*), as devils are when deprived of the faculty of perceiving [or understanding], and who have only an instinct remaining; except A., who still possessed his intellectual faculty. Others were substituted in their place, that they might receive those who came; but they complained that they could do nothing for them. They state that they come in troops and inquire where A., J., and M. are, who appear very greatly deformed; their

¹ As to this heaven, see above, 223, note.—Tr.

² This heaven, as frequently stated above, was that which, at the time of the Last Judgment, passed away or was destroyed, and from which the dragon and his angels were cast, see above, 223, note. The three spirits here alluded to by A., J., and M. were no doubt such as, from the love of pre-eminence and dominion in the world, had attracted the attention of others, and were consequently sought by them after death.—Tr.

deformity cannot be described; they are entirely destitute of understanding, for they cannot perceive anything true or good; they are therefore to be lamented, for they run about like insane persons through, as they think, the streets of Jerusalem, and beg; but no one receives them, and, as they say, is willing to give them nourishment. Their city is miserable, the streets are narrow.—1748, January 15.

CONCERNING A CERTAIN INGENIOUS SPIRIT, OR CONCERNING ANOTHER
MAHOMED.

477. In the morning, when I awoke, there was a certain spirit who was sufficiently ingenious, and who (those around me were complaining about it) adroitly converted all good into evil. As I awoke I conversed with him, since he possessed the faculty of wishing to explore what is true; I therefore proposed to him this and that problem, which he ingeniously solved, and found out the truth; wherefore he was received into the company of good spirits, amongst whom he remained for a short time; but because he was too active, and desired to act for himself, he was sent away, and he came into the company of other spirits; from which I could conclude that some spirits greatly excel others in the faculty of perceiving, and that the difference is such that scarcely any one can suffer himself to be persuaded [that it is so great].

CONCERNING PHANTASIES,—HOW THEY ARE PUT OFF, AND OF WHAT
NATURE THOSE ARE WHICH REMAIN.

¹ Moreover it was also that Mahomed [477], who was so gifted with the faculty of understanding what is true and good, with whom I, at the same time, conversed respecting those phantasies which reign amongst spirits who first come into that life; for with spirits there are mere phantasies which must be entirely put off, and which can be done only with difficulty and reluctance; because a man favours them and is pleased with them; wherefore by little and little they are put off by Jesus Christ, and are reduced to interior, and thus to more interior [phantasies], which correspond to truth and goodness, so that they can be together; hence are heavenly joy and pleasure, and hence it is that man from his own [principles] lives with delight. These things I spoke with Mahomed of Mecca; and there was also another Mahomed, but who he was I do not know; it was said that he is also adored [by spirits], so that both possessed, in a great degree, the faculty of understanding truth and good, and

¹ There is no number to this article in the original.—Tr.

indeed he confessed that the fountain of all truths and goods is Jesus Christ, which they here desired to testify from so much experience, that no one could doubt about it.

478. In respect to what is said concerning phantasies, it should be understood that they are put off with reluctance, namely, the grosser phantasies which belong to the body, and the natural [phantasies] which belong to the soul; but the interior ones, which are conformable, and thus concordant with truth and goodness, truly heavenly remain;¹ hence a man lives as from himself with heavenly joy and gladness, and this is the rainbow, concerning which we read in Genesis, the confirmation of which is effected and formed by Jesus Christ alone.²—1748, January 15.

THAT SPIRITS ARE SIGNIFIED BY THE WIND.

479. A spirit is compared to the wind (John iii. 8); hence it is that spirits have come to me, both now and very frequently before, with wind, which I felt in the face; yea, it also moved the flame of the candle and likewise papers;³ the wind was cold, and indeed most frequently when I raised my right arm, which I wondered at; the cause of which I do not yet know.—1748, January 15.

THAT THE WORST SPIRITS OF ALL IN THE ULTIMATE HEAVEN ARE THOSE WHO PROFESS TO BE CHRISTIANS,—AND ALSO JEWS.

480. I have learnt from much experience that the worst spirits of all who are in the ultimate heaven are those who are called Christians in the world. Such for the most part have no faith, and they persecute and hate all things relating to a true faith, nor do they suffer themselves to be instructed; and [in

¹ These "*interior phantasies*" the author calls, in his printed works, *appearances* of truth.

² That is, these interior phantasies, which then are the operations of a regenerated imaginative faculty, are the plane in which, as in the rainbow, the operations and influx of heavenly things are displayed in beauty and loveliness (see A. C. 1042, 1043, 1053), where the spiritual meaning of the rainbow in the cloud is explained.—Tr.

³ The reader may probably ask, How could the wind thus felt by the author from spirits move the flame of a candle, etc.? The solution is probably this,—that as the author was in full communication with spirits, their influx and operation would not only be vividly felt by him, in his bodily sensations (which is impossible with others who have not open communications with spirits), but that external objects, immediately within the sphere of the author's senses, would also be affected by the operation of spirits; since the medium was there by which this effect could take place; thus as spirits could see and hear, through the author's senses, the objects in the world, it is probable that this influx might also, on some occasions, affect objects which, as just stated, were within the sphere of the author's sensations.—Tr.

this state] they pertinaciously continue, yea, they are most deceitful; and at the same time contrive such deceitful arts against the Lord, and against faith in Him, and against the faithful, that every one must greatly wonder that such things are enrooted in their mind and nature. For they then act from their nature, and when they are left to it they are like furies. Yea, the Mahomedans very greatly wonder at this [in Christians so called]; for the Mahomedans are docile, and suffer themselves to be led, and easily receive the faith. After the Christians, the Jews [are the worst], except those who worship Abraham as a god, and these also are very deceitful. The meekest of all are the Africans, concerning whom I have spoken above [453].—1748, January 15.

ON THE SPEECH OF SPIRITS:—THAT SPIRITS KNOW EACH OTHER, AND THAT THEY PROVE, IN VARIOUS WAYS, OF WHAT QUALITY OTHERS ARE, THAT THEY MAY FORM A CONSOCIATION WITH THEM.

481. I have stated above that human souls suppose themselves to be men furnished with a body; yea, they suppose themselves to be clothed with [natural] garments, so that it is with difficulty that they can be brought from their phantasy. They also mutually converse with each other precisely as in this world; for speech is only a series and composition of ideas, which falls with man in the body into such words as belong to his language; it is the mere ideas of spirits which fall into words with man, wherefore all speak his language, even amongst themselves, whether he knows this or not; or whether [he speak] in another [or foreign] language, as is known, inasmuch as the apostles could speak in every language, which [miracle] was from spirits. Moreover, there is also a communication of ideas, like that of words; yea, by the composition of ideas alone they can express more within a minute than a man can by words within many hours,—a fact which I have known from very much experience. In the meantime it is evident that souls speak amongst themselves, in a manner similar to that in which men converse together in this world; and I have, indeed, heard that they can preach in a similar manner [see 424], and that one can teach another.

482. But how they form consociations [or societies], and also how they are dissociated [shall now be stated]. Inasmuch as spirits are most ingenious, and much more so than men in the body, they know from various things whether a soul is of such a nature that it can accord with their consociation [or society] or not. The manner of proving or ascertaining this is such

that they lead a spirit into conversation, so that they follow his ideas, and thus make him speak according to his ideas and theirs, when the agreement or repugnance is manifestly felt; this has also been sometimes manifestly perceived by me. Hence they know what things are contrary or agreeable to them, and accordingly they lead a man; for they follow the series of his thoughts, and at the same time inspire him with affections, and thus lead him, so that the man thinks he speaks from himself, whereas it is nothing else but a consent [or agreement with spirits]. But this kind [of operations] is directed by Jesus Christ to the good of man, which the spirit intends for evil.—1748, January 17.

FURTHER CONCERNING THE CONFORMITY OF SPIRITS AND THEIR
SIMULTANEOUS ACTION.

483. The spirits, who by diverse methods are manifested as to their agreement with each other, consociate themselves and act together; for they consociate together of themselves, so that spirits know who they are, and of what quality they are [with whom they consociate], and indeed from a certain instinct. I do not know all the methods of probation, for there are many. Those spirits who are alike are consociated, the others are dissociated.

484. But although the spirit is of such a quality as to be conformable with other spirits, as with the wicked, they are, nevertheless, of the mercy of God Messiah, brought out of the consociation of the evil, and inserted into the consociation of others, in order that they may come into the society of the happy; and God Messiah invites them, that they may be together. Thus of the mercy of God Messiah they are transferred from one consociation to another; and such as is the consociation such is their life, which has been made very manifest to me; for I have been continually led from one consociation into another, and have acquired the life of the consociation [or society], but with a difference, inasmuch as I am gifted with a twofold thought, one interior (*intimiori*), and the other exterior (*interiori*);¹ so that whilst I was in the association of evil spirits, I could at the same time be in consociation with the good, and thus perceive of what quality the spirits were who desired to lead me; and this I very frequently perceived with an especial observation (*animadvertentia*), without which obser-

¹ Respecting the proper meaning of the terms *intimus*, *intimior*, and *interior*, as used by the author during the first few years of his illumination, see above, 223.—Tr.

vation (namely, that I am in consociation with evil spirits, and that it is spirits who thus think and affect me) I could not know otherwise than that it was myself who was of such a nature, and meditated such things.—1748, January 17.

BESIDES THE PARTICULAR INFLUXES THERE ARE ALSO GENERAL INFLUXES.

485. This day I conversed with spirits, both evil and good, concerning general and particular influx in respect to every affection, both evil and good, [stating] that there are myriads, and indeed that there are many myriads, who cause a general influx; thus the universal heaven of spirits and angels; but there are certain particular [spirits] around every man, who are the subjects of the general influxes; these subjects receive [influx] from the general, and are similar, because they correspond; thus all spirits and all angels are, in particular, the centres of influxes, and they receive the influx according to their quality, and communicate it to man. Man, in like manner, is the centre of influxes, corresponding. This can be naturally perceived by very many things in nature, both in the atmospheric and in the animal kingdom.—1748, January 17. The angels consented [to the truth of these sentiments].

THAT GENERAL AND PARTICULAR INFLUXES COULD NOT BE GIVEN UNLESS GOD MESSIAH GOVERNED THE UNIVERSE.

486. Unless God Messiah governed both the angelic and the spiritual universe, all things in the heavens and below them could by no means be so distributed into genera and species, that they could unanimously concur [or conduce] to all the lives of men, spirits, and angels; for lives are affections, which unless they depended on One [fountain of] Love, which is Divine, and thus truly celestial, the other genera and species of affection could by no means exist, and mutually respect each other; so that general affections constitute a general form, which is constituted in such order that nothing can be conceived to be more so. Without such a co-ordination and subordination of affections the life of no one could be given, for affection is life. Thus all affections mutually correspond to one another like all things in one body, in which all affections are arranged in a similar subordination. Wherefore unless God Messiah had become a Man, and unless the universal heaven related to Him as to its body, the universe could not, by any means, be kept

together in such an order; and from the universe, thus from God Messiah, all angels, spirits, and men, both collectively and individually (*omnes et singuli*), are preserved.—1748, January 17. These things were also stated with the consent of the angels.

CONCERNING THE DRAGON WHO HAS ASSUMED TO HIMSELF A SEAT
IN THE VORTEX OR ZENITH OF HEAVEN.

487. He who, from his phantasy, sits on high above the head in the zenith, is sometimes admonished, lest he should accuse the faithful, and persecute them; he has nevertheless persisted [in this state] for many centuries back, and perverts innumerable. He is of such a character, and when he is in terror he humbles himself, and promises repentance, and submits himself; still he does not continue [in this state]. He is cunning from the heart; and since he has so long practised his deceitful arts, he can by no means desist, howsoever grace is shown him. Punishments were exhibited to him, and also the torments of others, and every time he was horrified, and took refuge in his forms or expressions [of supplication], and prayed for grace. Still, however, he returns to himself, so that there is no hope of him. I know three of the kinds of punishment that were exhibited to him, one was—that at a certain moment he suffered pain as of a travailing woman, or an intestine pain, from which he very greatly suffered, and he wished to turn it for himself into merit. He was afterwards let down into a lake, as it is called, that he might there be immersed, and was kept there during some hours, but was thence delivered. This day he was let down into a certain place of the damned, that he might behold with his eyes what he deserved above those who are there; he was filled with horror, and during scarcely a quarter of a minute he suffered cruel blows; but as he is now delivered, he is horrified, and again supplicates for grace; but he who supplicates from terror cannot be heard, but only he who supplicates from the heart.—1748, January 17. Volumes would not suffice to enumerate his machinations and deceitful arts.¹

¹ In respect to the dragon here mentioned, it should be known that the *dragon* in the Apocalypse is representative of all those who are confirmed in false doctrines of every kind, especially in the false dogmas of three divine persons in one Trinity, and of faith alone, and who at the same time have led a merely worldly life. Such are the greatest hypocrites; they appear to be religious,—to have a name to live,—they “are whited sepulchres, but inwardly they are full of dead men’s bones and all uncleanness;” that is, they are actuated by mere selfish and worldly ends and motives. Now, at the end of a Church, such as are here represented by the dragon are very numerous, and the heaven which was to pass away (see Rev. xxi.) was filled with such as had externally appeared religious and moral, but were internally wicked. But at the time of Judgment in 1757

A GREAT MYSTERY.

488. It is a great mystery that the universal angelic heaven is so formed as entirely to correspond to man in the universal and in the minutest particulars, and to all his members, and that this Grand Man [of the human race] became entirely perverted by [successive] falls, so that inferior things domineered over superior things. Hence was the necessity that Jesus Christ should come into the world, that He might conquer the devils, and thus restore order, and be the only Man to whom the universe should refer itself. Hence it is that Jesus Christ is all in all; that the angelic heaven corresponds to Him alone, and that the lower and lowest crew are, like refuse and dung, rejected under His feet; hence also it is that he who is not in Jesus Christ, or in His body, is not in heaven.¹—1748, January 18.

ON THE HARMONIC HYMNS OF THE ANGELS.

489. This day I heard many angels of the interior heaven who were forming;² in concert, a hymn, which was clearly heard by me; but what they said I could not understand, because they were angels [that is, in a sphere higher than that in which I was]; nor could the spirits around me perceive what it was; I could only know from a certain variety of interior affection that there was a heavenly principle in it. The angels clearly perceived those hymns; they appeared to me like a continuous infantile sound, like the sound of a flute, and they proceeded in a heavenly gyre [or circle] which many were forming, and were at the same time both saying or chanting, and representing the same thing. I was afterwards informed what they said; namely,

they were swept away by the manifestation and activity of their own evils (see the author's work on the Last Judgment). The *dragon*, therefore, mentioned in this and in other articles of the Diary [502, 505, 507, 508, 526] is representative of all who openly profess religion, and in the sight of men are more or less devout, but internally full of selfishness, deceit, and hypocrisy. Such spirits, since they possessed many things from the Word, and much appearance of religion, being *externally* moral and devout, but *internally* profane, were tolerated above the hells in the so-called heaven of spirits for a very long period,—some, indeed, for ages, until the general Judgment arrived.—Tr.

¹ Respecting the correspondence of all man's organs and members, both interior and exterior, with the Grand Man, which is Heaven, see the author's large work, entitled "Arcana Cœlestia," beginning at 3624; see also Rom. xii. 5.—Tr.

² It is here said "they are forming," because, as it will be seen below, the angels can at the same time represent in external forms what they say or chant.—Tr.

they were forming, by their hymns [as representations], a golden crown with diamonds around the head of our Saviour, which was effected both by celestial representations and by distinct ideas, which are the principles of human words, and which are intelligible to no spirit or man. It is wonderful that very many together can say or chant this hymn, and represent it at the same time; nor does one command another, so that no one leads the choir, but all at the same time mutually lead each other; yea, the more numerous they are, the more easily is this done, because they are ruled by God Messiah. That harmony is incredible to man; such, however, is the nature of spiritual and celestial harmony. Moreover, they flow in spiritual and celestial gyres, and thus circumvolve, which gyres are of innumerable variety. I was also admitted into some of the grosser gyres, and I could follow them. But he who desires to act from himself, and to command others, and is not willing to allow himself rather to be led, can by no means be present [in these gyres] except it be by compulsion. Souls are by degrees introduced into these harmonies and agreements (*convenientias*), so that at length they can be amongst angels.—1748, January 18.

490. Those hymns, which two infantile choirs formed, could not be disturbed by phantasies; for a certain phantastic spirit desired to disturb them, but his phantasies were as nothing. Hence I could conclude what influx phantasies have in spiritual and celestial things, thus in angelic things; for they are grosser than that they can operate any alteration [or change in them]; and it would be as though that which is gross should flow into that which is subtile, or an effect into its principles, or as the body into the soul, which is altogether contradictory, as human philosophy may well know: thus corporeal and natural things cannot enter into things truly spiritual and celestial.—1748, January 18.

491. I have again heard the angels hymning or chanting the praise of our Saviour, and indeed some choirs together, on diverse subjects, both by representations and ideas. There was one choir consisting of very many, and acting at the same time as a one, without confusion from one another; so that there was one within another, and also without another. It is in this manner that the universal angelic heaven is accustomed to devote itself to the praise and glory of the Saviour. Hence musical harmony and singing are so delightful to the angels, when the thoughts of man are concordant with their ideas—a fact which I have often experienced in churches when the angelic choirs agreed [with the psalms sung] with an interior perception of gladness, credible to none, and thus ineffable.—1748, January 21.

CONTINUATION CONCERNING THE ANGELIC CHOIRS—THEIR PROVINCES
IN THE HUMAN BODY, AND THEIR OFFICES.

492. When awake I again heard several angelic choirs celebrating their Saviour by their singing. There were several choirs together, with variety of sound, which I did not understand; although all things, even to the minutest particulars, were transacted in the most distinct manner; for the more subtilely or interiorly they were performed, the more distinctly they were perceived. They celebrated God Messiah variously; although there were many who celebrated at the same time (it being evident from the various sound that there was a great variety of them), [it was all harmony]; I learnt what kind of varieties there were in general;—there were three. *First*, those who act by representations only; *secondly*, those who act both by representations and at the same time by voices; they appeared to me to be most subtile [or interior] (*subtillissimi*); they sounded as though they were winged, in a subtile manner, and as the least [visible] of those who can be called lives; and [*thirdly*], there are those who act solely by voices [or words].

493. Moreover, there are also those who are exterior, who act in a similar manner, and whose actions came to my perception, both [the actions] of those who act by representations and of those who act by voices, and also [of those who act] by both at the same time. But the varieties are such as cannot yet be well described. For varieties are entirely according to the life not only of man [in general], but of all his viscera [in particular]; inasmuch as there is no kind [of variety] which does not relate to some member of the human body, or of its viscera, as its subject, from a cause concerning which we have spoken above. Thus in the body of our Saviour they have provinces and offices allotted to them.

494. I afterwards learnt to what provinces those angels who sang belonged; namely, the purer, which are angelic, belonged to the pulmonary functions, which I was also permitted to experience, inasmuch as for some time they governed my lungs, which was done so lightly, and softly, and internally, that I could scarcely feel my aërial respiration, and indeed from the centre to the extremity. For the lungs act in all parts of the body, both the internal and the external. Moreover, there were those who direct the external respiration, which I could also well perceive; such are spiritual, and come more fully to perception.

495. Such choirs are also distinct; there are those who are devoted to the spontaneous [or involuntary], and those who are devoted to the voluntary office of respiration: the former are

governed by affections only; the latter are governed at the same time by those things which are intellectual and rational; and they are those who preside over speech, and who speak; and this because it is the office of the lungs to speak.

496. It was told me that those who are devoted to the spontaneous office of respiration govern the sleep of man; for as soon as the voluntary office of respiration ceases, man falls into sleep, and then the offices of those succeed who belong only to the affection, and who are angelic, or [celestial] genii, who are spirits.

497. Every spirit can be governed by affections, and thus he can be led to whatever is well-pleasing to the Saviour. Nevertheless, spirits must be led by intellectual things, for many reasons, chiefly because the nature, and thus the will, must be formed by intellectual things, that man may at the same time have his part [to perform]; for without his intellectual principle a man would not know that his proprium is present, besides very many other things which relate to his regeneration.

ON IMPUTATION.

498. That man has no proprium when his will is taken away is evident from sleep; for in sleep his voluntary principle is absent, hence he has no command over any member; but his whole body lies subject to the spontaneous principles solely; wherefore nothing is then imputed to him, because he is in sleep. Hence it may in some measure appear whence is the imputation of evil, and also the things which are to be imputed as well with men as with spirits; which, however, is a subject extremely prolix; it is only known to our Saviour.—1748, January 21.

(CONTINUATION CONCERNING THE HEAVENLY BODY.

499. It was stated above [488] that the universal heaven relates to the body of our Saviour, who governs the universe as His body, thus without the slightest difficulty; and also that the universe would be dissipated unless all things, even to the minutest particulars, had relation to His body, and were governed by Him. In His body there are, as it were, two kingdoms, as in the human body—one belonging to the heart, and the other to the lungs. That which belongs to the heart is called celestial, and that which belongs to the lungs is called spiritual; which two kingdoms are wonderfully united, and both reign in every particular province, but distinctly.

499½. It was told me that the members of generation form a distinct kingdom by themselves, and, as in man, they are also distinct or separate.

500. It was moreover said that those who relate to the kidneys are also, in part, distinct from those two kingdoms; but I do not yet know in what things they are distinct.)

THAT THE DRAGON, TOGETHER WITH THE STARS, WAS CAST OUT OF HEAVEN TOWARDS HELL;—AND WHAT HE ATTEMPTED TO DO THERE.

501. That the dragon was cast out of heaven, together with the rest who were his associates, may be seen above [487]; namely, from the highest part of heaven, and indeed low down, almost under the tail, or the members of generation, where they now dwell, together with those whom they have seduced, and who imagine that they walk about in the Old Jerusalem, and in its filth. From this [place], however, they continually endeavour to come higher, but they cannot; I perceived their attempts; but still they remain in the lower parts, and hence they continually make attempts against heavenly things, and this by continual blasphemies, which are directed towards that province where those are who correspond to heavenly things; consequently they are against the lowest things of man, where his anterior and posterior seat is, which I perceived throughout the entire night; but [their attempts are] without any effect, although, as I was told, they were continual blasphemies. This they attempted, because when they were on high they endeavoured, by their phantasies, to enter into celestial things themselves.—1748, January 21.

ON THE DRAGON.

502. This day the dragon was again sent into a place of punishment for a moment or two; namely, into that place where there are dragons and serpents. When he came out thence he had recourse, according to his custom, to supplication; and, indeed, he wished to be dissolved. In like manner, for about a minute, he was sent under the veil, as he himself had sent innumerable others.—1748, January 21.

503. It was said respecting him that he persecuted Jesus when He was in the world, and that it was he who chiefly tempted Him, and by dreams excited the priests and elders [against Him], as well as to what he knew, at that time, as to what he

did not know; for he was the head [or chief subject] of those who are in hell, and who love themselves.—1748, January 21.

504. He said also this day that he persecutes the Church, or those who have faith, according to what is said in the Apocalypse, that he persecuted the seed of the woman (Apoc. xii.).

505. He is extremely slippery; when in punishments and in terror he promises all things, and confesses the truth, thus from terror; also from falsehood or deceit, so much so that he does not [then] know otherwise than that it is from the heart, when nevertheless it is only with the lips, for in his heart he cherishes other things. He has but very little of remains left, so that if he were vastated he could never become the same again.¹

THE NATURE OF THE DRAGON.

507. The dragon mentioned above is of such a nature as to direct his mind to all things, even to the minutest particulars, so that he suffers nothing either interior or exterior to escape him; so watchful does he keep his eyes; and he mixes himself up with all things, and by every means in his power closes the ways, lest the evil should appear to be from him, and also by negations; except when he breaks out into open anger, then he blasphemes, bears internal hatred, and spares nobody, except it be an adorer of himself. He seeks to fortify himself in every way, lest he should be overthrown. When cast down he continually strives after higher things. Moreover, from constant use he excels in all deceitful arts, and practises many of them (except some which are more shameful, to which however he has prostituted himself). He also exercises these arts in anger, nor can he do anything else from himself, or from the habit contracted for so many years, and from so many spirits, who concentrate their influx in him, as in their centre, of whom he is the ultimate subject; since there are many who are in like manner dragons, but they all relate to him, as to their idol: hence he is such that if he were destitute of adorers, he would be capable of nothing. This dragon is the leader and god of the Jews in the life after death; and also of all the wicked, even of those who are Christian so called, all of whom he patronizes.—1748, January 22.

¹ That is, if he were entirely deprived of the apparent goods and truths with which he is externally invested, he could never act the hypocrite again, see above, 487, note. In respect to what is said in this article (503), that “the dragon persecuted Jesus when He was in the world,” etc., it is meant that spirits, who at that time were represented by the “dragon and his angels,” did this, and who were no doubt those evil spirits who had come from the Jewish Church, and with whom the priests and elders, etc., were closely associated; thus the Lord associates them together when He says, “This is your hour, and the powers of darkness” (Luke xxii. 53).—Tr.

508. He of whom I now write is the head, others constitute the body ; there are also represented in the heaven of spirits those who are seduced by him, as entering into the jaws of a great dragon [441], and are absorbed, so that there they constitute some part of his body, which he endeavours [to accomplish]; from this representation he is also called a dragon.

CONCERNING MAHOMED.

509. Mahomed, according to his desire, also underwent temptations ; I could conclude respecting his desire from some [signs]. He was tempted this night by this, that when I was in a sweet sleep, and dreamed scarcely of anything else than the signification of the term *Paraclete* (see John xvi.), and of those things relating to that term, the dragon feigned before Mahomed that I was awake, and he spoke and replied as though it was I who spake ; of which deceitful art I was, however, entirely ignorant. Hence when Mahomed could perceive nothing else than that it was I who was so perverse, and this during the whole night, he was led from this temptation to doubt concerning Jesus Christ—that His power is not so great, inasmuch as the dragon could even seduce me as to truths. When I awoke, Mahomed said, undisturbed, of what character I was,—that I was versatile, or changeable, at which he wondered. But when I told him that that occurred in sleep, and that I knew nothing of what was said, but that I was only thinking concerning the *Paraclete*, and the like, he wondered ; which was also shown to him by a certain experience, namely, that the dragon wished to put me to sleep. These things show that Mahomed stood in the faith, although he was so tempted.—In the night between the 22nd and 23rd January 1748.

(See the continuation.)

CONTINUATION FROM MAHOMED.

510. When he was at length persuaded that those things were done when I was asleep, and that I was entirely ignorant of the transaction, he was then tempted in another manner : he was put by the dragon under the veil, and thus he was acted upon like others. He was put even under a thicker veil than others, and also bound, as I am now informed, nevertheless he persevered [in the faith].

511. He was afterwards put to sleep, and others thought that he was deprived of rationality, and was compelled to speak, as spirits are accustomed to do, according to his own genius.

Whilst, however, he was in sleep, he was interrogated concerning Jesus Christ, whom he then also confessed. Hence it was concluded that he was preserved in the faith, and confirmed by Jesus Christ alone. These things were written in his presence, some of which he also dictated to me.—1748, January 23.

511½. Mahomed says that he now remembers these things; but if they had not been written, he would not have remembered them in the least.

CONCERNING THE SPIRITS OF MAHOMED, HOW THEY ARE INSTRUCTED THAT THEY MAY BECOME ANGELS.

512. The spirits who go to Mahomed perform similar gyrations as the angels, and at the same time, with singing or with a loud voice, which I have heard for several days; when I awoke out of sleep, and thus during the whole night they performed their spiritual gyrations. Twice or three times they were also permitted to perform sounding representations¹ like the angels, and indeed concerning the Saviour of the world, which they are said to have done with so much dexterity as to equal the angels themselves. In this manner they are also admitted into angelic choirs.

513. Moreover, before they performed similar gyrations around Mahomed, they represented those things of which I have spoken above [see 403], as baths, and similar things: these they represented with delight, saying also that many things occurred to them, as when in sleep, concerning the Saviour of the world, which Mahomed did not perceive, because they were hidden from him. Thus they were instructed in the truth by alternations (*vices*); and those who were instructed were taken away from Mahomed, as he himself had previously informed me.

514. I also heard during the morning and the evening hours that angelic gyrations were performed both by those who had truly become angels, and also by Mahomedan spirits, who emulated with angelic spirits, and were much applauded; which I experienced with an emotion of the heart; and Mahomed said he perceived, like myself, a similar emotion.—1748, January 23.

TWO KINDS OF PUNISHMENTS OF SPIRITS, NAMELY, DISCRPTION AND THE VEIL;—HOW THEY TAKE PLACE IN MAN.

515. A man cannot be discripted, or torn to pieces, by two contrary powers, like a spirit; because his body cannot be torn

¹ See above, 489.

to pieces, nor his external mind (*animus*), which coheres to the body, without causing instant death. Wherefore, in the place of that punishment, or of that species of vastation, in man, he is kept between evil and good affections, on two sides, both of which desire to conquer. Thus he is kept in equilibrium, being drawn hither and thither, and his indignation is kindled even to anger, and he is also brought to desperation, or into the thought of his own unhappiness or fall;—this, with man, is discerption. Men appear to succumb under these kinds of temptations.

516. In respect to the other kind of punishment, or vastation, namely, the veil, a man cannot be put under it, for he knows that he is in the body; and that he cannot thus be concealed without blinding his eyes, nor so acted upon that he can break forth [from the veil], because he knows that he is in the body. But in the place of that punishment he has this: When he wishes to recall truths, which are lucid and digested (*cogitatae*), into his memory, or to write them, his ideas are then taken away, in general and in particular, so that he cannot even recall anything into his memory; but it is given him to see as when a light is kindled, which, however, is [soon] hidden or extinguished. Meanwhile his desire of knowing and writing is inflamed, and at the same time he feels indignation, and a desire to persevere, or rather a conscience not to relax [his efforts]. These things [in man] correspond to the punishment of the veil in spirits; which amongst spirits are said to be of various kinds and species.—1748, January 23.

ON THE INHABITANTS OF JUPITER.

519.¹ (Being actuated by a desire of knowing what kind of men they are who live in other planets, I have also been permitted to know the inhabitants of the planet Jupiter; for if there are planets, or earths, there must also be rational and intellectual beings upon them, who can refer all things which they see to the glory of the Creator; inasmuch as there is nothing in the universe which does not ultimately relate to the glory of God; this is effected by means of those who can perceive celestial and Divine things. The spirits of this planet are of a threefold kind: those who are of the lowest, or rational (*rationalis*)² kind, are black or dark, and they inquire after those by whom they can be led to the one only Lord, that they may become changed, that is, heavenly. Besides this kind of spirits there are also others, who shine in the face like the light

¹ The numbers follow here as in the original.—Tr.

² It may be doubted whether the term *rationalis* should not be *naturalis*.—Tr.

from candles, and who, moreover, are dark [as to their bodies], and sit like idols, and suffer themselves to be adored by servants whom they had in the life of the body, for whom they say that they are the mediators to the one only Lord in heaven; nor are they willing that such should come into heaven but mediately by them. Such, because they are fiery or shining as to the face, are called saints, because they persuaded themselves that they had lived, when in the body, a holy life; hence it is that they shine as to the face, and are distinguished from the rest. The best of the spirits of this planet are their angels, who do not appear in white, but in most beautiful blue [garments], with interwoven stars (*scintillas*)¹ of gold. These are the angels [from Jupiter], and they constitute their angelic heaven; and it is said respecting them that they are the mediation to the only Lord of the universe.)

520. (One of their spirits, from the lowest kind, was brought to me, that I might know by him of what quality they are. As to his state he was dark, and he appeared to himself to fly in heaven, like swimmers in water, with the arms extended; which [appearance] arose from this circumstance, because in the life of the body they do not walk erect, but stoop, with their face looking forwards, but not downwards, which [attitude] with them is shameful, and a mark of the vilest kind; those who look downwards they call damned, and such are exterminated [from their society] that they may seek their food elsewhere. Moreover, they sit, like the men of our earth, upon seats, and then they are erect. But the other kind, which is called holy, with a kind of fiery appearance in the face, do not thus [as it were] swim in heaven, but they sit.)

521. (As to the inhabitants of that earth, the spirit who conversed with me said, as already stated, that they walk inclined, and sit [erect]; and that they are not distinguished into cities, and thus into general societies, as here; but into nations and families, as in ancient times upon our earth. He was asked whether one nation waged war with another. He meekly replied that there was no need of that, because they had all things requisite for life: they are naked, because of the temperature [in that latitude], which is such as to allow them to be so.

517.² They have a body like the inhabitants of this earth: the body was also shown to me: thus [for the reason above stated] they abhor war and the slaughter of men.)

517 $\frac{1}{2}$. (They speak but little, but they think more, and their language is rather imaginative than vocal, in which [however] they also excel. From the face of others they can know, for the

¹ The author, in 535, calls these *scintillas*, *stellulas*, or little stars.—Tr.

² The numbers follow here as in the original.—Tr.

most part, what they wish or desire; for thus they are taught to change their faces [according to their desires]. The spirit who was with me desired to speak with me by thoughts alone, so that he did not love words; but the nature of this imaginative speech is such as to bring forth thoughts, as a speech without words, and in this manner he conversed with me, and he said that he was a dark spirit seeking the one only Lord, that he might come into heaven; for his conscience was aggrieved—that he had taken something from his companion which was almost of no value, and which, he had considered, his companion would have given him; moreover, he said that they [of his kind] did not seek their saints or shining ones; and that such are only sought after by their own servants.)

518. (He also said that their spirits consociate in life with one another, and also with men, which as they are so imaginative, is not to be wondered at; but they have three signs, lest spirits should say more to them than they have permission to say; namely, they see, as it were, an old man with a white face, which is a sign that they should say nothing else but what is true; wherefore they are on their guard what they say. Another sign is that of a face appearing, as it were, through a window, which is an indication that they should depart hence and say no more. I also saw the old man [with a white face], and afterwards the face looking, as it were, out of a window, upon which the spirit conversing with me appeared immediately to depart, nor did he dare to speak anything more with me by that kind of imaginative language.)

The continuation on the worship of the one only Lord may be seen below. (.) (.)

THE JEWS ADORE THE DRAGON ALTOGETHER AS A GOD.

522.¹ This day [certain] Jews were around me, which I could know from the stench of mice, and afterwards from an undulating communication between them and the dragon, which was elongated. That they adore the dragon as their god I could know from this, that they direct their prayers to him as a god.² —1748, January 23.

(.) (.) (CONTINUATION RESPECTING THE WORSHIP OF THE ONE ONLY LORD WITH THE INHABITANTS OF JUPITER.

523. (They say that they worship the one only Lord of heaven,

¹ This number follows 518, as in the original.—Tr.

² In respect to the *dragon* see above, 487.

whom they do not name; but they know that the one only Lord governs all; Him, therefore, they seek after death, and they find Him, who is Jesus Christ. On being asked whether they knew that the one only Lord is a Man, one of them replied that they all know that He is a Man, for He has been seen by many of them as a Man; and it is He who instructs them concerning the truth, and preserves them, and that those who believe in Him have eternal life. This one only Lord rules their lives; nor do they adore idols, nor those saints who are mediators to their servants to the one only Lord. Thus they live in innocence, loving one another mutually, abhorring wars, and having the law written in their conscience or thought, according to which they live. And if they live otherwise they are admonished by their angels, and [instructed] how they ought to worship their only Lord. Now, since these things are revealed as to general principles, the children learn them from their parents; thus doctrine is delivered from mouth to mouth amongst the people, which doctrine does not emanate further than to the nation to [which they belong]. They are ignorant that the one only Lord has suffered; but because they live in such a state, and are instructed by Him, and also after their death, they are thus led to His heaven.—1748, January 24.)

524. (Amongst those who came to them from the inhabitants of our earth, there was, first, a spirit, who was one of the worst from our earth, and who could not approach them, because they instantly perceived that he was evil, although he employed his art [to appear in their company]. Another afterwards came who appeared good, whom they received, and with whom they desired to converse. There also came another who was of an intermediate character, not, as yet, amended, whom they did not desire to admit; thus they at once perceive of what quality those are who come to them, and they thus keep them at a distance.)

525. (Moreover, when these spirits become angels, and are carried up to the angels, who are clothed in blue with golden stars [see 519], or whose garments are of a celestial [or sky-blue] colour, then shining or fiery horses¹ appear to them (which horses were seen by me), by which they are carried up, and thus they come among the angels; who, they say, are together with them, and worship the one only Lord.)

ON THE DRAGON.

526. When the dragon² was cast down from heaven to the

¹ See above, 299, note.

² Respecting the dragon and those whom he represents, see above, 487.

lower parts, but not yet to the lowest, except only that he might observe the punishments, and repent; at length, after having continually attempted or plotted evils, but without any effect, he presented himself as a most hostile enemy to God the Creator, whom, as he stated, he had before adored; but what kind of adoration this was I was permitted to know; namely, he placed himself on an equality with Him, or even above Him, and thus rebuked Him, because all things had not succeeded according to his wish; yea, he became angry and cursed, wherefore he was cast down toward the lowest parts, where he is still suffering torments. Afterwards he is as though insane; throughout the whole night he was excited, solely by himself, without any given cause. But when I opposed him, he blasphemed, and directed his blasphemies against me, which I could perceive through the whole night, so that he was then left to himself. After this had been told him, when I was awake, he acknowledged it, as he is accustomed to do, and thus he desired to remove himself, even to the ends of the universe, that he might avoid the punishment. But whether he did this from his soul [that is, in sincerity] I do not know. Such a lot awaits those who do not acknowledge Jesus Christ as the Mediator, and such is the nature of their soul to the Supreme Creator, whom they confess with the mouth, whilst in their hearts they make themselves equal to Him; and when they succeed in their evils and designs they even raise themselves in their hearts above Him; for they acknowledge no Mediator.—1748, January 24.

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

527. (Nor can the spirits of that planet be seduced by evil spirits, because they live in the order of life, and think more than they speak, so that their reason descends from their understanding, which latter, informed or instructed by Jesus Christ their only Lord, descends from their heaven; which I could perceive from that spirit who was with me, and who still remains with me,—namely, that evil exhaling from any evil spirit could not fix itself or have any seat in him, but it was without effect; nor did this spirit care anything about evil, except that he was pained from what he stated above [that he had taken something of small value from his companion, see above, 517], which was so slight a thing, that amongst Christians [so called] it would be considered as nothing.—1748, January 24.)

528. ((That from the face they can know the thoughts of others, or that they can speak by the face, especially such as from infancy speak but little, and do not learn to dissemble, is

evident from many things; because all things impress themselves on the face, even to the slightest distinction; and spirits can dexterously represent things in the face, which is so formed as to transfer all varieties of one affection, and this by a continual transformation.)

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

529. (It was also shown to me by one of their spirits how they speak together by variations of the countenance, which is effected by slight motions [of the face], especially by the variations of those muscles which are about the lips; wherefore about that region there are so many intricate series of muscular fibres. But about their eyes, their more interior affections, as I suppose, are represented; for the face is the representation of the interiors of man, so formed as to be able to speak,—as was said concerning spirits, when [the affections] are in the face, together with the change in its forms, and the variations of its state. The things, however, which they showed me by variations of the fibres around the lips I could not understand, but I could only perceive the variations; because from infancy my face had not been initiated and accustomed to these things. This is also the reason why those spirits cannot dissemble; but they live in the order of that life, so that they can conceal nothing whatever from their companions, because they immediately know both of what quality they are, and what imaginations they indulge, and also what they have done. Thus with them there is spiritual life; and they can at once be distinguished, and thus taught and reformed.)

530. (They also showed that they do not compel their face, but put it forth freely, which is unknown to those who from youth have been accustomed to dissemble,—namely, to speak and do otherwise than they think and love; for with such the face is contracted, so as to be prepared to vary itself according as cunning persuades. But with the spirits of Jupiter the face flows freely, and is especially put forth about the region of the lips, so as to be somewhat prominent; hence the fibres have full liberty of indicating those things which they think. It is otherwise on this earth, where the fibres are contracted, so as not to be able to express the sensations of the mind. For if all the fibres in the lips and about the lips were evolved or developed, the truth of this would abundantly appear; for there are series of very intricate muscles and fibres, and there are fascicles of them which have not been created solely for eating and speaking, but for expressing the ideas of the mind, even to the minutest

particulars, which may thus be said to be inscribed upon them.)

531. (It was asked whether they knew that their one only Lord is a Man? The spirit said that they knew it, and indeed from the fact that they had often seen Him, so that they knew that He is a Man, and that their one only Lord is Jesus Christ; they do not, indeed, call Him by that name, but that it is the Supreme Being Himself, who is called Jesus Christ, is now unanimously confirmed by all; for He is not only Man, but also at the same time God. In respect to the name of King, they suppose this is beneath His dignity, because that name savours of what is worldly; and that Jesus signifies Saviour they acknowledge, because that is the same as the *Preserver* of all.)—1748, January 24.

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

532. (The spirit [from Jupiter] who was with me was affected with tedium, and desired the association of his own spirits, being averse to those spirits who are from our earth, because they wished to deceive him, and to lead him to those things which are contrary to truth and faith. He also said that in the locality of his earth where he had been there was as great a multitude of men as the earth could nourish, and that the earth is fertile, abounding in all things; and as all lived without avarice, desiring only to be nourished, it might hence be concluded that there must needs be a multitude [of inhabitants].—1748, January 24 or 25.)

533. (As to their faces, they are altogether as the faces of the men of our earth, but more beautiful; two were shown to me in their form; they were beautiful, white in the face, sincere and modest, with beauty and becoming decorum. For their angel appeared behind a white cloud, with a small face, which [appearance] gave them leave that they might show their faces.—1748, January 24.)

534. ((I also saw one of their saints, who was, as it were, of a fiery light; he appeared in front but downwards. He was also [like others who trust to their own merit] splitting wood: he was standing with the wood under his feet, and splitting it. On asking whether he was cold, he replied that he was not warm, although he appeared fiery. Thus when men attribute merit, or ascribe justice, or righteousness to themselves, or sanctity to their own powers, a similar lot in the other life awaits them all.—1748, January 24.))

535. ((Their heaven is separate from ours, both in order that they may be with their own [people] in their own planet, and because they believe a blue [or azure] colour, interpermeated with golden stars, to be the heavenly colour itself; and since they are in this persuasion, they appear to themselves to be clothed in blue garments. Nor are they willing to be amongst the spirits of our earth, because they know from experience that they are cunning and deceitful, and do not acknowledge the one only Lord. Hence, on account of the fallacies [of the spirits of this earth], many of the spirits of Jupiter avoid associating with them. Their heaven is as great as the heaven belonging to our earth, and still greater, because the inhabitants there are more numerous.—1748, January 24.))

536. (It is wonderful that when an inhabitant of the planet Jupiter was shown to me, appearing in front, and fiery, and splitting wood under his feet, it should appear to me as though it was a man whom he was thus striking, as is also the case with the cutters of wood from our earth, although it is only wood. Hence it may be concluded that the phantasy still remains, that it is the Lord, although in the place of the Lord they supply wood; but how it appears to them, I do not know: such, however, is the phantasy with others also. Hence it may be evident what is involved in the imputation of merit to one's self.—1748, January 25.)

537. (They converse but little with those who are not of their own nation; when they meet with them out of their own boundaries, they speak friendly with them, and desire to do all kind acts of charity to them. But their own associations are within their own kindred, which is very widely extended; thus they are distinguished into nations, families, and houses.—1748, January 26.)

CONCERNING THE DRAGON.

538. It is remarkable that the dragon, or the old serpent, although he does not cease in a most deceitful manner to persecute the faithful, so that I cannot describe his wiles and venom, has, nevertheless, sometimes confessed that he knows more than all others, that Jesus Christ is the God of the universe, and that He governs the universe.

Moreover, spirits can also speak with him, and I have spoken to him as with another, often alleging, as objections against him, his deceitful arts; but it is only the spirits which are in the heavens that do not speak [to him] except by spirits.

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

539. (As before stated, the inhabitants of this planet converse with their own spirits, as the sons of the Most Ancient Church did [upon this earth], as is evident from the history of the Creation; they speak both with the good and with the evil; for in the Most Ancient Church it was not so much from speech and memory that they conversed as from imagination and thought, so that those who lived in a similar state could be consociated as to thoughts and ideas; and in other earths they can, in like manner, be consociated as to ideas of thoughts; but in process of time, as man came more into external things, he began to speak, and to retain in his memory, which [external state] thus obliterated [or weakened] the powers of thought.)

540. (The speech of the inhabitants of Jupiter consists almost always of interior ideas, or what are called with us material¹ ideas, or ideas of the imagination; but not of ideas of the senses, or external ideas, which are formed into words, and thus constitute [external] speech, which they also have, but so as to subserve interior speech; and, in certain cases, things are expressed by that speech, especially such as relate to the uses of their [bodily] life.)

541. (In respect to their speaking with their own spirits, [it should be observed] that there are evil spirits of a twofold kind who infest them. When one of the worst kind of their spirits approaches, a certain horror, attended with dread, seizes upon them in general, such as also seized upon me when the same spirit came to me; so that, from interior dread, I was filled with horror when I beheld him as presented to me. He was dark, like a dark cloud, with some stars before him. He applied himself to my left side, inclining himself towards the back. He conversed with me, and desired to speak in a manner similar to that in which he speaks with them, but he was prevented by their angels (concerning whom I shall speak presently). He said that he knew all their thoughts and deeds, which he also brought forth from their memory, which is easily done by spirits, when the Lord permits. Thus he desired to upbraid me from my thoughts and deeds, which he wished to bring forth [from my memory], but he was forbidden. He said that he thus upbraided others, and he wondered that he could not do so to me. He also said that he was permitted to castigate them with punishments, as by pains in the limbs, even to that degree that they

¹ The Latin is "*materialis*;" should it not be "*immaterialis*"? although the "*ideas of the imagination*" are of a lower kind than purely intellectual ideas, see A. C. 3020.—Tr.

could sustain it no longer, as by twisting the joints of the fingers, of the feet, and also by, as it were, certain gentle prickings in the face, according to permission.)

542. (But their angels are immediately present, and occupy the region of their head, which they fill [by their influx] in an especial manner; not in the manner in which the spirits of this earth do, who, as it were, obsess the brain and the head, and sometimes with such a force as to compress, as it were, the skull of the head; or to withdraw, as it were, the cranium, which I have often experienced with a certain sensible pain. If any other were to experience it, he should think that his skull were being taken off, or that his brain were being entirely compressed. But the spirits of the planet Jupiter operate with a certain gentle aspiration, which fills the brain as with a gentle and general kind of afflux (*allapsu*); for they fear lest man should be hurt and feel pain from them. They were near me with this afflux (*allapsu*), and they are those who drive away evil spirits, lest they should do greater [evil] to them than is permitted by the Lord. Wherefore the evil spirit is kept within bounds and restrained; it is their angels who preserve them; with whom also I have conversed.—1748, January 26.)

543. ((A man must not speak with any spirit; but a spirit speaks with a man, and they wonder that I have spoken so many things with them. Hence they could know that there was another kind of [men and spirits]. [On that planet] it is only allowed a man to say these words when he is punished,—that he will not do so any more; nor is he permitted to tell any of his people that he has spoken with a spirit; if he does, he is severely punished.))

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

544. (Spirits are permitted to speak with a man, but the man is not permitted to speak with a spirit, except that when he is punished he may say—that he will do so no more. If he does so again, after he has promised, he is still more severely punished; for the [castigating] spirit returns, and easily convinces him [of his evil thoughts and deeds], for he knows all things from his memory; and the angels know from his conscience what he has done; so that spirits know from the memory of the men what they have done, and the angels know from the conscience of the men whether the intention was evil. Hence, since this [the intention] can be compared with that [the deed], the castigations are moderated according to those things which then occur.

[Thus it may be evident] that the angels judge between the [castigating] spirit and the man.—[See A. C. 7808, 7811.]

545. (There is another kind of their spirits who reprove them, and at the same time teach them; they appear also dark, as though clothed in sackcloth; these also apply themselves to their left side, more forwards; such a spirit also applied himself to my left side, and spoke with me, saying that he indeed frightened a man with threats, but that he did no evil to him; when, however, the man is in fear, the spirit instructs him how he ought to think, and to live:—thus such spirits are their instructors.)

545½. (Moreover, there was also shown to me a dead head, or a skull, where the supreme part of the head is bald and bony; and it was said that those who are to die within a year see such an appearance, that they may prepare themselves for death; which, indeed, they do not fear, except on account of leaving their friends, parents, and children; but they know that they shall go to heaven, and therefore they are not sad or sorrowful.)

546. (The age of the men of that planet is, for the most part, thirty years [according to our years], and those who live above that period are said to be indocile [or incapable of being taught any more], so that spirits dare not admonish and castigate them; for they say that they know those things as well as spirits; wherefore, since they are not flexible and docile as their youth, spirits desire less to speak with them. Moreover, it is of the Lord's Providence that they do not live beyond those years, because the multitude [of inhabitants] would increase too much; for they have offspring which is multiplied [or which becomes numerous]; because the want of food does not prevent them from having offspring, as upon this earth; wherefore, they consociate in marriage in the first flower of their youth, nor do they desire anything more than to have offspring; other delights, as they are here called, they do not so much care about; they study solely [the welfare of] their offspring.)

547. (Their faces are white, and they preserve them from the sun's heat; as to their bodies, they bathe and wash them, but they do not so much care about them, for they say they are bodies; but the face they do not call body, because they speak and think by it, since the thought, as they consider, is in the face, wherefore they are not willing that it should be [considered as] body; they consequently take care that the face is white and clean. They thus have a broad covering for the head, made from a bluish-white bark, with which they broadly cover the head; but not so the body. They showed me by their thought in what manner they consider the face—namely, as only

speaking, almost without any corporeal principle belonging to it; although it is muscular, still they consider it as devoid of, or exempt from, muscles and fibres.—1748, January 26.)

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

548. (Their dwelling-places, or tents, were also shown to me: they are low; there is only an open covering around them, made from bluish-white bark, which appeared to me as punctuated with stars; they have also another kind of tent, constructed of a similar material, of a similar colour, and punctuated in a similar manner; it was of a round form, and extended in length, into which they betake themselves, lest their faces should be injured by the heat of the sun; for they are especially careful to preserve their faces, which they do not consider as the body.)

549. (I have also conversed with them about their saints, who become most saintly woodcutters, as before stated;—they do not call our Saviour the one only Lord, but the Supreme Lord,—thus they are distinguished [from others]; for they wish to be also saluted as lords, and they desire that their servants should not worship the Supreme Lord, but themselves, who carry their supplications to the Supreme. Hence it is that they suffer such a punishment, that, being cold, they cut wood. Nor do spirits come to them and reprove them in the life of the body, as they do to others; for they do not suffer themselves to be taught; they are inflexible and also cold; and when spirits come to them, they know from the cold of what nature they are; wherefore they do not come to them. They are such as not to be like the woodcutters from our earth, who are below the feet, but they are above, forwards towards heaven, which is a sign that they are proud or haughty.)

550. (When I conversed with them, [stating] that no one can do any good from himself, but from the Lord alone, who is goodness itself, and the Fountain of all goodness, their angels modestly replied that they thought they could do good, nor did they know otherwise than that it is they themselves who do good. But afterwards, when it was shown to them that all the good which is thought and done comes solely from the Lord of the universe, and when it was so shown to them that they could comprehend it, they replied, that they thus spoke in a human manner, but that we speak in a heavenly manner; and thus they acknowledged it to be so; but they taught that it was more simple thus to think; and it was also shown to them that the Lord leaves it to them, as they live in that simplicity, so to think, provided they only know how the case is. They were also

present, but at a distance, when I wrote these things; they were, however, thus present by the mediation of spirits.)

551. ((They very much contemplate the starry heaven, which they call the dwelling-place of the angels; nor do they know anything about a plurality of worlds. Moreover, they are much wiser than the spirits of our earth, of whom they say that they speak much and think little, so that they cannot perceive many things interiorly—namely, whether what they think be truly celestial good or not—thus they are exterior men: but this they only said of the spirits [not of the angels], with whom they do not desire to be.))

552. (Moreover, their angels are distinguished from our heavens, nor can they be together, except their interior and inmost angels; for if those who are exterior were consociated, as to their peculiar states, with the [interior] celestial and spiritual angels, they would not be in concord; for their phantasies, and similar things, which must be subordinated, would not agree; wherefore they cannot be together, except by a general influx: whereas the more interior, and the inmost angels, form one heaven throughout the universe.—1748, January 26.)

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

553. (After the evil spirit had stood by me, and their angels had thus kept my head, and prevented the spirits from bringing any evil upon me, there came from our exterior heaven choirs of angels one after another, and performed their singing and representative gyres, which delighted the spirits of Jupiter so much that they thought they were caught up into a superior heaven. I obscurely perceived their delights, and they desired to tell this occurrence to their other angels. Moreover, one choir came after another, and thus, as it appeared to them, a certain entire heaven came, which inmosty delighted them; hence they confessed that their one only Lord governs all in the stellary universe. Those singing choirs continued for about an hour; and the spirits of Jupiter were present, and wondered, and were very greatly affected.)

554. (Moreover, they wondered when I said that I should tell the things which I had heard concerning them to the inhabitants of this earth, which they by no means wished me to do; because they are forbidden, by threats of punishment, to publish those things which spirits tell them. They also wondered that such things could be promulgated throughout the earth; because they knew nothing of their own earth except the province where they and their kindred dwell.)

555. (Their moons shine upon them so much that they live in light. Those who wish to be adored, calling themselves most holy, and who do not, like others, call the Lord the only Lord, but the Supreme Lord,—such are not willing to name the sun, for they consider the habitation of their Supreme Lord to be there; wherefore they are worshippers of nature, on which account they also desire to be fiery [in appearance], and they also appear so. They continually suggested to me the idea of the Supreme Lord, desiring themselves also to be called lords; these are such as are not willing to name the sun. Others said that they lie, because they knew that the sun is greater than their moons, or their great stars, or shines more, and with much heat; which they endeavour to avoid by betaking themselves into their tents.)

556. (In a word, although they live in such simplicity, they are, nevertheless, much wiser than the spirits and souls [of our earth], who desire to be learned; for they perceive from themselves what is good, and they are not willing even to mention what is evil. I wished twice to say what was evil, but they would not hear it. This I can confess, that they are much wiser [than our spirits]. The material [*particularia*] things in which the inhabitants of our earth place wisdom they reject, and call worthless; because they say there is no wisdom in such things, which they assert obstruct the way to wisdom, as is also most evident—a fact which can be much better perceived by spirits than by men. This is also the case with those men on our earth, who are not wise from philosophical terms and material and lowest things; for such men cannot but laugh in themselves at those who imagine themselves to be wise from such things, which are, as it were, dense clouds, that obscure and darken all the intellectual light of truth; for they not only conceal and take away the light, but they also occasion blindness to such men, because all kinds of doubt come from such learning, which cannot be described, being so far distant from truth.)—1748, January 26.

ON THE COMMUNICATION OF SPIRITS WITH MAN.

557. I have [already] said and shown that spirits, who are the souls of those who are dead as to the body, whilst they are with man, stand at his back, thinking that they are altogether men; and if they were permitted, they could, through the man who speaks with them, but not through others, be as though they were entirely in the world, and indeed in a manner so manifest that they could communicate their thoughts by words through another man, and even by letters, for they have sometimes, and indeed often, directed my hand when writing, as though it were

entirely their own, so that they thought that it was they themselves who were writing,—which is so true, that I can declare it with certainty; and if they were permitted, they could write in their own peculiar style, which I know from some little experience,—but this is not permitted.—1748, January 26.

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

558. (They have very great care in forming their tents anew, which they do not decorate, but only provide that they be clean, and that they may eat together in them; they have no garments, and to have more riches than that they may be nourished and have habitations, they do not desire; moreover, their greatest care is the education of their children, whom they love most tenderly.)

559. (They walk in such a manner as to keep their face extended forwards; [their heads] being covered with a white covering; and since they, as it were, hop or spring (*saliunt*), they frequently elevate themselves as they go, so as to stand upon the feet; but whilst they are going they assist themselves by the hands, and in this manner they raise themselves. All these things were shown to me, and I saw them; they were also confirmed by their spirits, who dare not speak anything else than that which their angels permit them to speak.—1748, January 26.)

560. (Horses were seen, when those who were near me said that many such horses are met with in their planet, but that they are in the forests; they greatly fear these horses, although they do not hurt them; there is, however, a certain fear of these horses implanted in them. The hidden cause of which is, that horses represent the sciences, and that the sciences of material things (*particularium*), or of the senses, and consequently of the body, and of self and the world, seduced the Most Ancient Church; hence was the Fall; in like manner as the tree of the knowledge of good and evil seduced them. Hence it is that they have a fear of horses,—hence also it is that they do not learn the sciences, by which their understanding [in respect to spiritual and heavenly things] would be obscured and blinded, and the loves of self and the world would begin to prevail, which hence derive their origin, reigning in darkness.)

561. ((In reply to the question, whether the horses superabounded, they said, No: whence it might be concluded that the fishes of the sea are not multiplied beyond a certain extent, nor certain noxious animals, such as ravens,)) (and others, although they are not eradicated, etc. etc., which sufficiently demonstrates

the Lord's Providence in general and in particular.) This the spirits of Jupiter understood, saying that the Lord so governs that every one should have his own.—1748, January 26.

562. The prerogatives [or privileges] of spirits in respect to men may also be evident from this, that the inhabitants of that planet can likewise understand letters, both those which I wrote, and those which I read, as though they had been instructed,—thus they come into the possession of those things which are in man.

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

563. (Those who are the worst of them adore the sun, which they call the face of the Lord; but it is those who call themselves saints who thus persuade their adherents or servants. They, however, say that they do not adore the sun, but the Supreme Lord, whose habitation is in the sun; but such are the worst among them, and others hold them in aversion; spirits also are absent from such, as was stated, on account of the cold; thus they are excluded from communication with heaven.)

564. (Moreover, I could more fully comprehend many things from them, because they only think, and do not concern themselves about natural things (*particularia*), as when I directed my mind to the consideration of what intellectual light is, namely, that it is the light of truth flowing from our Lord, and indeed a knowledge of universal principles, as that our Lord governs all things; and also when I considered that those things which are material obscure that light; and also that singulars (*singularia*), or that the truths of singulars are in that general light, as varieties in the world, which produce colours; wherefore regeneration is compared to a rainbow;—and I further considered that it is thought which makes a man of such a quality as he is, and that when the thought adheres only to worldly and corporeal things, then intellectual things are connected with them, so that a man cannot by any means speak with the heaven of spirits; for the thought extends outwards, and into self, the world, and nature; hence are the phantasies which remain in the other life, and which must be shaken off and die, which is effected by a painful process of separation. But it is otherwise with those who are in thoughts concerning the Lord, and concerning heavenly things; there is consequently a twofold arch of the rainbow,—one consisting of phantasies joined with spiritual things, which souls love; and the other, which consists of a variety of spiritual and celestial things, without a material principle;—such is the interior heaven.—1748, January 26.)

565. (With those men who indulge in what is corporeal, the material things only, which are in words and expressions, besides those which are in worldly and corporeal things constitute everything, and draw into themselves also all sublime thoughts, so as to immerse them in such things, and thus destroy them; because to such men all things are of such a character. Whereas those men who are in thoughts concerning heavenly life care nothing about such things, but consider them of no account, and as a cloud opposed to the sun, which they immediately dispel, for they love light without clouds; but those who live in inverted order love clouds without light, for they place their light in clouds; and in [showing] this their peculiar ingenuity consists, which is so celebrated throughout this earth;—such things are also philosophical terms, and consequently the whole of artificial philosophy.—1748, January 26.)

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

566. (The inhabitants under the equator, like the inhabitants of this earth, as in Africa, and in warm climates, go, as stated above, naked; as we read of the sons of the Most Ancient Church, under the name of Adam, who were naked; in a state of innocence nakedness is not attended with shame; the shame of nakedness exists from sin, and indeed from the abolition of celestial love; in which case other loves succeeded, which caused nakedness to be attended with shame: by which Adam and Eve immediately knew that they were naked, and they hid themselves. It is similar in that planet with those who live in the regions of the equator; thus they have no concern about nakedness, for they seek nothing else than the procreation of offspring for the sake of heaven.)

567. Moreover, they do not so walk on four feet as terrestrial animals, or quadrupeds, but they, as it were, hop or spring, and assist themselves by their hands, that they may go more quickly; they stand upon their two feet, but inclined at the knees; and they sit, wherever they are, in a becoming manner, almost like the Mahomedans, and thus also they rest. That they walk in this manner flows also from interior nature, because they are from the earth, and at the same time behold heaven; but the men of our earth, and also the spirits, mock at this, because they are evil, and wickedness being innate in them they glory that they walk erect, which attitude is rather a consequence of their nature, being proud. From which it is evident that the erect attitude of the body is not natural, but artificial, and has been learnt by process of time, and confirmed by custom; but

nature desires that men should rather so walk [as the inhabitants of Jupiter]; and if they had thus walked, it would, from usage, have appeared becoming to do so, as nakedness is not unbecoming in the warm climates of our earth.

568. (They now say from that earth, when it appeared to me as though I spoke with them by spirits, that this, from the omnipotence of our Lord, was easy;—they also said that they had no concern amongst one another about being naked; they never wonder at it, nor is it ever attended with shame to them.)

569. (When an evil spirit from the planet Jupiter was at my side, and wished to upbraid me respecting my thoughts and deeds, the angels of that earth were also present, as stated before; they kept my face, especially about the region of the lips, with the mouth open, continually cheerful and smiling; and it was afterwards told me that in this manner they keep the faces of the inhabitants of that earth, so that they are of a cheerful countenance, and not sad, because, as it appears, the angels are with them; the evil spirit knew no otherwise than that he was an inhabitant of his planet by whom he was standing.—1748, January 26.)

570. (Besides the spirits of that earth of whom I have before spoken, there are also other spirits, who persuade contrary things (for everywhere there are contrary spirits); they are such as have been exterminated from their society [520], and have become evil. When these come to a man, their approach is represented by a flying fire or flame, which falls near the fore-parts of the man, and hence proceeds to his hinder parts, lower down, and there he speaks towards superior things, and indeed with a rough or coarse voice, which cannot be well described; it is as though they spoke with a two-forked tongue. This spirit says contrary things to them—namely, that they should live not according to the instruction of the angels, but according to their own licentious desires and the like, which are contrary to those things which the instructing spirit had previously told them. They generally come not long after the instructing spirit has left them, and they tell them contrary things, and persuade them to lead a licentious life; but because the men there know that these spirits are of such a nature, they care nothing about them. Thus they also learn what evil is; for their life and their understanding, so long as they are men, and indeed of such a nature, cannot be formed without a knowledge of evil; but they must be instructed what good is and what evil is, and thus learn to shun the evil and strive after the good, and also to be affected with good.—1748, January 27.)

571. Those spirits who call themselves saints are cold; that I might feel their cold a certain spirit approached me, and he

appeared to me as though he were in me,—hence I could feel his cold state; he told me that he felt a warmth from me.—1748, January 27.

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

572. (Their spirits were anxious lest I should divulge what I had heard respecting them; for with them it is forbidden under punishment to divulge those things which spirits say to them, unless it is to those with whom they are most friendly, as the conjugal partners to one another, and children to their parents; but not out of their family. In reply, I told them that on this earth there is another state—namely, that spirits and angels do not here speak with men, nor do they hear what a spirit says, because their thoughts are immersed in worldly and corporeal things, and they are of such a nature that the things which they do not understand by the senses they do not believe; so that many do not even believe that there are angels and spirits, and consequently that there is a heaven and a life after death; still less do they believe that it is the one only Lord who governs all things, and all [angels, spirits, and men]; which they comprehend the less, because they judge from ideas of the external senses, which ideas are so finited, corporeal, and material that they understand nothing concerning such things, but they involve them all in darkness, and consequently in doubts, which induce them to deny all things [spiritual]. And these things which have been seen and heard by me respecting the inhabitants of another planet will not be believed by many; but will be involved in various fallacies, and called phantasies; and if such persons dared, they would call whatever they read in the Holy Word phantasies,—thus, they are infidels;—but what they may think about these things, and what they may say amongst themselves, I do not yet know.)

573. (They very much wonder that our spirits should do nothing but deride them, because they assist themselves with their hands as they go, and also because they are naked; and they wonder that they do not bear in remembrance those things which are said to them respecting their heavenly life; which was a sign that only the lowest corporeal and terrestrial things occupied the thoughts of the spirits from our earth; and that superior [or spiritual things] were to them of no concern.)

574. It may be concluded from the speech of their face that they can understand those things which are said by a companion or a spirit more fully and quickly [than by speech of words], yea, they can thus understand more perfectly what their angels say; for material things, which distract the mind and scatter the thoughts, are absent. Thus they can fully see the thoughts,

together with many things, at the same time; as when a man thinks so as almost to see at a glance the things delineated, together with the affections which are in them; wherefore they can know what affection is concealed in the speech, and on this account the speaking face is with them an index of the mind (*animi*), yea, of the mind (*mentis*), but chiefly about the eyes, nor can they ever dissemble; thus the exterior and the interior life itself is in the speech. Hence it is that they can speak with their angels; for their ideas are not immersed in earthly and corporeal things, which cause exterior things to be separated from interior, and [in that case], as in this earth, [men] externally dissemble themselves to be angels, whereas internally they are wild beasts. They wonder that there can be any beauty in the faces of the men of this earth, and that they are not distorted or deformed,—but this [that they are not so distorted in the world] comes from another cause.—1748, January 27. I have now spoken in the presence of the spirits of Jupiter, stating that the wicked in the other life, from this earth, become successively so deformed, and their faces so distorted, that on account of their deformity they cannot be looked at by them. I was told that the beautiful faces [of the people of this earth] come from their infancy, which is innocent.—1748, September 4.¹

CONCERNING THOSE WHO AFTER DEATH ENDEAVOUR TO MAKE
THEMSELVES WARM BY CUTTING GRASS WITH A SAW.

575. (((((((I have stated above some things concerning the hewers of wood (see 330); there are also those who cut or saw, not wood, but grass, by which labour they endeavour to warm themselves. When it was inquired who they were, it was stated that they are those who in life had lived morally well, and had done no injustice to anybody; but in civil life were reputed as good. They also gave to the poor and needy, and thought that they merited something thereby. But although they know that Jesus Christ, our Saviour, is the Way, and the only one to be adored, because the only Mediator, Man and God, thus the only Lord, nevertheless they pass by Him, and in their hearts believe that it is sufficient to acknowledge one God, the Creator of the universe, whom they understand by the Father; wherefore they doubt concerning our Lord, or rather deny Him; and thus they despise His sole mediation. Of this character are such after death; they are cold, and seek to acquire warmth by sawing or cutting grass into the minutest pieces.

¹ From this date the reader will observe that the author sometimes turned back to what he had previously said, in order to add some new particulars. See above, 154, note.

576. They also wander about, and inquire of all whom they meet if they will give them anything by which they can become warm. But when they receive anything, or any heat from others, it is of no use to them, for they want internal warmth, not external, which is the only kind of warmth they can receive from others. At length they so dread and nauseate the warmth from others that they return to their own occupation of sawing that they may acquire warmth. I have also felt their cold, which is severe enough; nor could they endure in me that I should warm myself either at a fire, or my feet by shoes, and the like.

576½. Moreover, they continually hope that they shall be taken up into heaven, because they have done good things in their lifetime. Yea, they consult together how they can force or elevate themselves into heaven; but in vain, they still remain cold.)))))—[See A. C. 1111.]

577. They are, however, spirits of a very sensitive [character], which I could conclude from one who was elevated into a superior sphere of spirits; for the spirits there could not accord with him, because they were grosser than that they could penetrate into those things which he thought, until he came amongst those who had formerly been similar [as to life]; he could not, however, long continue in their company, because there still adhered [to him] something similar [which they, by vastation, had removed].—1748, January 27.

THE CHARACTERISTICS OF GOOD SPIRITS.

578. Good spirits are distinguished by several marks, as by warmth, which I felt when they approached me, and also by the gentleness of their action upon me, and by the softness of their speech, and likewise by their gentle influx when they act in the company of several, in which case their influx is especially felt as soft, and it is manifestly perceived that there are several who act together; not, however, entirely as a one, like the angels. But they are noted chiefly by this, that they are not willing to say anything evil of anybody, which I could see from one who, whilst conversing with them in company, called evil spirits by a bad name because they were impious; and he who thus called them, and who thus distinguished himself from them, was alienated from their company, and they said that he had been previously taught not to reproach any one with contemptuous names. Thus, in their societies it is instantly known whether they are alike, or whether they can agree; and they are also tested in this manner.—1748, January 28.

CONCERNING ANGELIC CHOIRS.

579. Many angelic choirs were heard around me for several days, which I could not sufficiently distinguish, except the Mahomedan choirs; for their gyrations vary, which I could observe; there are those who continue the gyration without any mark of interpunction [or any stop], and there are those who continue and terminate it in two [stops], so that the interpunctuations of the circumgyration were heard as three, four, and five times, and there are some who make, as it were, six perceivable stops in every circumgyration, which is so quick as to be effected in nearly a second of time.—1748, January 27.

ON THE INHABITANTS OF JUPITER.

580. (I have heard from their good spirits respecting the death of those who live upon that earth; when it was stated that they die in their youth from causes concerning which see above [546], namely, lest the number of men on that planet should be increased too much; but they rarely die of diseases as upon this earth, except those who have led a wicked and external life; but they die tranquilly, and, as it were, in sleep, so that they go by sleep into the other life.)

581. (There were certain spirits from that earth present whilst I was reading the seventeenth chapter of John, and they heard it; they wondered that the only Lord had become a Man, and that He had been upon earth like another man; but they afterwards declared that everything [read] was divine. The spirits of our earth, who had been infidels, continually suggested that He was a man, that He was crucified, that He was born a man, and was like another man, etc., which the spirits of Jupiter heard without saying anything in return. But they afterwards said that such are nothing but devils, because they take what they say from those things which are merely worldly and corporeal and the like, which the spirits of Jupiter reject from themselves as dross, because they blind the mind, and interpose darkness between it and the light of truth; and they now tell the spirits [of our earth] that so long as they remain in such things, and hence form their arguments or judge from those things, they are nothing but devils, whom [on their earth] they reject from their society, and cast out as filth. They could also judge of the evil genius or nature of the spirits of this earth from this circumstance, that in their phantasy they thought of nothing else respecting them but of their nakedness,—other

things which are celestial, and which they had heard respecting them, they did not think of at all ; hence they concluded that there is almost nothing heavenly in them.—1748, January 26.)

582. (In respect to their gait, that they assist themselves by their hands, and spring or hop, I saw (since I was also permitted to see them) how they go ; every third step or spring they turn themselves round, and perform a gyre with the face and the body ; and thus they sit. And this they do in order that nothing but their faces may be seen ; for they gladly desire that their faces may be seen ; the other parts of the body they conceal by sitting, for according to their method of sitting the foreparts are also concealed, because they are not willing that they should appear.)

583. Their spirits were also with me, to whom I showed the inhabitants of this earth, all the faces of whom appeared to me then to be less than the faces of the inhabitants of their earth ; they said that the faces of the inhabitants of our earth were not beautiful, both because they were less, and because they were somewhat deformed from (: *koppor kopparrig* :¹) being copper-coloured, and they said that with them such faces are not found, nor are there such as are spotted, or marked with red pustules, and the like, because the body does not sicken. Certain faces are smiling, the region of which around the lips is a little prominent ; and there are also those faces which are expanded so as to be smiling ; sad faces they do not delight to see, because worldly cares impress such things upon them ; so that they can know from their faces of what quality they are.—1748, January 26.

(The annual motion of Jupiter is twelve years, and its diurnal motion is six hours.²)

CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

584. On the influx of the angels of the planet Jupiter I am permitted solely to state that it is gentle, and, as it were, undulating, like alternate volumes [or waves] ; wherefore it is mild, like their genius [or mind], which thinks also in this manner.

584½. I have frequently had conversation with them through their spirits ; for it should be known that that which the angels

¹ These words are Swedish, which denote the copper or brown colour which characterize some inhabitants of our earth.—Tr.

² The precise year of Jupiter is 11 years, 315 days, 14 hours, 11 seconds ; or, in round numbers, we may say it is 12 years ; but his day is now computed to be 9 hours, 56 minutes ; since Swedenborg's time the motions of the planets have been more accurately determined.—Tr.

think the spirits speak [or utter] as from themselves; the thought is, as it were, carried off and taken up by spirits, who, without reflecting on those things, think that they speak from themselves. I have also spoken respecting similar things with those who were from another earth, and they understood it better than I did; for if I only intimated what I thought and intended, they received a fuller sense of the subject, so that they said that they thus better understood me than by open speech, conveyed to them by spirits speaking.

585. (Moreover, their understanding greatly excels the understanding of the learned or the wise of our earth, and especially of those who are from Europe, who consider themselves to be learned, because they treat upon philosophical things, and are intent only upon terms and dust, which withdraw the understanding from the sense of the subject; as when the mind is intent upon the words of a speaker and not upon the sense; wherefore, if there were no [such] terms, the mind would clearly perceive the subject. This the spirits of Jupiter well understood, and they said that such things are only as black clouds which are interposed [between the mind and the light of truth, see 565], and which they are not willing to admit, whilst they represent to themselves their starry heaven by a vision. Hence it is evident what distinction there is [between their wisdom and that of the inhabitants of our planet]. When they wished to represent that the one only Lord converts depraved affections into good ones (which is the same as converting evil into good), they represented the intellectual mind as a beautiful form, and its activity as an affection suitable to that form, or harmonizing with it; they afterwards desired to show me how the one only Lord bends depraved affections into good ones, which they did for a time, according to their own genius, so dexterously that they were praised by the angels. Whereas the learned from our earth could not in the least understand it, although they were learned, and considered themselves to be wiser than they; for such consider themselves to be learned if they can only dispute about a thing,—about form, modification, substance, what is material and immaterial, which the spirits of another earth hold in derision and call insanities, because these latter love the thing itself; but the former only feculent froth;—these words they now tell me.)

586. (Again, as to their gait: it is not creeping like that of animals, but it is half erect, so that they are inclined obliquely forwards as to the breast and face, [looking] upwards, and with their feet and lower parts they touch the ground, wherefore they can easily assist themselves with their hands or palms, and quickly turn themselves, and quickly sit down.)

587. (Moreover, when I was in bed they were not willing that I should turn myself to the wall of the bed, but that I should always look forwards, thus away from the wall; which, when I told them could not be done here, because it is necessary to lie on both sides for the sake of rest; they replied that this was done by them by entirely and quickly turning the body, because they desire to look forwards, thinking that the Lord is in that direction,—a circumstance which had before often occurred to me, but I did not as yet know the cause, namely, that similar spirits acted in common with others.—1748, January 28.)

588. (The covering of the head of those who boast themselves as being saints was also shown to me; it was a dark turreted cap, and the head under it was snowy white, whether from hoariness I did not inquire; in this manner their saints cover their head,¹ as it were, with turrets.)

ON A CERTAIN KIND OF PUNISHMENT INFLICTED UPON THE EVIL SPIRITS IN THE PLANET JUPITER.

589. A certain punishment which the worst of their spirits suffer was shown to me;—they are kept, as it were, in a tun,² so bound that they can in no way move themselves, and in the meantime they are infested with direful phantasies concerning their imprisonment; at the same time the cupidity of delivering themselves from their bonds is excited, but as this is in vain, they experience anxiety and torment together with their cupidity, and they are told that they must sustain these things until they have paid “the uttermost farthing” [see Matt. v. 26]; they are, however, (eventually) delivered. The appearance of their face was shown to me, which is deformed, and, as it were, dilacerated. This punishment agrees with the phantasies of the infernal crew who are in a certain tun, and also with a vile kind of punishment, concerning which I have spoken before. They are said to be then miserably tormented; but it was told them that if they would pay to the uttermost farthing it would not continue to eternity, because their one only Lord sustained upon our earth the most cruel torments that they might thus be delivered, when they should have sustained them only a short time.

590. (The European spirits, learned [so called], who constantly desired to seduce them from the truth, and from faith in the Lord,—stating [as objections] that salvation was effected in time, and that almost four thousand years had elapsed before He came

¹ Respecting these saints see above, 519, 534.—TR.

² Respecting the punishment of the “tun,” see the “Arcana Coelestia,” 947, 948.—TR.

into the world, and, nevertheless, spirits had also been saved prior to that time [when He came]; the spirits of Jupiter, however, could not but hold such objections in derision, wondering that they should pretend to make such assertions respecting Divine things, and they replied, stating that the past and the present are one with God; for all things, from eternity to eternity, are present with Him, and that the promise and the deed are the same with the Lord. But besides these objections [the spirits of our earth] often object other things, wishing to pervert all the spirits whom they meet. Such [at the present time] are the Europeans, who are called Christians; many are of this nature within, for in the world they dissemble, and say one thing with the mouth, and cherish another in the heart. A spirit or soul cannot afterwards speak but from his acquired nature or genius, thus from the heart, and consequently from the life of his love, and as this consisted of mere cupidities, their understanding is also composed of mere falsities; for there is no inherent reason in them except that which flows from their love; but such as the love was in the body, such is the life, and such is the act, which in the other life is so easily known that nothing can be more readily perceived if only one word be pronounced, or one idea expressed; or if a spirit only thinks, his entire nature, such as it was in the life of the body, is manifest; wherefore they are associated to their like, with whom they act together.)

591. (I also conversed with the spirits of another planet respecting the manner in which philosophy is conducted on this earth, stating that when our so-called learned describe spirits, souls, and similar things which are invisible, they remove all things, such as place, parts, figure, form, etc., in which human ideas can be fixed, so that they have no idea, and consequently no terms left, by which those things which relate to spirits and to spiritual things can be expressed, calling such things immaterial, and thus involving them in [mere] terms, and also in occult qualities; at length, they doubt whether there be anything within those things which the senses understand, which many deny; thus they deny [the existence of] spirits, and of spiritual and celestial things, and they think that they shall die like other animals, from which they know not how to distinguish themselves,—and still they desire to be called learned. Moreover, they connect mere terms together, and thereby bundle up many things which are mere scholastic terms, but which, if evolved, exhibit a simple sense, which can be easily expressed. Such things as these the spirits of the planet Jupiter hold in derision, and they call those who entertain such things insane; if their thoughts be of such a nature as to be immersed, and, as

it were, bound up and ensnared in such things, they call them dung.—1748, January 28.)

CONCERNING THE PUNISHMENT OF SUCH WOMEN AS HAVE LED A
DELICATE AND IDLE LIFE.

592. ((((((The punishment of those females who have led a delicate and idle life, such as is peculiar to those women who in certain countries have, from whatever cause, become rich, and thereby raised above others, and who have thus settled down in [worldly] delights, suffering themselves to be served as queens by a retinue of servants, having no concern about any use, but only indulging their peculiar genius and temper, living in luxury and idleness, lolling on sofas, adorning themselves, presiding at entertainments, and thus spending their lives,—the punishment of such women in the other life is dreadful. But after I had seen the cruel punishment which such undergo, I was instructed twice that they were not such as had been born to these things, as is the case with queens, or who from infancy had been educated in such a state (for such women, being brought up and accustomed to these things, know nothing else), but that such females are hereby understood as, from success and eminence in the world, and from riches, and the pride hence resulting, have devoted themselves to voluptuous pleasures.

593. Such women, when they enter into the other life, appear at first to be with their like, and thus to act in a manner similar to that in which they had lived in the world. But this [state] is changed into a cruel [scene]; for they soon begin to strike, to bruise, and to tear each other in the most miserable manner, plucking each other by the hair and the head in a manner so dreadful that one cannot endure the sight)))))) They are also hung up like the stripped carcasses of swine, [with] their feet amputated, and they are lacerated in a thousand ways, one after another,—yea, the blood flows in such profusion that I was filled with horror;—to describe these things is horrifying;—nevertheless, such is their punishment;—the spirits around me, being terrified, desired to flee away. Of what character these women are I have described above [592]. They appeared to me forwards towards the left, in a certain lofty place, by which the phantasy of their pride was signified.—1748, January 28.

ON THE INFIDELITY OF EUROPEAN SPIRITS.

594. (When I was reading anything concerning the Passion

of our Saviour, certain European spirits, called Christians, suggested various things, being desirous to seduce the spirits of the planet Jupiter, intending to lead them astray from the true faith, that they might communicate to them their scandals, which were many, and deduced from the passion and crucifixion of our Saviour; upon which I told the inhabitants of Jupiter that amongst those who offended thus there were some who in the life of the body had been public preachers, and that when they preached concerning the Lord's Passion they were moved themselves, and also moved the multitude to tears, notwithstanding they are now such mockers; because they now speak and reason from their nature or from the heart. The inhabitants of that planet were full of wonder and amazement that there should be such a difference between their interiors and their exteriors that they could so speak, and yet have other things in their heart, which to them, they said, is impossible; for their face cannot speak otherwise than their heart.—1748, January 28.)

CONCERNING ONE WHO WAS AMONGST THE VERY LEARNED.

595. (A spirit came to me from below, thus from the lower earth, who had been highly famed, and was amongst the most celebrated on account of his various learning; he was cold, which I manifestly felt from a cold sphere (*afflatu*). He said that he had heard that I conversed with others, but because the things we conversed about were celestial and spiritual, he understood nothing; although he had been amongst the chief authors who had written about such things; nor could he understand that which a spirit of an inferior order knew; yea, he would not learn it, so that he was reproached because he would not understand that which was only necessary in this [spiritual] life; he knew not that he was in another life.—1748, January 27.)

(CONTINUATION CONCERNING THE INHABITANTS OF JUPITER.

596. As to the taste of food, they do not prepare food for taste, but for the use which it affords to the body. That food which is more useful for the body is relished more by them, and is, as it were, sweeter [than other kinds]; they are consequently not carried away by the taste into luxurious living, by which the health of the body is enfeebled, whence the mind suffers; which to be sane in a healthy body requires that the welfare of the body be consulted for the sake of the internal man. It is other-

wise on our earth, where the sense of taste is dominant, and thus the body sickens, and the mind becomes insane.)

CONCERNING THE ARDENT CUPIDITY OF SPIRITS.

597. There are spirits who are easily kindled with cupidity, so that they hence become extremely impatient, and, as it were, burn with cupidity; and this without any regard to use for themselves, as one also confessed to me; for it frequently happened to me that I burnt with the cupidity of possessing and buying this or that article [see 457], and I perceived that it was not I who thus so ardently desired, but it was the spirits who conversed with me, and who thus testified their cupidity, so that they said they could scarcely exist unless they obtained the things they desired. They persisted in their cupidity for a long time; sometimes, indeed, until I had procured the things desired. And although they know that the things they desire will be of no use to them, but only to me, which I also represented to them, and one said that he knew that to be the case; yet they could not desist from their cupidity, which is increased by many others, who are alike, and exist together in a general society, and of whom those who are with man are the proximate subjects [see A. C. 4403]; and in order that I might better understand this, that cupidity was changed with me in a moment, which was done by other spirits succeeding in the place of the former. Hence it is spirits who excite cupidities, and lusts, and the like. This has happened to me so often that I cannot enumerate the times. There are, therefore, genii by whom the Lord governs men, and permits that they be excited from several causes, both on account of punishment, and also that lusts may be removed.—1748, January 29. There are evil spirits who excite the filthy pleasure of sitting and remaining longer in privies (*sentinis*) than is necessary; for devils are especially delighted with such filthy places, as may be seen above [414].

CONCERNING SPIRITS IN A PROPER SENSE, WHO ARE NOT GENII,
BUT SPEAKING SPIRITS.

598. Spirits, properly understood [not genii], are those who love only to talk, and who are the subjects of the speech of several; such are also distinguished into genera and species, and likewise into classes. They wish to be called intelligences or sciences, and they think that they alone know, yea, that they

govern all things; but with a difference [amongst them]. In every degree there are such spirits; they are their spiritual [subjects]; they, however, think but little, although they imagine that they think more than others; but I cannot, as yet, enumerate the differences amongst them.

599. It is remarkable that when any object occurs, as when anything happens in the other life, they immediately think that they know what it is, and they speak as though they knew it, and they say that it is this or that, and they describe it as though they knew all about it; thus one after another describes it in a different manner. Hence they entertain various opinions concerning things which happen, and which move any of their senses, and they instantly persuade themselves that it is so. Several, one after another, spoke concerning one and the same object, with persuasion; they also love to lead me when I write.—1748, January 30.

CONCERNING A GENERAL GLORIFICATION IN THE HEAVENS.

600. I was detained rather a long time in a general vision, which almost abstracted me from particular¹ or corporeal ideas; there appeared, as it were, a lively sparkling of light contiguous to me, like an adamantine light [or the light sparkling from diamonds]; and this continued for some time. I could not describe that light otherwise, for it was a general light (*communis erat*), and it withdrew me from corporeal ideas; yea, from the body itself. When I was in that light I beheld corporeal things as though beneath me, which I indeed felt, but as though removed from me, and as not belonging to me; thus not communicating with me. The spirits and genii sometimes said that I was absent from them, and that they knew not where I was, and what I was thinking about; they complained that I was removed from them, and that their joy, which they had when in conversation, and when they had immediate communication with me, was in consequence perishing.

601. Moreover, it then also appeared to me that I was in that glory as to my head; not, however, as to the body, but in such a way that I appeared to be without a head, which diffused itself into their common [sphere], but the body was below that sphere. Hence it was granted me to know how those who are in heaven can hear and perceive those things which exist in the sphere of spirits; namely, as removed from them, and as below

¹ Respecting the use of the term *particular* in this and in several other places in the Diary, and also in A. C., see above, 295.—Tr.

them; nor is it permitted them to perceive and to know otherwise than as is well pleasing to the Lord.

602. I also felt the influx of evil genii, but it had no effect upon me then, because they could not have a very near communication with me. One of them, who is a dragon, being then surrounded with very many spirits and genii, and thus in the power of acting more forcibly, laboured, with every art, to break in upon me, and to infest me, but he afterwards confessed that he could avail nothing, and he wished to persuade his crew to descend.

603. When I entered into this sphere, something [monstrous arising] from certain corporeal things intermixed with the spiritual things [of this sphere] appeared, but without [causing me] any anxiety, for it instantly passed away, and was, as it were, dissipated.

604. Moreover, when I was in bed, before I fell asleep, I heard a general singing of heaven around me, which arose from many angels of the interior heaven, and I was then at the same time in a visual glorification. That glorification which came to my hearing was of the hearing [only], and at the same time general, because I could see nothing of that which they represented and sang. It was told me that the universal heaven is thus continually giving glory to the Lord, and that they glorify in this manner.

604½. That such a glorification is continual, I could conclude from this, that as often as I breathed with a certain tacit singing, I followed those who in like manner sang by gyrations, so that from this I could know that it was a perpetual glorification.

604¾. This, however, was only in general, the angels are in distinct spiritual and celestial ideas, which no one except those in heaven can perceive. It was told me that to those who are in heaven celestial glorification is a most distinct thing from spiritual, and that those things which exist in the sphere of spirits appear thus, so that they may know nothing else than what the Lord grants them to know.

605. There is also a general respiration, concerning which I could observe these things; namely, that I was, when in that sphere, in some degree in the general respiration, which is easy and spontaneous; and I observed that the general respiration of heaven responded to my respiration as 3 to 1; in like manner also the pulsation of the heart. All, however, can breathe from this general respiration according to this law, that a general respiration being contiguous [or discrete], passes off into something continuous, so that from the continuous [respiration of heaven] all have their [particular] respirations, with all variety.

—1748, January 30.

CONTINUATION CONCERNING GLORIFICATION.

606. The angels regard those things which are in the sphere of spirits as below them, nor have they any communication except that, when the Lord grants it, they behold and observe the quality of the spirits, and of the spiritual things amongst them, as was shown to me by living experience, and likewise how it is done. They can, however, govern nothing, as was also shown to me; for they cannot flow in from themselves, but the influx is governed in an imperceptible manner by the Lord.

607. When I had fallen from that sphere of general glorification into any idea derived from a grosser affection, such as from the world, it was then said that it appeared to them as a fall, and that I had fallen from them. And when I fell into ideas relating to the body, such ideas appeared to them like clouds.—1748, January 30.

608. In the state of that glorification in which I was nearly a day or half a day, I had no particular¹ [or material] idea; thus I had no thought by ideas perceptible to me, because it was the celebration of the Lord in which I was, who was glorified variously by the angelic choirs. However, it so appeared as that with my head I was amongst them, so that thence I could know those things which were in the sphere of spirits, as in my body. Wherefore it is not to be wondered at that the inhabitants of Jupiter should say that their face is not their body, and that they think lightly of their body. (See above, 547.)—1748, January 30.

CONCERNING PHILOSOPHY—THAT IT IS WORTHLESS.

609. This day, when I was returning home, I was affected with sadness, and I knew that the sadness arose from a certain spirit who was troubled, and who came to me saying that in his lifetime he had been such as to imagine himself to be amongst the most celebrated, and that he had applied his mind to similar [philosophical] studies; but that now, when he revolved those things, he said he was troubled and affected with much sadness, and that he could see and perceive how utterly worthless such studies are in the world, and that they are phantasies which take away all light from spiritual and divine things. He called such [philosophical] things dung which should be cast away, and which had hitherto prevented him from knowing spiritual, and still more celestial things.

¹ See note above, 600.

This spirit is now with me, and sees me writing, and directs me.—1748, January 30.

IN THE OTHER LIFE THOSE WHO WERE ACQUAINTED MEET WITH EACH OTHER.

610. When souls first arrive in the other life those things which are on earth adhere to them, for they do not know otherwise than that they are in the world, and that they live there, which has been made evident to me by many things, for after several years they knew not that they were in the other life, nor could they know it unless it was previously demonstrated to them, and then they confessed it. Wherefore, they also retain in mind the associates whom they had in the life of the body, and it is then permitted by the Lord that they find them and converse with them as when upon earth, but no otherwise than as it is permitted and granted them to do so. Thus every one can find his friends, parents, and children; they remain, however, no longer together than is granted by the Lord.

611. Now, inasmuch as they find their friends they also meet with their enemies, especially when from hatred they have persecuted them; hence it may be concluded how dangerous it is to persecute any one from hatred. For nobody there can dissemble, or revolve one thing in his mind and say another thing in words, and show it in his face; but the things felt in the mind are laid open as in clear day; thus dissimulation goes forth into open hatred. Hence every one may judge how impossible it is for such to be admitted into heaven.

THAT HEAVEN DOES NOT SEE WORDS AND NAMES, BUT THINGS.

612. From those things which have been before said concerning spirits, it is evident that corporeal things must first be put off, and indeed with various pains, and thus given to death. Afterwards natural things adhering to spiritual things, for such a nature cannot enter into heaven. At length there remains in the spirit or mind (*animo*) what is spiritual and celestial. As, therefore, corporeal and natural things, which in themselves are dead, must be put off before the soul can enter into heaven, it is most manifestly evident that heaven can never hear nor understand those things which are in words, and which are corporeal and natural, but those things which are spiritual, celestial, and divine; thus which are remote, more remote, and most remote from the literal sense. As when a man thinks more

sublimely than usual, he cares nothing about the words, but only about the sense arising from the words, and from the proximate sense he concludes respecting a superior or a more sublime sense. Hence it is absurd to think that heaven hears and understands the Word according to the letter, or that it understands the names of men, women, cities, and the like, since heaven is in the sense of the thing which lie concealed within the Word. The sense of the letter does not proceed beyond the expression, or sound of the ear, consequently not beyond the body. Why, then, should it be believed that the Lord God our Saviour attends to those things which are merely corporeal and natural, inasmuch as He Himself is heaven, and causes heaven to hear?—1748, January 31.

ON THE SPIRITS OF JUPITER.

613. (A consociation of the spirits of Jupiter came to me; their approach and their presence (*commoratio*), and also their active influx, was so soft that it might be expressed by sweetness; for they are all well disposed (*probi*), and they thus live together, desiring nothing else than mutually to perform kind offices to one another. Hence there is a general sense of probity amongst them, the softness or sweetness of which can be sufficiently distinguished from the consociation of the good spirits of this earth.)

614. If the slightest disagreement should exist amongst them, it is signified by a thin white ray, like [a flash of] lightning: this, it was told me, was a sign of disagreement, which is also indicated by a little band conspicuous with small bright stars; thus there are disagreements [amongst them], which, however, are soon reconciled.)

615. (Moreover, [these] little stars, when they appear, are a good sign; they may probably have appeared to me upwards of six hundred times; they are small; they have appeared singly (*unicæ*), and also successively [or one after another]. There also appears [to them] a certain starry heaven, which is a good [sign]; this also is common to the spirits of this earth.)

616. (Hence it is evident that the spirits of other earths cannot be together, because they are distinct or separate, as to their particular genius, and also as to the genius of their societies in general, so that when they came to me, and were with me, the spirits from this earth could not suffer them; it was as though they were of another odour, wherefore they fled away; as to myself, I confessed that I did not perceive this, but it was

inspired into me from the spirits of this earth.—1748, February 1.)

ON TEMPTATIONS.

617. How deceitful the diabolic crew is can never be expressed in words. In temptations they not only feign themselves to be angels, yea, the Lord Himself, but they counterfeit [things] in every way according to the phantasies of man; for they know the phantasies of man in a moment, since they put on his personal appearance, and examine what is in man without his knowing, which is remarkable; they retain [things] in their memory, [and bring them out] when occasion [offers]. Moreover, when they feign things, they inspire, in appearance, conformable affections, whether they be good or evil, and they wonderfully dispense, and, by artifice, bend them to evil. They see at a glance how the affection revolves itself, and their constant aim is to turn it into evil. They also inspire words into the thoughts and mouth of man conformable to his affections, and they instantly cause him to think them to be his own; and because he does not know how the case is, he cannot believe otherwise than that they are his own; whereas they are the devil's, which I can attest from manifold experience. They thus proceed from one artifice to another, which they can do in a moment, from the natural instinct acquired in the life of the body. It is wonderful that they are, as it were, wild beasts of such an acquired nature, who in the other life are the more cunning because, like wild beasts, they then act from their own nature, although in [this] life they are, as it were, men. To enumerate their wiles or deceitful arts would be to fill volumes. Wherefore, unless the Lord Jesus kept the devil in bonds, and moderated and thwarted his attempts, man must needs succumb [in temptations] every moment.

THE STENCH OF INTEMPERANCE.

618. When I had taken, one evening, much milk and bread, and more than the spirits supposed would be beneficial to me, they then kept their senses in [the idea of] intemperance, of which they accused me. Hence from the dry things I ate there arose a stench of excrement, and from the liquids a filthy smell of urine, which adhered to my nostrils, and I was informed that this happened to me because the spirits kept their sensations in [the idea of] such intemperance. They said that they did not

perceive a similar stench themselves.—1748, January 30 and February 1.

THE DIFFERENCE OF LIFE IN THE BODY, AND AFTER THE LIFE OF THE BODY.

619. In the body the life is different from what it is afterwards; for in the body men can do good, from whatever worldly cause, to those to whom they are enemies, and whom they hate; for they are governed by various worldly ends and loves. Thus they can dissemble and call themselves friends, whereas they are enemies. But in the other life it is not so; every one there acts from his own acquired genius. He who has hated others still hates them until his hatred is abolished by means of vastation. But if otherwise, or if they wish to dissemble, as in the life of the body, it is immediately known, and indeed manifestly [that is, by external signs].

620. Moreover, those who are governed by the Lord are passive, and have no powers from themselves; they are incapable of feeling and doing anything from themselves, and they know this. Such are called [in the Word] poor and also miserable, and are esteemed so by others, who think themselves strong; they are [called] weak, as being without self-derived power [and the conceit of it]; such are governed by the Lord, who hath [especial] care of them. Those, on the other hand, who think that they live from themselves, and who govern themselves, are called strong ones, and they possess [self] active powers; whereas the others before-mentioned have only passive powers. Those who have active powers derived from self are such as excite evil thoughts and affections in others; so that the evils which they think, and to which they are excited, are from the active powers of such spirits, who inspire like [sentiments], as was shown to me this day, and also once before, so manifestly in a spiritual manner that there can be no doubt about it. I have this day also conversed on these subjects with the spirits around me, who could not but acknowledge this to be the case.—1748, February 1.

THAT I HAVE BEEN, FOR A LONG TIME TOGETHER, WITH MY
ACQUAINTANCE AND FRIENDS IN THE OTHER LIFE.

621. This I can attest, that I have seen many of my friends and acquaintance in the other life, and that I have conversed and spoken with them. They were with me almost continually, with intervals of intermission; and a certain friend was cou-

stantly with me for a month and upwards, as he himself asserted. How many there were I could not state; but who they were it is not permitted to say, although they desired that I would relate it to their friends, but this was not allowed. This I can assert and attest, that I have conversed for some time with several in the other life, who had been known to me in this, or the bodily life, and that we have had together various conversations concerning the state of the unhappy and of the happy, to whom such persons [about whom we conversed] were shown. And they wondered that no one in the bodily life knew that they live immediately after death in the other life, and that they are among spirits, and that their life is a continuation of this, inasmuch that they know not otherwise than that they are as yet in the life of the body; so that there is no difference, except such as is herein elsewhere frequently [stated], for their state is changed according to their life in the body, as may be seen explained elsewhere.—1748, February 1.

CONTINUATION CONCERNING THE SPIRITS FROM THE INHABITANTS
OF JUPITER.

622. (A punishing spirit, who, as was said, spoke in a compulsory manner (*coacte*), as it were, by protrusions of the voice, stood towards the left below the middle of the body, and approached, intending, as is the custom in their earth, to punish me, on account of some things thought and said [by me]; and those who are by them called angels stood at the region of the head that they might guide him, and permit him to punish according to circumstances; and thus might regulate [the punishment]. But that [punishing] spirit was not allowed to do anything to me, except to show me their different modes of punishment. One was to inflict a painful constriction around the middle of the belly, like that of a sharp girdle tightly drawn, which, it was said, was attended with much pain to the inhabitants of that earth. Another kind of punishment consists in taking away the respiration, so that they at length come into a straitness or difficulty of breathing; this is effected at intervals. And further [as a mode of punishment], they denounce death to them, and consequently a deprivation of the joy they derive from their partner in life, their children, and associates, or from those things which are dear to them, for [such] spirits know in a moment what it is they love.)

623. (Moreover, it is divinely guarded, as well by means of punishments as by threats and admonitions, lest any should fall into depraved opinions concerning the one only Lord, and if any

should unhappily relapse [into these opinions] they are expelled from the society;—in such a planet this could not be [permitted]. Such, therefore, as do adopt these depraved opinions are extirpated; and if any families incline to such opinions, they are utterly extinguished: for death is denounced to them, which happens, for the most part, by taking away their breath, and rarely, as on our earth, by diseases: thus they are carried off, as they say, into heaven, nor do they call it *dying*, but rather *cælifying* [that is, being made heavenly].)

624. (Nor can the better kind of spirits amongst them easily abide with the spirits of our earth; but they must needs live distinctly [or separately], for they contract a different genius from a different kind of life ingenerated from parents in the course of ages, so that they have a life entirely different, and consequently a different nature [from the spirits of our earth]. Thus their nature is consociated with celestial things, as is known, according to the representation of the rainbow, in the angels of their exterior (*interioris*) heaven; and because their nature is then consociated with celestial things [or beings] representatively as the colours of the rainbow, and as the nature of the two races is thus radically different, so it is essentially diverse, neither can the exterior angels of both planets be consociated together. Those are their angels who love an azure [heaven] with stars of gold [535]; they are not willing to admit the term *spiritual*, as I now observe, since they guide my thoughts, and thus my hand; for they say that they are not willing to know what is spiritual, but only what is celestial. They are, for the most part, genii; the reason is, because they speak little, but think [much], and their thoughts are thus derived from affections.)

625. (Their approach [or sphere] is soft and sweet [613]; their life and conversation are prudent, so that they are on their guard what they think and say; they weigh and consider all things; if, however, they observe the slightest thing in any that is contrary to their order, they have a desire to castigate, and thus to reduce them to good. Thus they do to those spirits who have recently come from their planet, and by some coercion they reduce them to obedience, which I could also observe, and I spoke to them [about it]; because when anything [disorderly] occurred, I perceived that their thoughts were instantly occupied about the castigation [of those who were disorderly].—1748, February 2.)

626. (I could observe their presence when they were not aware that I did so;—I observed it by the dilatation of my mouth, or the region of my lips and cheeks; for they are of a character corresponding [to this appearance], and as they think

me also to be of a similar nature, so that same region of my face was disposed from their imagination into such a form.)

It is therefore evident that the angels of the exterior (*interioris*) heaven are distinct, as was said, according to their natural diversity of genius; but the angels of the interior (*intimioris*) and inmost heaven are together throughout the universe; for there can be no discrepancy between things that are truly spiritual and celestial, but only between natural things.—1748, February 2.

627. (Their exterior angels were also instructed that the Lord never punishes any one, still less does He do evil to any one; they were, however, at first not willing to admit this instruction, thinking that the Lord does [really] castigate and punish; but it was declared to them with a loud voice that even their angels do not castigate or punish, or speak harshly (*dure*) to the men of their planet, but only permit the punishing and reproving spirit thus to do and to speak, so that the angels moderate and judge respecting the quality and quantity of the punishment and threatening; whence they might conclude, that as their angels do not punish man, or speak severe things to him, much less does the Lord do this, who is supremely good (*Optimus*) and the Fountain of all goodness (*Bonitatum*), and who rules the angels;—hence from their own modes of acting they could not but acknowledge, and affirm with an open declaration, that the Lord punishes no one, speaks harshly to no one, and still less does evil to any one.—1748, February 2.)

CONTINUATION CONCERNING THE SPIRITS FROM THE INHABITANTS
OF JUPITER.

[628]. From their method of castigating men it can be evident that their angels exercise a kind of judgment over man, or that they judge men and also spirits, for, as was said, they are present and govern the punishing spirits, moderating and permitting them; wherefore a kind of judgment can be predicated of them; it was, however, openly declared to them that they think it is they themselves that judge, whereas it is the Lord alone who is the judge, and who so moderates [or governs] their lives that they know no other than that it is they themselves who do it.

629. (Moreover, from the approach of a multitude of their spirits, I experienced considerable cold; but whether it came from those who [formerly] were near me, or from others, I do not know for certain;—it was insinuated to me that those spirits who [before] were with me [although of a fiery appearance, see

534] were in themselves cold, like a blast of cold wind.—1748, February 2.)

THAT THE ANGELS ARE ALWAYS BEING PERFECTED, AND THAT THEY CAN NEVER BE [ABSOLUTELY] PERFECT OR HOLY.

630. However souls are admitted into the interior and inmost heaven, still they are not perfect, but there is always something natural adhering to them which must be amended, and which is effected when they are remitted amongst spirits. Then it instantly appears what residuum or dross they still retain from a natural root, which is then amended, and this at several intervals; so that it is a rule that an angel can never become so perfected as that he can be called perfect and holy, thus never to eternity; the Lord alone is perfect and holy, because He is Perfection and Holiness itself.—1748, February 2.

ON THE INHABITANTS OF THE PLANET JUPITER.

631. (Amongst the punishments leading them to repentance is one which is inflicted upon them; namely, that they shall eat no other food than bread, and at the same time the appetite of eating other things is excited within them. Whether they eat any other food than vegetables, herbs, and fruits, and also certain seeds which they grind into flour, I have not been permitted to know.)

632. (In respect to their horses, which are in their forests, [560] they are very tall, and exceed our biggest in size; they approach even to the height of camels, on which account they terrify them very much, as they told me, when a horse of a great size appeared to them, which they represented to me as small; which they also confirmed when we were speaking about horses.)

633. (Moreover, they are delighted to prolong their repasts, not for luxurious indulgence, but because society is sweeter [or more agreeable], when they are sitting at once, and eating together. They do not sit upon chairs or benches, or upon elevated grassy mounds, nor upon the grass, being averse to these modes of sitting, as though somewhat unclean were under them. But they spread leaves under them; and when, being desirous to know what kind of leaves they were, I mentioned the leaves of the fig-tree, such as Adam and Eve were covered with before they obtained coats of skins, they affirmed [that such were the leaves].—1748, February 2.)

CONCERNING THE WILES [OR DECEITFUL ARTS] OF THE DRAGON.

634. The dragon may be called a two-headed [monster] in various ways, because he professes repentance with his lips, and speaks as though he would reform, and yet in his heart he cherishes deceitful machinations, and this at one and the same moment, almost like deceitful men, who can pretend friendship in their face and gestures, whereas they cherish enmity in their heart, which is rarely the case with spirits; in the dragon, however, this is the case. He can speak softly at the same time that he is plotting evil, as at the present day, when he called together evil spirits for the purpose of clandestinely attacking the good and of destroying their faith. Moreover, he also mixes himself with the minutest particulars which the nearest spirits do and think, so that he has more attentive ears than any other evil spirit, and is intent on discovering evils; he has but a very little residue [that is to say, remains] of the faculty for good left.—1748, February 2.—[See 487 and note.]

ON THE FACT THAT MAN IS GOVERNED BY SPIRITS AND ANGELS; ALSO CONCERNING FAITH, AND THE ACTIVE AND PASSIVE [PRINCIPLE] IN MAN.

635. (Because it is a truth, therefore it should be believed, that the Lord governs heaven and earth, and that no one lives except the Lord. From this faith, when it is given by the Lord, it follows that man cannot commit sin, for he knows that spirits who believe that they live from themselves and that they govern themselves excite those [evil] things in man, which, although they are in him, are nevertheless not excited by man, for he then lives passively, and suffers himself to be acted upon; and when man is in such a state he can be gifted with peace from the Lord, inasmuch as then he trusts solely in the Lord, and is not concerned about other things. Thus the man who desires to live in peace must be in a passive, and never in an active state, except by reaction, and by the concurrence of action, which are also from the Lord; thus it is a passive state, either resisting or obsequious (*sequens*). Such is the state of angels who live in peace. But others who think that they govern themselves are constantly disquieted, for they lead themselves into various cupidities, thus into anxieties; and although they are excited by others, yea, by very many, nevertheless every one considers that what he thinks is his own, or from himself, wherefore it remains with him and is enrooted as his

own, and as his proprium, hence it is imputed to him. This faith, inasmuch as it is the truth that the Lord governs heaven and earth, is given to the faithful and to angels. But they who are not in a saving faith cannot be in such a state, although they imagine that they are willing so to think, because they know it to be so; but this is impossible except they be in a saving faith, and are thus governed by the Lord. That the case is so I can declare from long and daily experience, concerning which subject I have often conversed with spirits, so that nothing has been made more familiar to me.—1748, February 3. * *)

638.¹ * * (Souls or spirits who desire to govern themselves think that to be in such a state would be to lose all pleasure and all will, in which [consists] pleasure, and thus to lose their liberty, and consequently all their life and its sweetness, as they now tell me. But because they do not know what life truly is, and what true pleasure and true liberty are; therefore it should be known that man has then first true life, and the things which constitute the true happiness of life, when he is governed by the Lord, and when he is only passive; thus it is given him to act as though from his own [proprium], and he enjoys heavenly gladness; but that it appears otherwise to them is because they judge from their activity, in which nothing can be given but what is restless, and at length unhappiness, after the usurpation of their imaginary liberty, which is licentiousness, or the government of cupidities, and of evil spirits who excite them. Whilst they are under the government of evil spirits or of their cupidities, they think they are governed by themselves, whereas the contrary is the fact.—1748, February 3. Yea, one man cannot be distinguished from another as to his external face; it is the internal in which, when man is of such a character, happiness resides; yea, there are some who think me insane when I thus speak; whereas manifold experience has confirmed this to me, and daily confirms it in me.)

THAT IT MAY BE KNOWN FROM THE QUARTERS WHO AND OF WHAT
QUALITY SPIRITS ARE.

636. When spirits and angels act, whether remotely or near at hand, it could be known where they were, or in what quarter, in respect to my face, which way soever it was turned; for directions are taken from the face. Those who are on the right side obliquely forwards are good, but those who are obliquely to the left are evil. Hence at a distance from the left below is

¹ The numbers follow here as in the original.

Gehenna; forwards a little to the right is a lake; under the feet is the lower earth (*terra inferiorum*); to the left is hell. Above the head are those who are proud, and who elevate themselves in phantasy; the higher they are, the more inflated they are with haughtiness, and there also they are arranged according to the quarters.

637. Those who come to man are in like manner [arranged]. Those who come to the back are such as desire to govern; there they adhere to the back. Those who are on the left side below are such as castigate, as stated above. Those who are above the head, and who moderate the castigators, and those who are on the right side, are angels. Those who are within man are arranged in like manner, especially when they fill the whole man; they then protect him against injuries which threaten him. Moreover, there are those who are of the head in the cerebrum, and in the cerebellum, which has been sometimes observed, but not, as yet, so that I could know what they signify.—1748, February 3.

CONCERNING THOSE SPIRITS WHO ARE VERY HIGH UP IN HEAVEN.

639. Spirits have also been seen by me who were very high [as to their apparent situation], and above where the dragon is. I wondered who they were, and I conjectured that they were of this or that character, knowing that the higher the place is to which they raise themselves by phantasy, the more malignant they are, because the more elated with pride. I was informed that they are genii whose influx is malignant and most deceitful, for they do not operate by speech, but by the influx of evil cupidities. And I also experienced that their influx was attended with such hidden maliciousness that I could scarcely sustain it. I was also told that they are not loosened [or separated], but that they act freely, because they conceal more deeply the venom of the serpent; but they are kept bound there, although not there in reality, but in hell, for it is only their phantasy which is there, as was also declared and demonstrated to them; for they are in Gehenna. Moreover, when they desire to be loosened [or separated], other spirits are adjoined to them, who temper or moderate them, lest they should diffuse their venom. They complained of this, and also that they were compelled to speak, which they do unwillingly, because they desire to act in a covert manner, or secretly.—1748, February 3.

640. It was considered that the worst of them are those who, in the life of the body, endeavoured to possess the heaven of our Saviour, and indeed from their own power, and thus to deceive

the innocent. They were said to have an influx which was variously tempered. Before their deceit or venom came to me, I observed that on the way it was obviated by intermediate spirits, and thus tempered or moderated. They appear to be those who inspire their deceit into such an effect [to usurp] heaven, or who endeavour to possess all power in heaven and on earth, and they are among the stars of the dragon, and should rather be called the Babylonish beast, of which we read in the Apocalypse.

CONCERNING HIDDEN SPIRITS.

641. There are also spirits who lie hidden, nor do they manifest themselves, or act openly, so that their phantasies, and deceitful arts, and wiles do not become so manifest as those of other spirits. They are in the zenith, or above the head, higher than the dragon, who does not act in so hidden a manner. Such spirits think that no one can know their pernicious artifices, wherefore they also think themselves secure, so as not to be hurt or punished by any one, because they think they can betake themselves into the more subtile [or interior recesses of] nature, wherefore they say that they fear nothing. Nevertheless their deceitful arts manifestly appear whensoever it is permitted by the Lord, and they have been discovered to be pernicious artifices (*truldoms konstler*, that is, magic arts), by which they imitate the nature of good spirits, inasmuch as they operate by a soft and gentle influx, so that their venom is not observed; thus they could seduce even the good unless the Lord protected them; they insert themselves into the manifest wiles or deceits of others, in concealment [or in a hidden manner].

642. ((((((Moreover, they think that they are exempt from punishments similar to those which others undergo, because they think they can betake themselves into the more subtile [or interior recesses of] nature, and thus be [hidden or] in secret. They are, however, frustrated; for they are not only put under the veil, but are likewise conglutinated together like beggars, and thus deprived of all liberty (*licentia*), and the more they endeavour to separate or to dis sever themselves from one another, the more tightly they are bound together. Their punishment is more intensely excruciating [than that of others], because it corresponds to their secret venomous [purposes].))))))

643. They are those who, under an angelic form, persecute the Lord upon earth for the sake of themselves, and of their lucre, and who [by hypocritical pretences] have succeeded in such their ends; hence their pernicious, or rather their unspeak-

ably wicked arts, which could not be discovered to me on account of their abominably wicked nature.

SUCH SPIRITS CONFESSED THAT THEY COULD NOT DO OTHERWISE.

644. (The same spirits who were continually plotting deceitful artifices, and who were so intent upon them that they could scarcely refrain, were admonished by others to desist; but they confessed that they could not, though they should die. In like manner, also, others sometimes confessed that they could by no means desist, who were as often told that they were not thereby excused, inasmuch as in this manner all devils might excuse themselves, but that they [unless they would desist] should depart or be driven away, until, by modes of punishment suitable to their wickedness, they should at length be affected with abhorrence against doing such things; thus by modes of punishment, as is usually the case, they were to be divested of evil practices. Hence it may be concluded that from the natural instinct of such, as formed in the life of the body, they not only feel the greatest pleasure in such things, but also are actuated by so great a cupidity to do them, that they cannot desist; in like manner as ferocious beasts cannot desist from tearing to pieces.—1748, February 5.)

THAT SPIRITS ALSO PERVERT THE TASTE.

645. It has sometimes, yea, rather often happened, that that which has tasted well has occurred to me as though nasty, or that it had another taste. Twice, if I mistake not, sugar tasted almost like salt, so that from sugar I perceived, as it were, a salty flavour on the tongue, and I perceived that the liquor I drank had a salty taste, which is by spirits expressed thus from the juices of the body. This occurred when the spirits of Jupiter thought that sugar was salt, and that it was divided into pieces as sugar is divided, consequently into granulated salt, because they thought it to be salt; and so likewise with other things. The taste of man is thus changed according to the phantasies of spirits, which sometimes happens from deceit, for similar things may be induced by them through deceitful phantasies.

646. Moreover, there is nothing whatever that is sensible [that is, an object of sensation], whether it be exterior or interior, of which spirits do not endeavour to induce a similar appearance so as to imitate it. Whatever they can see and feel they can

counterfeit as though it were essential [or real], whereas it is only external and fictitious. Wherefore the greatest prudence is required to distinguish between what is true and pretended, nor can they ever be distinguished except by faith in the Lord, and thus from the Lord, who gives [the ability] to discern such things: it is similar [*i.e.* the same *prudence* and *faith* are requisite] in the life of the body when such genii are present and endeavour to seduce man.—1748, February 5.

THAT SPEECH AND PERSUASIONS, WHEN THE MIND [*animus*]
DESIRES OR IS AFFECTED WITH LOVE, AVAIL NOTHING.

647. From very much experience with spirits, I have learnt that persuasions avail nothing whatever against affections; for my mind (*animus*) was very often affected, and spirits in the meantime, and also angels, spoke and endeavoured to persuade that I should act in such a manner and no otherwise; but so long as I was detained in the affection their persuasions could avail nothing, which I also sometimes told them in reply; and I also observed that if the affection was only bent or inclined, the mind (*mens*) would be instantly changed, and would follow the persuasion. Hence, as from numerous living experiments, I could know that all persuasions against loves can avail nothing; wherefore those spirits who are called genii, because they act [upon man] by [his] cupidities, are most dangerous. Moreover, the way of angels is also by affections, turning minds to good, thus under the Lord's guidance.—1748, February 5.

648. Hence also it may be concluded of what avail faith in the intellect [merely] is, and likewise preaching, so long as man is carried away by cupidities; and thus it may be seen how impossible it is for faith in the intellect only to save. For the life is in the love; but in the intellect of such men there is nothing but the memory; a fact which, after death, is told to souls or spirits, and is so confirmed to them that they confess that in their lifetime they had altogether erred, and that they now acknowledged with sadness their errors.

THAT MAN, WHO IS [MERELY] AN INSTRUMENT, THINKS FROM
FALLACY, THAT HE IS THE ACTIVE POWER IN EVERY MINUTE
PARTICULAR.

649. (That human philosophy has discovered many truths is evident from this, that it knows that the active force and the instrumental force together act as one cause; but the fallacy

arises when man, who is the instrumental or the instrument, thinks himself to be the active power, inasmuch as the efficient cause proceeds from both, hence the fallacies of the senses; namely, that man, who is only an instrument, attributes to himself that which is the Lord's, who alone is active. This was stated to those in heaven, and they acknowledged it. Thus man knows several truths [from philosophy], but he does not know them at all in their application to himself, and consequently the instrument thinks itself to be the life itself; hence the order of life is perverted, whence come all phantasies, which so much torment the minds of those who are in them.—1748, February 5.)

650. Thus philosophy can be retained as a servant, as likewise the experience of the senses, provided only it serve to enlighten those who believe nothing except what they can see philosophically to be true, and which they are willing to comprehend by the senses.

ON THE SIGHT OF SPIRITS.

651. There are four kinds of [spiritual] sight which have been shown to me. The *first* is the sight of sleep [as in dreams], which is as vivid as sight by day; so that in such sleep I should say, that if that be sleep, wakefulness could also be sleep. The *second* kind is vision with the eyes closed, which is as vivid as with the eyes open, and similar objects, and even more beautiful and agreeable, are presented to view; the same kind of vision can also exist with open eyes, which I have experienced twice or three times. A *third* kind is in a state when the eyes are open, when those things which are in heaven, such as spirits and other objects, are represented. This is a representative vision, which has been made most familiar to me, but it is rather obscure; it differs entirely from the common imagination of man. A *fourth* kind is that in which a man is when separated from the body, and in the spirit. In such a state a man cannot know otherwise than that he is in wakefulness, and in the enjoyment of all his senses, as touch, hearing, and sight, and I cannot doubt respecting the other senses. The sight is more exquisite than in a state of wakefulness, nor does man perceive it any otherwise than as such, except by this, that a man [who is in such a state] relapses into the wakefulness of the body.

652. All these states belong to spirits; some experience one kind and some another. When this [last kind] is experienced, life is more sensitive than in the life of the body. A certain [spirit] told me that in such a state he could know no otherwise

than that he was with others in conversation in his own room ; and that thus also gardens, and innumerable varieties of the delights of life, are represented ; in such a life are angelic spirits.

653. As to the *fourth kind* [of vision], it has been granted me to experience it four or five times with much delight, besides when awake [in the body], when I was led twice or three times by the spirit. [See A. C. 1883.]

ON THE PUNISHMENT OF THOSE WHO DESIRE TO COUNTERFEIT HOLY THINGS.

654. Those who wish to counterfeit holy things, and thus to deceive men by sacred illusions [or pious frauds] and the like, are thus punished : That which is holy separates itself from them, and the result is an ulceration of the body ; scab, leprosy, lice, and similar things appear according to the profanation, which I was permitted to understand from spirits who attempted such things.—1748, February 6.

WHAT A MIRACLE IS.

655. ((A miracle is that which is effected by the Lord, when anything concerns Him, or faith in Him, His heaven, or the Church in a universal sense. The miracle thus passes through His heaven, and spirits effect it, but without any of their co-operative powers ; this is a miracle, and is called the finger of God.

656. Whereas false miracles are such as are performed by evil spirits or devils by artificial means, and for no [good] end, but from a most depraved cupidity. Such miracles are also permitted, and they appear similar [to divine miracles] in the external form [such as were performed by the magicians of Egypt] ; but they have no internal, and are not distinguished except by those who are in faith in the Lord.

657. Evil spirits study nothing more when they are freed from bonds than to pervert goods into evil, and to imitate those things which belong to heaven, and by such artificial imitations to deceive minds : these are their principal studies, because every one wishes to be lord.—1748, February 6.))

ON THE CUPIDITY OF THIEVING.

658. Those who in the life of the body had been covetously

intent upon the goods of others, and who by various artifices, which they explained before men as allowable, whether in transactions of business or by other means, endeavoured to steal, wander about in the other life, and continually endeavour to steal the goods of others. When they come to similar spirits, or other [thieves, 692], their genius is instantly known, and they are cast out with punishments and stripes. Thus they wander about, and seek [to gratify their propensity], and wherever they are they are punished with blows, or by other means. Such spirits sometimes came to me and complained, and I knew that they had been trades-people, and some had even been celebrated merchants, at which I wondered.

659. Moreover, when the same or similar spirits were with me, as soon as I saw anything in shops, or any pieces of money and the like, their cupidity became known to me; for thinking themselves to be me, they immediately, as it were, desired that I should stretch forth my hand [to steal], quite contrary to my usual state and custom; and they also insinuated into my mind their cupidity, concerning which I have sometimes conversed with spirits, stating that I knew such spirits were present, which they could not but admit or confirm, describing at the same time the genius of such, and what happens to them.—1748, February 6.

ON THE LIFE OF THOSE WHO ARE WISE FROM THEMSELVES.

660. A certain spirit, who, as I believe, was known to me in his lifetime, and who died some three or four years ago, came and conversed with me. But I knew nothing else about his life in the body than that he was devoted to studies, and at the same time to philosophy. Hence I could conclude that, as a philosopher, he desired to be in the mysteries of faith, and in this manner to comprehend them, so as then first to believe, when he could philosophically understand them. He was with me for about a quarter of an hour, so that the life of his faith influenced me, which I could manifestly perceive by this, that I began to doubt, or feel coldly respecting the Lord's government in the minutest particulars, admitting His government in the universal sense; but when anything particular or singular flowed in, I wished, as it were, to reject it, as though the Lord governed heaven and earth by universal providence only, and not by a particular providence as well. The cold I felt was [the result] of his intellectual faith, or of truths [alone], but not so of affections, which I now tell him, for he is present, and also directs the sense of [these] words.—1748, February 6.

THAT EVIL SPIRITS DESIRE TO KILL EVERY MAN, AND TO TORMENT HIM, BUT THAT IN A TWOFOLD MANNER THEY ARE WITHHELD FROM DOING THIS TO THE MAN WITH WHOM THEY ARE.

661. That evil spirits, or rather the diabolic crew, desire nothing so much as to destroy a man, both as to body and soul, and also to torment him in a thousand ways, is evident from manifold experience; not only from those who are around me, who were in troops, and who endeavoured to do it by numerous and by unspeakably wicked means; but also from souls in the hells, who have the greatest pleasure in tormenting each other successively in a barbarous manner; and if the sensation were not intercepted by the Lord, he who is tormented would suffer ineffable torments.

Evil spirits, who wander about in freedom, are also of such a nature; they are, however, adjoined to man that they may excite his life, as was before stated; and thus they know no otherwise than that they are the same as the man himself, with whom they are [associated], wherefore they do not desire to do him any injury, for that would be to do injury, as it were, to themselves. This is the primary cause why they do not intend the same evils to the man with whom they are. Still, however, were they not withheld by the bonds of the [civil] law in respect to their companions, who do not adore them as gods, and give up their goods to their disposal, they would endeavour to treat each other in like manner as in hell; which is sufficiently evident from their souls after death, when their nature is not restrained by any such legal bonds. The same is manifest from the case of kings, and from that of [victorious] soldiers and others.

Another cause why they do not torment and destroy man is because good angels are at the same time present with him, and the Lord governs them according to permissions and concessions, as elsewhere [is explained].—1748, February 6.

THAT MAN AFTER DEATH RETAINS ALL HIS FACULTIES AND SENSATIONS WHICH HE HAD IN THE BODY, EXCEPT SOME NATURAL FUNCTIONS.

662. Man after death loses none of his faculties which he had in the life of the body, but retains them all, and many others are added to him, concerning which mention frequently occurs; but [then] he is so gifted with other faculties, as that when a spirit confesses he cannot but do evil, he is then, by

modes of devastation, so tempered that he can desist from evils, and at length hold them in aversion; and then also he is gifted with a faculty of doing some good, wherefore [this] is only [the result of a new] faculty with which he is gifted; his former faculties he still retains. [I say] the faculties superadded or mercifully bestowed, by which man can do some good, are the Lord's gift, which are no sooner withdrawn than he returns to his former [evil] nature, which sometimes is the case with angels, who, when restored to their pristine state, are evil spirits as before; yea, even those who have been in heaven for many centuries, and [indeed] for some thousands of years. Hence it follows that whatever a soul does from itself is evil, and that it can do no good but from the Lord alone, who is the fountain of all good. Wherefore as soon as this gift is intermitted, the soul returns to its innate and enrooted wickedness. Hence also it follows that the faculty [or power] of doing good is solely from the Lord, which is constantly given, not that anything good is enrooted, or can be enrooted in man [as his own].—1748, February 6.

663. Yea, such is the nature both of a man and of a soul, that whatever is from themselves is nothing but evil, so that nothing can be conceived, however little or minute, that is in the thought or in the action, if it be from self, but what is evil. Yea, even this is evil, when one thinks that from himself he wills to do good, and wills to convert himself; hence at times I have been so anxious that I knew not what I should think, and what I should do, that was not evil, so it were from myself; and that such is the case with spirits has been manifestly shown and acknowledged. It is otherwise when one acts from innocence; then the Lord governs, for whatever is from the Lord in man is good.—1748, February 6.

ON THE DREAMS OF SPIRITS.

664. I awoke out of a dream, and there appeared to me a spirit who was still continuing his dream; hence I could perceive the state of spirits in dreams, which is almost like that of man's, for the exterior or corporeal principles, which are still remaining in a spirit, are quiescent, like the corporeal principles of man in sleep, which I manifestly perceived, for he could give no attention to anything, except to that which was then revolving in his mind; he spake as though not conscious that he was speaking; his externals were asleep, so that his internals were in a dream.—1748, February 7.

CONTINUATION CONCERNING THE PROVINCES IN THE BODY WHICH ARE ALLOTTED TO THE ANGELS.

665. There are, as it were, two kingdoms in the universe, one which is called celestial and the other spiritual. The celestial kingdom comprehends all those provinces of the body which are under the government of the heart; and the spiritual, those which are under the government of the lungs, or the respiration.

666. There are particular viscera, members, organs, and sensories, which constitute the [several] provinces; and in order that souls may be in heaven, or in the Lord's body, they must, by all means, be in one of the provinces, and allotted to one member.

667. Hence it follows that there is an indefinite variety, as in the human body, where no particle can be exactly similar to another, otherwise it would not agree.

668. Nevertheless the states of souls, or of angels, are changed and perfected, and they are thus transferred to better seats of the same member or province, and even into other provinces which are more noble. For there is a continual purification, and, so to speak, a new creation, nor can any angel ever arrive at perfection itself, even to eternity; the Lord alone is Perfect, or Perfection itself.

669. There are also those who correspond to the mouth, who can likewise be afterwards transferred elsewhere; namely, those who continually desire to talk, and therein have pleasure. When that pleasure is purified, so that they desire to speak nothing but what is conducive to [the good of] their companions, of the community, of heaven, and to the [promotion of] the Lord's [will], or in proportion as the lust of regarding themselves in their speech, and the ambition to be thought wise, perishes, they are raised higher. This was shown to me this day by a golden coin, which a hand, representing the Lord's hand, received, and gave to one who was indignant that he was in the province of the mouth, which [his own state] he was permitted to become cognizant of, to signify that he could be translated even into some province of the heart, if found worthy.—1748, February 7.

ON THE PROVINCE OF THE EYE.

670. The eye belongs to the interior angels, because it is in the face, and proceeds from the brain; the mouth is, indeed, in the face, but it leads into the body, namely, into the stomach

and the lungs; it also leads from those provinces. Wherefore those who are in the province of the mouth are less esteemed than those who are in the other provinces of the face. The eye constitutes the most noble region of the face, and is also pre-eminent over the rest of the senses, and belongs to the spiritual class, over which it presides, because its sight corresponds to spiritual sight.

ON SPIRITUAL LOVE.

671. Moreover, there is also spiritual love, but how as to its quality it is discriminated from celestial love is not yet evident to me.—1748, February 7.

ON THE HEAVENS.

672. It was told me that prior to the Lord's advent into the world there was no other heaven but what was exterior¹ (*interius*); for as yet no one in this earth could understand interior things (*intimiora*), still less inmost things (*intima*); and inasmuch as knowledges must precede, therefore no other heaven could then exist. The exterior heaven is such that a natural [principle] is adjoined to the spiritual; wherefore the words of angels, who formerly spoke with men, and through the prophets, could not but instantly fall into natural things [or expressions]. Hence was the prophetic style, which also, in part, the Lord was willing to employ; for otherwise exterior spiritual things could not be understood, and still less interior spiritual things, wherefore the Lord also spoke by parables. I have conversed concerning these subjects with those in heaven, who appeared to affirm that it was so; namely, that such a heaven existed for the inhabitants of this earth; but that there was an interior and inmost heaven from other earths in the universe.²

673. Hence are the representations into which [spiritual] subjects fall, not to mention many other similar things.

¹ The term is *interius*; but that this, in the early part of the author's MSS., signifies exterior, see above, note, as is also evident from this very number.—Tr.

² The author, it is presumed, must be understood here as not intending to include the inhabitants of the Most Ancient Church, whom he uniformly describes as interior men of the highest order, and whose heavens are the highest, or most interior; but we apprehend that he means those races of mankind who existed after the fall of the Most Ancient and the Ancient Churches, when all perception and knowledge of interior or spiritual things were lost, and when the Church became merely representative; in such an external state of mind and of worship mankind could not become internally spiritual, but only externally so.—Tr.

CONCERNING THE THOUSAND YEARS.

674. I have also conversed with those in heaven concerning the thousand years mentioned in the Apocalypse. They said that a thousand years do not mean a certain or fixed number of years, or a thousand, but much time. And that by the first resurrection are understood those mentioned above [672], as being in the exterior heaven; they are certain that they shall remain [in heaven], and that many of them are to be admitted into the interior heavens; so that the first resurrection is for those in whom the natural [principle] is adjoined (*injunctum*) to the spiritual; they live, and have lived, in heavenly delight.

675. But those who are to be admitted into an interior heaven must put off the natural [principle], and thus come into an interior joy, for unless the exteriors are put off no one can be admitted into an interior heaven. Thus man must die upon earth, which is the death of the body; and also in the other life, when the adjoined natural principle is to be abolished, otherwise he cannot be admitted into the exterior heaven, and again the [interior] natural principle must be abolished that he may enter into an interior heaven, and thus into celestial glory.—[See 784, 785.]

[A CONVERSATION] WITH A CERTAIN CELEBRATED PHILOSOPHER
RESPECTING CERTAIN THINGS IN PHILOSOPHY.

676. A certain philosopher, who died a few years since, was in conversation with me, to whom I explained what should be understood respecting certain things in philosophy; as respecting forms, of what quality they are, and how one is within another, and that there can be no entrance to an interior form except by the dissolution, and, as it were, the death of an exterior, and that thus we can pass from one degree to another; stating also, that nature has everywhere such degrees, and consequently of the life of the body, and of the organs of life, and many things besides; and also that everything consists in variations of form; that interior forms can be indefinitely more varied than exterior forms, and that there are many variations in the various changes of state. It was also stated that the forms of powers (*virium*), and the forms of substances in purer things, signify ideas, besides other similar things; and because he was in the other life, where they are more capable of understanding these things, he confirmed everything [stated], and declared that the world ought rather to acknowledge such things than to remain in mere terms and in disputation about words, which turn aside

the mind from understanding things [true], as when a person speaking is intent upon the words only, and not on *the sense* of the words. Hence it is that men are so precipitated [by such philosophy] into the dust, that they cannot be elevated from it; besides other [considerations thence arising].—1748, February 7. [See A. C. 2124, 3348.]

CONCERNING INTERIOR THINGS.

677. What interior things are as yet no man, nor spirit, nor scarcely any angel of the exterior (*interioris*) heaven knows, inasmuch as he who is exterior cannot understand what is interior; for he thinks that (in interiors) he should be dissolved, and become, as it were, nothing, because he places his all in exteriors, just as a man who lives in corporeal things makes everything to consist therein (although the difference is as great as between what is vile and what is precious, or between a cottage and a great city); thus, what they cannot perceive, they consider to be nothing, whereas that [alone] is which is ineffable, and which no eye has seen nor ear heard, and it is that from which is derived every harmonic [effect], and whatever in representations and the like is interiorly and inmosty delightful in the exterior heaven; for this heaven sees only the externals, or the [representative] figures.

678. It was also shown, in a certain way, this day, by a spiritual angelic choir, which, in speaking, [representatives] said that now it was [as] nothing, for it distinguished its agreeable speculations [or interior intuitions], and separated them into ideas, which fell into words: inasmuch as an interior speculation is, as it were, something continuous, and expresses more in a moment than an exterior can in an hour, and this distinctly.

679. (((((Moreover, there are also imaginations [or representations] of the interior or inmost [heaven]; but as this imagination is not like the sensitive principle of sight, but like the sensitive principle of intellect, therefore for distinction's sake the term *imagination* may serve for exteriors, the term *speculation*¹ for interiors, and the term *thought* for inmost principles.))))))—1748, February 7.

CONCERNING INTERIOR THINGS.

680. How interior things are in respect to exterior appeared

¹ The term *speculation* is intended to denote an interior mental sight, and is not to be understood in its ordinary acceptance as used in English.—TR.

also from those things [just mentioned], since it was even visibly shown to me how ideas, and consequently words, flow into the speech of any spirit; and this was done by means of a distinct white cloud divided into flocks. And at another time it was shown to spirits and angels how, as I consider, affections flow [into the will] in a similar manner, from which it can be evident that there is an influx of similar things through the interior heaven, or proximately from the interior heaven; thus it can be concluded that there are a thousand things in a single idea, which is, as it were, a simple thing, to which only one word of speech corresponds, so that there are a thousand things in a speculation [see 679] of the interior heaven, or of the interior angels, which appear only as simple things to the angels of the exterior heaven.

681. This may appear still more evident to man from the objects of his sight, to which an imagination, or a material idea, corresponds in almost a similar degree. In one object of the eyesight, which is supposed to be simple, until it is examined by a microscope, there appear [then] thousands of things of which it is composed; thus a hundred insects are comprised in only one ray of vision, and they appear as one point, and that obscurely; but when they are brought under the microscope, not only a hundred living animalcules are discovered, but also the viscera of each.

682. (((((Such is also [the case with] the rainbow, in which nothing but what is most general appears, namely, the planes of successive colours; whereas each colour consists of an indefinite number of rays, which flow distinctly thither, and form this general plane. The eye only perceives myriads of rays together, and that obscurely. Such an obscurity appears only by a certain colour, which is somewhat dull, and is thus variegated. Now, as the sight [of the eye] perceives myriads of myriads of things only as a one, and that obscurely, what must be the case in the natural mind, which is a more interior sight than that of the eye, and which, consequently, does not understand whence the ideas of imagination are derived, which in like manner consist of myriads of interior things, and which, unless they distinctly flowed from the inmost life, and this from the Lord, nothing could ever be distinctly conceived in idea; inasmuch as an imaginative [or a natural] idea is not in itself an intellectual idea, but it exists as such from intellectual ideas? Hence this may be understood by [the formation of] ideas [in the natural mind]. Thus it is evident how general, yea, most general and obscure, is that which a man considers to be distinct, acute, wise, and ingenious; which, however, is anything but intelligent and wise.)))))

683. It happened, when I exhibited [these things] by a spiritual representation to the spirits around me, namely, by forming [representatively] ideas as of the forms of forces, which should consist, or be composed of myriads of things not seen, and each of these, again, consisting of myriads of myriads of interior things, so that the souls and spirits, inasmuch as they are capable of understanding such representations, became immediately as though insane (*amentes*), as one of them confessed to me, thinking that they should thus perish; for they conceived that they would have no life left in them, or if there were, yet they would have no influent spiritual life. Wherefore such life, wanting a spiritual living influx, is compared to the life of vegetables, for these also have life, but such as is called vegetative. Wherefore also everything in the vegetable kingdom is representative of the Lord's kingdom; each thing in its own manner. Yea, man, together with his lungs, etc., is thereby represented, as is known. Hence it is that the Divine [principle] is in the vegetable kingdom also, but not [to the degree known as] animal life.—1748, February 8.

ON THE EXCELLENCE OF THE FACULTIES OF A SOUL OR SPIRIT,
COMPARED WITH THE FACULTIES WHICH HE HAD WHILST HE
LIVED IN THE BODY.

684. Besides the excellent faculties which a soul acquires after the separation from the body (concerning which frequent mention has been made), is also this—that they can much more fully perceive the sense of the ideas, or that of any subject, and this by imaginative representations, which cannot be sufficiently described as to their nature. They are, as it were, ideas formed in certain and diverse modes, so that they, at once, perceive the sense; or the sight appears, as it were, formed, thus they receive a fuller sense of things, which cannot be given in the life of the body.

685. For in the life of the body there are diverse objects which move the senses, and excite man (*eum*), and thus distract him. There are also cupidities, which are internal objects or visions,¹ inhering like gluten, and with which, when once thoroughly imbued, he then, whatever else he may hear or see [externally], inheres in those things only which he desires, and which collectively constitute his ruling affection. Hence it is that such a perception of things cannot be received by man

¹ The visions here meant are such internal phantasies as correspond to the cupidities by which the mind is actuated, and from which the mind cannot be delivered until the cupidity is removed.—Tr.

whilst he lives in the body, but it is received in the soul as soon as he enters into another life and is in the company of others. These things I also told to the spirits around me, who affirmed it to be so.—1748, February 8.

CONCERNING THE INHABITANTS OF JUPITER.

686. (The spirits of the planet Jupiter suppose, as before stated, that their face is not body [547]; wherefore they have an impression that, after their life [in the body], their face will be enlarged, or more ample, and of a round form, which was shown to me, of a celestial or almost azure colour,) with little stars,—this impression hence remains [with them].

687. (Moreover, they also think that they shall see fire which will warm their face; the fire was shown me, and was [felt] also as warming, as I had experienced a hundred times before, for it was familiar to me, and is still familiar to behold fires, and indeed variously [coloured] fires, and also flames, as I have experienced for some time; but now I have, for the first time, felt a fire which warmed [only] my face; it was such a fire as those spirits desire for themselves. But I was told that the flame of their fire is intermixed with azure tints, a flame which they greatly appreciate; such a flame was also once shown to me, and it was exceedingly delightful.—1748, February 9.)

CONCERNING HORSES SEEN [BY ME].

688. Horses have frequently been seen by me, and also chariots drawn by horses, which were of various colours and of various sizes (concerning which mention is made above). That they signify man's instruction; in a good sense intelligence, and in a bad sense that condition which inverts true intelligence, I have this day learned; and likewise once before, as also that from the position of the horse it may more specifically be known what it signifies; thus when the posterior part of the horse was turned towards the face, it signified that then an inverted order and an inverted faith was induced by erudition, that is, when men are thereby rendered insane, or utterly stupid in spiritual things, so that they believe nothing but earthly and worldly things, that they shall die like animals, or that no life awaits them after death; so that their scientifics [misapplied] have suffocated all their understanding and all faith respecting spiritual life. To such spirits the horse appears reversed, or with the posteriors turned towards them; yea, they are injected

thereat, being thrust in, although reluctantly, to their great vexation and shame.—1748, February 9.

CONTINUATION CONCERNING HORSES.

689. From the position of the horse it is given to know what is [thereby] signified; when the posterior part is turned to the face it denotes that an inverted order of spiritual life is induced by [the abuse of] sciences, so that faith is abolished. But it is otherwise when the side and the head are turned towards the face; it then signifies that those things which are from the Word of God Messiah are confirmed by means of sciences.—1748, February 9.

CONCERNING TWO [SOULS] RECENTLY DECEASED, WITH WHOM I
CONVERSED.

690. There were two who were known to me in their bodily life; the one had been dead about six months, and the other about two. They were as though dreaming, because they were in their phantasies; they were altogether unconscious of their being in the other life, supposing themselves to be still living in the body; with whom having conversed a little, I represented to them that they were [now] in the other life: still, neither could they believe it to be so until it was demonstrated to them to their living [conviction]. They conducted themselves altogether as in the life of the body, and were immersed in (*inhærebant*) similar phantasies.

690½. One of them was learned enough in subjects of an earthly kind, and [consequently] esteemed [in the world]. His faith was communicated to me, which, as I could ascertain in a spiritual manner, was of such [negative] quality as to be altogether nothing, but entirely suffocated by terrestrial sciences, insomuch that he believed not in a life after death, nor in the existence of spirits, and still less in heaven. Thus his faith was buried in sciences.

691. We conversed together respecting the necessity of the sciences in life, stating that it is only needful to [know and to do] those things which belong to a true faith; and that other things are [comparatively] worthless, thus, although the latter may be added withal, yet they must not be made to comprise the all [or the chief of use].

692. Moreover, I was permitted to tell them what life awaits

them, saying that they are first received into the company of good spirits, who gladly receive recent souls; but when they cannot agree with them on account of the inverted order of their faith, they then separate from them, as of their own accord, and are again received into the society of other spirits; and if they do not agree with them, they are also rejected by them, and are afterwards associated with spirits who are not good; and when they are rejected by them, it is with fines and punishment. At length they are left alone, and they wander from door to door, seeking where they can be received, and at length supplicating for food and warmth. When they are thus received, and desire, as in their lifetime, to be eminent over others, and to be more esteemed; and if they also covet and take away the possessions of others (which they cannot but do), if in the life of the body such are punished, they are then [much more] severely punished and driven away; when they wander about alone in torn garments, begging; and this miserable state they suffer until their pride or their [love of] pre-eminence over others is abolished, and until the cupidity of taking away the goods of others is subdued. In this manner they are devastated, and can be admitted into the company of such spirits as agree with them. This [devastating process] is sometimes the work of very many years; they say of some hundreds, yea, of some thousands of years, for the states of some require that duration [of vastations].—1748, February 9.

THAT ALL THINGS IN THE OTHER LIFE, EVEN TO THE MINUTEST PARTICULARS, ARE DIRECTED TO CONJUNCTION BY LOVE.

693. ((((((Whatever happens in the other life, such as punishments, vastations, and many things [of that kind], tends, even to the smallest particulars, to the end that societies may be formed, which may be in concord together as one man, which is effected solely by the love of the Lord, and thus of one's neighbour. This love can by no means be when one desires to be greater than another, for hence is disunion and rejection. Nor should any one be desirous of supereminence [over others] in anything, but should desire to be the least, and to serve others. [See Matt. xx. 27.] Thus when all desire mutually to serve each other, they are united, and each one derives his happiness from every individual, and thus from the whole community. These things were spoken in the presence of spirits and souls.—1748, February 9.)))))

CONCERNING FAITH.

694. I have also this day conversed with souls and spirits concerning faith, stating that the faith of Christians is, at this day, a faith of the memory, and thus only of the mouth, and consequently it is without the man. But the faith which is within man is at this day almost nothing; for their works manifest of what quality their faith is, showing that they are contrary to [true] faith. For such is their nature in the other life, that when they wish there to ascertain where faith is, it is [represented according to their idea, as being] without; thus distant from man, as the moon is from the earth.

695. But whether [the faith of the memory] is conducive to the faculty of receiving a saving faith, and is thus, as it were, the bark by which the sap or life passes into the tree, or into the boughs, and thus into the fruit, is another question.—1748, February 9.

CONCERNING THE LIFE OF SOULS AND SPIRITS, AND OF ITS DIVERSITIES.

696. Each spirit has its own instinct of life, which is then perceived when he is either left, as it were, to himself, or is in the society of his like. But his instinct disappears when he is in the society of better spirits. I have perceived this variety, and likewise, when a spirit has been suddenly reduced to his natural instinct, in which state he desired to take away the goods of others, whereas nothing of this appeared in the society in which he [previously] was. Moreover, the life of a spirit not only varies according to the nature of his associates, but it is also exalted [and diminished], which was similarly shown by decreasing the number of his associates to a few; thus his life was, in the same degree, diminished from being ingenious [or intelligent], to a rather stupid [state]. Thus the lives of souls after death are adjoined to various societies, by which means they are discerned of what sort they are, and with whom they agree; souls in every society think that it is they alone who live from themselves. They are, in like manner, explored by means of the various states of the same society; thus the variations are distinguished by spirits, and by the soul itself [undergoing probation], as to their quality. For an individual is not the same in one state as in another, whereas the societies of angels must be similar in the variation of states, because all suffer themselves to be led by the Lord.—1748, February 9.

These things were written in the presence of those who constitute one society.

ON THE ADMISSION [OF SPIRITS] INTO AN EXTERIOR¹ HEAVEN.

697. It is expressed in the Word that "the door was shut, and that some came too late, and knocked, but were not admitted" [Matt. xxv.]. How these words are [to be understood] was shown me to the life.

698. In a dream I observed, after a spiritual manner, that the good or goods were taken away by the evil [or evils], and that thus a dispute arose between evil (*mala*), and good (*bona*), concerning possession of the same, and that at length the goods were restored. These things were represented to me in a spiritual manner.

699. When I awoke, certain societies of spirits began, one after another, declaring, with a melodious and uplifted voice, that the wolf had purposed making a prize of them, but that the Lord had delivered them from the wolf, and that thus they were restored to Him. Hence they rejoiced from their inmost heart, because they had been in despair, [as] fearing greatly lest the Lord should have rejected them, and [consequently] that the wolves should possess them, since the Lord, as they thought, would no more have them [for His own]; and this on account of the abundance of spirits or angels in heaven, that there was no longer any room to receive more. This [phantasy] was the prevailing [sentiment] of their thought, as I manifestly perceived.

700. As one society after another had thus declared, as it were chantingly, and with elevated voice, that the wolf had made a prize of them, but that the Lord had rescued and restored them to Himself; such expressions were continued from one society to another, by choir after choir, thus, as it were, to remoter distances from me. The words were pronounced by some in a hesitating manner, thus with a falling of the voice, which fall, however, was restored to the true [pitch]. They were concluded by the twelfth society, for there were said to be altogether twelve societies. There were indeed but eleven as yet, but the twelfth was [then] being admitted. Again there came afterwards about eight other societies, speaking in a similar manner. I thought they were of the other sex, or of a different sort (*generis*).

¹ See 223, note; we here add that the term "*interius*" is used relatively; in respect to the heavens above, it means *exterior*, but in respect to "the heaven of spirits below," it means *interior*.—Tr.

701. Then were these also introduced into the exterior heaven (*cælum interius*—see note, 697), which it was told me in a distinct voice, [indicated] that [good spirits] are after this manner admitted when they have been for some time in the heaven of spirits; so that none could be admitted any more, although ever so clamorous or wishful for [admission]; whereby were signified those who came too late, because they wanted oil in their lamps; [thus] they received for answer that they could no more be admitted, wherefore they were then rejected.

702. It was added, however, that such [a process] is continually going on throughout the universal heaven, thus in a certain order, as it were, from one place to another, so that here also, after certain appropriate periods, as it were [of *time*], a similar admission recurs; and that heaven can never be filled; but that such a phantasy prevailed, as that all [parts] should thus become full, was owing to the prevailing despair of [many, as to their] being ever admitted more, because [there seemed to be] no more any room; such [phantasy] being, no doubt, infused by the wolf or evil spirits.—1748, February 5.

ON ADMISSION INTO AN EXTERIOR HEAVEN, BEING A CONTINUATION
FROM THE FOREGOING PAGE.

703. I have also heard or perceived the cause why not more than twelve societies can be admitted together, and afterwards about eight societies of the other sex. It was that they should thus be distributed amongst the societies there formed into heavenly order (*formatas cælestes*); nor could all be introduced at once; but that this, for many reasons, is done successively, for, as soon as they are introduced, they are, according to a secret [mode of] distribution, of the Lord's appointing, received into angelic societies; thus, as it were, into their own *inheritance*. This may be called their allotment, because it is the Lord's doing, after a secret manner (*latenter*), thus by the Lord's [divine Providence; so that they are admitted, every one into his own society, from the whole heart (*ex toto corde*), and have a joyful reception, whilst all love and friendship are shown them. But so long as in such societies they do not of their free accord choose to remain, they are received by others, and thus on [successively] until they come into a society where they have a more perfect concord and unanimity. There they so long remain, as they can be perfected yet more, and thus they are elevated or exalted, one after another, into greater glory.

704. But it is to be observed that the translation from one society into another is not effected by one's rejection from the

society where he is, but by a certain voluntary [bent], so that he desires to be in another society, into which also, according to his desire, he is transferred. Thus all is done from liberty, consequently from the most perfect freewill.

705. It was, moreover, told me that heaven, as a whole, can never be closed, even to eternity, but that from such a cause [as above stated] it is here [and there] closed for a season, as also especially because the remaining spirits are not prepared [for heaven], nor can any one be introduced while unprepared; and if haply one were admitted by [Divine] permission, thus according to its own [laws or] causes, in order that such a one may act like leaven or ferment, he is afterwards rejected thence with the utmost ignominy.

706. To certain spirits who solicited admission, answer was given that the time was not yet, but at another season, if they came prepared [they might be admitted]. There were certain souls also who had been known to me [in the world], who were spectators [with me] of these things.

CONCERNING SPIRITS FROM THE PLANET JUPITER.

707. Some of the spirits of the planet Jupiter, who had been with me for some time, were even then at once admitted into the exterior heaven, as they were longing for [admission], and to them succeeded others, who likewise were admitted, and are now succeeded by others, who still, as I suppose, remain with me, and are also waiting to be admitted.

708. Moreover, I could not but greatly wonder how mild and gentle are the spirits of the inhabitants of Jupiter, which was hereby given me to know, in that they have now been with me for some days, if not a [whole] week, and have obtained a place in the head; so [very] mild are they, that they [seem as it were] only to think; their thoughts are so flexible, that they suffer themselves to be bent, and that by merely the good pleasure of the exterior heaven, or of their angels, thus by the will of the [one] only Lord; they are [so] patient, that scarcely any little indignation can be perceived [in them]. When they perceive that this or that thing is not granted them, they instantly acquiesce, nor do the doubts of other [spirits] adhere to them, but they let them pass through as nothing, so [tranquil] are they, and *contented in those things which are enjoined them*. Such are their own words, that if I had not been aware, from other signs, of their presence, it could scarcely be known from any the least alteration in their temper of mind.

CONCERNING THE HEAVENLY JOY OF THOSE WHO ARE RECEIVED, AND WHO ARE TREATED OF IN THE ADJOINING PAGES.

709. From those who have been admitted, I have learned many particulars, besides their being received with friendship and fraternal affection [by the angels], and inserted into their societies; but that every one according to his own good pleasure, and the delight of his imagination, receives all that his soul could desire, and a thousand-fold more also.

710. Thus [it was told me] some are clothed in white robes, most beautiful and shining, which especially the young men and youths delight in. Their joy was communicated to me so that I could perceive their delight, for by this they know that they have become angels; besides being in most beautiful white raiment.

710½. (((((Some are delighted, even to their inmost [principles], by manifold pleasantnesses, such as paradisiacal delights, which are of such a nature as infinitely to transcend every human conception. For everything is in that vernal, flourishing, and fruitful state, whence all around is so smiling as to manifest that an interior celestial delight, [springing] from inmost essences, exists in every leaf; since I doubt not that such things do spring from an inner heaven, thus that they are, as it were, living representations of such essences,—hence the delight imaged in all the particulars thereof.

711. As an example [of the sort], there was next exhibited to me a single decoration, being only that of a gate, but which was of such a form as, in its perennial variety, incalculably to transcend all human imagination. Thus one thing succeeded another, and this through entire tracts [of scenery], as far as the eye could extend its vision. This [ornamental decoration] is now represented to them, and with a continually succeeding variety, and, as it were, with a living mobility. In a word, it can neither be described nor conceived; and this is only one of the least [wonders of heaven], and that the first [or outermost only]. Those which are interior to these are still more ineffable, and still more so those things which are yet more interior, and which are inmost.)))))

712. Moreover, they who are in heaven have such a light as to exceed, by indefinite degrees (*parasangis*), the solar light upon earth. This light was shown to me, when also certain ones who were newly admitted angels [were seen] in white, sitting, and a splendid light (*candida*) appeared. It was said that a more splendid (*candidior*) and vivid light could not be given, because the Lord is their Light.

713. Those who [enter] afterwards, or who are admitted at intervals, are covered with a white cloud, and are thus received; the white cloud was also shown to me.

714. (((Besides these paradisiacal pleasantnesses, there are also those things which are called celestial habitations, namely, magnificent palaces, in which there are similar most noble ornaments in succession, as it were, living [representations] of things heavenly and divine, and in indefinite variety, and far more vivid than those which are seen with the eyes of the body.—1748, February 10.)))

ON THE REJECTION OF EVIL SPIRITS, WHO ENDEAVOUR BY ART AND DECEIT TO INSINUATE THEMSELVES INTO HEAVEN.

715. [This] it is sometimes permitted evil spirits [to do], even such as are called wolves, to wit, who carried away [certain spirits] before mentioned, and of whom, from the cause already stated, they are afraid. But this only in their first state (*tempore*) before they are initiated into societies. They clothe themselves, as it were, with white apparel, but they are immediately distinguished from [or by] the angels, because their [white] is external, merely, as it were, varnish, possessing nothing of life; wherefore it is impossible that they can be received into any society, for to enter into heaven is to be received into heavenly societies. Now this is what is understood by there being a [great] gulf between heaven and hell [Luke xvi.], because it is impossible [that they can pass over the one to the other], and if it were permitted they would be immediately rejected, as something quite contrary, or, as it were, froth or [scum].

716. Moreover, those who endeavour to be admitted into heaven under a fair angelic form are immediately changed into [various] forms, which have also been shown to me, of animals; according to the mind (*animum*) of each, for the mind (*animus*), or mental dispositions (*animi*), or the cupidities of the mind, are represented in the heaven of spirits by animals, although they are nothing else but cupidities, and their varieties, thus effigied [or represented]. Hence certain species of birds and of [other] animals were obscurely seen by me. But I wondered that they should be white, which was so effected that it might be shown that such spirits desired to counterfeit an angel of light (*candidum*).—1748, February 10.

717. Furthermore, there is a way to heaven, as stated above. Below is hell; next above it is the lower earth, which is also signified by another name; then there is the heaven of spirits,

after which is the exterior heaven (*interius*), then the interior and the inmost. Everywhere a similar process is in operation, but with much difference, especially in this, that in the lower earth, and in the heaven of spirits, they obtain whatever is pleasing to them, and thus they are translated from one society to another. But evil spirits [are treated] in a contrary manner, namely, with punishments, thus [led] against their will.—1748, February 10.¹

CONCERNING THOSE WHO DESIRE TO BE SUPREME IN HEAVEN.

718. It was observed that those who desire to be supreme in heaven had adjoined to them in the life of the body the answering or analogous [states], viz. of wishing to excel others either in worldly glory or in other [like] respects, and they are accordingly ambitious to compass their end, as they likewise are in the other life, although this is repugnant to the love of their neighbour. Such, in the other life, are deprived of all rationality, and become as though they were not men, for they know not what they do; they do all things from instinct, and, as it were, in sleep, as I have stated before. And because they think there is something

¹ What the author here states is well worthy of the reader's attention, as it gives a general idea of the different regions of the spiritual world. The lowest regions under the earths of the world of spirits are the hells. Just above them, forming the lowest plain of the world of spirits, is the lower earth, frequently alluded to in the prophets as the lower parts of the earth, etc., see Ps. lxxiii. 9; Isa. xliii. 23. In this region all vastations and punishments are effected, for the purpose of removing the infirmities which still adhere to the good, and also of divesting the wicked of the *semblances* of good which still adhere to their externals. This is denoted by what the Lord says, "From him shall be taken away even that which *he seemeth* to have" (Luke viii. 18). The heaven of spirits which the author next mentions is that region of the world of spirits, where spirits in general are instructed and prepared for admission into heavenly societies; that is, into heaven itself. During some ages prior to the Last Judgment in 1757 this vast region became entirely perverted, owing to the prevailing power and number of wicked spirits who had departed out of the world, who had externally been in civil and moral good, and who, as Christians, had "a name to live, but who were dead;" that is, were interiorly wicked, actuated solely by the love of self and the world. As the number and power of these evil and merely external spirits increased, the predictions of the Lord in reference to the consummation of the Church (see Matt. xxiv.) were fulfilled: "The sun of heaven became darkened, and the moon withdrew its light," etc.—that is, all heavenly influences from the Lord became perverted and destroyed, owing to the dreadfully perverted state of the medium,—this heaven of spirits, through which all heavenly influences had to pass to men upon earth. When this medium becomes so perverted as to preponderate towards hell, the equilibrium is endangered, and the Lord executes a judgment upon this heaven of spirits, removes the wicked to their final abodes in the hells, and delivers the good. This heaven is meant by that which, in Rev. xxi. 1, is said "to pass away;" it was from this heaven that "the dragon and his angels were cast," and that the Lord, when in the world, saw "Satan as lightning fall" (Luke x.), because when He was in the world He executed a judgment.—Tr.

good in such ambition, they are allowed to act according to their instinct in whatever they do, with the greatest zeal; thus they wish to imitate all things and to appear good. When such things are permitted they seem to themselves to be able to form [artificial] wings, and thus to fly aloft. And from phantasy alone they soar to such a height as, in their own conceit, can scarcely be transcended, which was also shown to me;—to such an extent does their ambition carry them.—1748, February 10.

THE DIFFERENCE OF SPIRITS.

719. When rationality is taken away from a spirit, so that he acts solely from instinct, whatever he then does is forgiven him, because he acts as though he were in sleep; as also because every one must commiserate his state, inasmuch as it is perceived that he acts in this manner. On the other hand, when the same are together in a rational state, their rationality then serves for nothing more than to enable them to conceal their instinct. Thus a dissimulation formed from habit, for the most part, adheres to them, from fear and from other causes, because their rationality in the life of the body was scarcely any other than a means by which their natural instinct and their depraved loves were concealed. This I could gather from living experience this day.—1748, February 10. The spirits could understand this as well as though it were obvious to their senses, but I doubt whether men living in the body could understand it.

THAT SPIRITS CANNOT, WITHOUT REFLECTION, SEE THROUGH THE HUMAN BODY TO WHICH THEY ARE ADJOINED.

720. Often, as I have gone through the streets of a city, and through a great crowd, and did not at the same time reflect upon the spirits around me, that they also might be attending, together with me, to those things (which reflection is only made by an interior intuition, and thus by a tacit observation); they then told me, in almost every instance, thus rather often, that they in the meantime saw and heard nothing, but were intent upon the thought of the mind. Wherefore to whatever spirit I directed my reflection, he was, as it were, aroused; and this was very often; from which I could conclude that the spirits in a man, in whom the interiors are not opened towards the Lord by faith,—that in such [a case] spirits cannot speak with a man, nor see through his eyes, and that they only enjoy the man's memory and his ratiocinative faculty, as also the spirits with me,

do mine; who have very often confessed that they could not know otherwise than that they were the same who lived my life. This also comes from the consociation of many, in which each one thinks that he lives his own life; nor is he aware that others also think in a like manner.

721. I cannot better compare those reflections than with the reflection of man in himself, who does not know that his hands or face is cold, or that his foot is pressed when he walks, nor that he utters words when he speaks, or whatever else exists in a similar manner in any other part of the body, unless he reflect upon it, and direct his thought to it; besides many other like particulars which confirm, as that when a man does not reflect on the sound of bells, or on the objects of sight around him, he is entirely ignorant that he had heard or seen those things.—1748, February 10.

THAT MAN CAN LIVE BOTH IN THE NATURAL AND SPIRITUAL LIFE.

722. The human race have been so created by the Lord that they can be both in the world and in heaven at the same time—the external man in the world, and the internal in heaven. Man is consequently so created that he can speak with spirits and angels, and at the same time with men; thus that heaven might be conjoined [with man] in the world and the world with heaven. Which of the Lord's mercy has been the case with me; and indeed so [fully], that whilst I was in conversation with men, I differed in no respect from myself as I was before [I conversed with spirits], nor could I be distinguished from a man in his ordinary state (*debili*). When, however, I was [in conversation] with spirits, I seemed to be separated from the body, but yet at the same time was conjoined; because my spiritual [part] was then with spirits, and indeed so much so, that when I wished to write—"as in the other life" I could then scarcely know that it was the other life, or [the life] after death, for the spirits desired [that I should say]—"in this life," because I was with them.

ON A CERTAIN KIND OF SPIRITS WHO PRACTISE NOTHING BUT ROBBERIES, AND COMMIT BUTCHERIES. AND CONCERNING THOSE OF THE SAME KIND, WHO THEREFORE APPEAR TO THEMSELVES TO FLEE INTO CITIES, AND WHO THUS DWELL IN A GREAT CITY.

723. There was shown to me a kind of spirits who wander about, and who do nothing but commit robbery and deprecation.

And first, there appeared to me a spirit clothed in a dark blue [garment], and upon his head there was a convoluted cap, like [the turban] of certain Turks, and of a similar colour. This spirit came to me, and shook his right hand. Another spirit then told me that he should flee, and that he very much feared those whose sole endeavour and practice, when they found men, was but to torment them, to slay them with the sword, to torture them, to burn them with fire, to boil them, and who thus cruelly treat all whom they meet.¹ But respecting him who shook his hand, it was said that such a spirit is wont to appear to them, and to admonish them, that they may be on their guard against those robbers, because they are then near at hand.

724. It should be observed that before this [kind of spirits] appeared to me, I was removed from the society of those spirits who were with me before, so that they conversed with me from a long distance, exclaiming that I was carried away or removed from them, thinking that I was thus transferred to the inhabitants of another earth.

725. Those robbers, as the spirit who conversed with me said, are entirely black from head to foot; there soon appeared to me a similar spirit, who was one of the robbers, and was very black.

726. A similar spirit appeared near me, with his right hand stretched out straight before him at full length; he threatened he would in like manner torment whoever came near.

727. There soon also appeared others, three in a line, and amongst them there was also a woman. They were deceitfully insidious, endeavouring to steal something. One on the left endeavoured secretly to put his hand into my purse; and there was another in front, saying deceitfully that he did not wish to take anything away; his insidiousness, however, manifestly appeared from his discourse. He was in face not unhandsome, as was the woman also, but whether she was sent forth for an insidious purpose I do not for a certainty know. A certain spirit also appeared, who was carrying away boxes, as plunder which he desired to convey away.

CONTINUATION CONCERNING THE ROBBERS AND THE GREAT CITY
(CONCERNING WHOM SEE THE ADJOINING PAGE).

728. ((((((When I asked the spirit whence he came, he told me that he had fled because he feared the robbers who kill, slaughter,

¹ The literal sense of the Word describes, in similar language, the cruelties of the wicked (see Micah iii. 2, 3). It should be known that the literal sense of the Word, especially of the prophets, is frequently descriptive of representatives as they appear in the spiritual world.—Tr.

burn, and boil men,¹ [thus] applying to any one for safety. I asked him whence he came, and if [he knew] from what earth? He told me that he did not know what earth meant, but he knew what a city meant; for he did not wish to hear the word *earth* mentioned, and he afterwards said that the earth is the Lord's, but [that] the city belonged to them. They wished to be in the city that they might be safe from robbers.)))))

729. (((((I afterwards conversed with a certain robber, who spoke with a gruff (*bassa*) voice, like a giant. I asked him who he was? He said that he was seeking after plunder which he might take away. I asked where could he reposit his plunder, and whether he knew that it would be taken away from him, because it was nothing but phantasies? Then [I asked him] where he was? He said he was in a desert or in desert places, seeking plunder, and as [described], tormenting those whom he met; so that the robbers are together. He at length acknowledged that he was a spirit, but this [only] because as yet he is with me (see 696); he knows not he is a spirit, inasmuch as he [yet] thinks himself still living upon earth.)))))

730. (((((Now I perceive that they are such, or probably the same, as the Jews, who thus wander about in the desert; and if they meet any one, they are not only in the desire to plunder him of whatever he possesses, but moreover,))))) (((if they can escape detection, to kill, slaughter, burn, and boil [him]; for such is their *animus* or reigning cupidity, although they dare not do so; but from their cupidities, [bent of] their minds (*animis*), and genius, it may be sufficiently concluded [how outrageous they are], even against their own [people] and their companions. This may also be known from their wicked life, when power is given them over their enemies, whom they have wanted but the power to treat in this cruel manner, and whom they have desired to treat even more cruelly still.

731. Wherefore that generation [or race] appear to themselves to live in a very large city, as they call it, where they are safe, nor dare they go thence; but that, when they do go out of their city,)) unless they are of a similar [disposition to those without], they are observed by a spirit similar to themselves, who, being clothed in dark blue garments, not unlike their rabbi's, warns them to beware, because robbers are not far distant.—1748, February 11.

732. What caused me greatly to wonder was, that whilst I was reading the Lord's Prayer, such a robber was present with me, and read it together with me (a case which often occurs), and I observed that he behaved with such devotion that I could not know whether he was of the true faith or not; for I

¹ See above, 723, note.

never could discern whether their mind was foreign to the sense, as [I can] in the case of other spirits; so did he then pray to the Lord, in appearance as from the heart, that He might protect him. Hence I could conclude in respect to the quality of that generation [or race]; namely, that whilst they are in danger and fear, their cupidity is not at all observed; it is as though it were hidden or had perished. And thus it is with them whilst in devotion when in danger of death, as is also evident from many things in history concerning them. Nevertheless, they conceal and bear such a disposition in their heart, and, as I could perceive, they derive this hereditarily from both dragons. (See 487.) For, as soon as they come out of dangers, they are the like [robbers as before], except that they dissemble or lie, as it were, [inwardly] in the heart.—1748, February 11.

ON REFLECTION.

733. I have now been in conversation with spirits and angels respecting reflection, to which I do not know whether men sufficiently attend; but if they do attend to it, they will find more *arcana* in the doctrine of reflection than in any other whatever. What reflection performs may be sufficiently evident to every one, when he considers that he perceives no sense of the body or of any of its parts, nor does he know that he has a sensation, except he reflect on that part of his body, it is then that he [first] perceives heat, cold, and pressure, yea, feels that by which he was before affected. If he reflect on his respiration, he then feels and knows that he respire, thus his voluntary principle adjoins itself [to his sensations], besides innumerable other instances.

734. In like manner, when a man does not reflect on those things which are in his mind (*mente*) or spirit (*animo*), namely, how he thinks, what he thinks, what he does, and whence he acts. Without reflection he knows nothing, except that a thing is, nor does he know anything else, thus not its quality. But if he reflects in himself from others, or if he suffers others to reflect upon him, and to say of what quality he is, then he can first know that he is of such a quality, otherwise he can never know it, but he remains in his phantasies, and from them he reflects upon others; thus he considers truth to be falsities, because he judges from his phantasies; for such as the principle is from which we judge, such will be everything thence derived.

735. Spirits especially remain in the state after death without any reflection, wherefore they know no otherwise than that

they are still men, and in the world as before, on which account they also remain in their phantasies, and thus they live in their nature (*indole*) in which they died. But as soon as reflection is given to them by the Lord, they know that they are in the other life, to the belief of which they can scarcely be led before one or more subjects is given them to reflect upon. Their phantasies still continue to remain enrooted in their nature.

736. Consequently spirits, especially those who in their life-time had been proud, cannot know otherwise than that they are better than others; and they can scarcely suffer that others should reflect upon them. But when they are brought into a state of reflection, they are then brought into a better state of life, for they can then first know themselves, and likewise better know what is true.

737. It may also be stated that the doctrine of faith effects nothing whatever with man, except the Lord gives him to reflect. Wherefore men learn what is true and good from the Lord's Word, in order that they may thereby reflect upon themselves, [and judge] whether they are such [as the Word teaches they ought to be]. This reflection is awakened in them at certain times, especially in times of trouble. Wherefore to know truths is of the greatest moment; [for] without the knowledges of truth there can be no reflection, and consequently no reformation.

738. But those who come into the other life in cupidities and phantasies cannot reflect from truths, before those states of cold and those shades are dispelled.—1748, February 11.

CONCERNING REFLECTION.

739. The doctrine of reflections is one entirely [new], and [yet] without which no one can know what the interior life is, and not even what the life of the body is; yea, without reflection from the knowledge of truths no one can be reformed. Wherefore to the men of this earth, because they live in a perverse state, written truths are delivered by the Lord, whence they may derive, as from a fountain, the knowledges of truth, from which they can reflect upon themselves, or, more properly, from which, inscribed on their memory, the Lord can cause them to reflect upon their own falsities and other things of the like sort. Wherefore, without the knowledge [of truths] there can be no reformation.

740. It is otherwise in the planet Jupiter, where spirits admonish them, and excite whatever evils they have thought and done, and present them before them. Thus in that planet reflections are effected by revelations, concerning which [it is

treated] above. But this could not be done in this earth, because here the door is closed towards heaven, and the thoughts of men are only withdrawn towards heaven by the Lord at certain times [as in states of trouble and sickness, etc.], otherwise they [would] regard nothing else but corporeal, worldly, and earthly things, upon which they reflect, in which case, if the door were opened towards heaven (as with Cain,¹ with whom also spirits could speak), falsities would be so commixed with truths that they could never be separated; thus they would be damned to eternity; wherefore such a state is provided against.—1748, February 11.

ON THE APPETITE OF SPIRITS, [ESPECIALLY THE DESIRE] OF KNOWING.

741. Instead of the appetites which a man has in the life of the body, namely, of eating and drinking for the sake of nourishing his body, spirits have the appetite or pleasure of knowing. The desire of knowing only what is true and good is angelic. But spirits desire to know whatever is as yet new to them, which cupidity is almost constant with them, and succeeds instead of the appetite of nourishing the body by earthly food. Thus throughout all heaven there is the greatest affection of understanding truth and goodness, or those things which belong to faith. Hence they have reflections, by means of which they are perfected more and more.—1748, February 11.

All these things were written in the presence of several spirits and angels, who reflected upon the things which were written, and confirmed them.

CONCERNING THE INHABITANTS OF [THE PLANET] JUPITER.

742. (The presence of the inhabitants of Jupiter was [always] ascertainable, not only from the influence (*influxu*) of their affections, but also from the fact of their disposing my countenance, as it were, into a smiling and cheerful [mood], and that continually, for so they dispose the countenances of the inhabitants of their [own] earth, so that from inmost delight they are, as it were, [ever] smiling and expressing joyfulness of heart. That such indeed was their joy, I could also ascertain from this, namely, that their tranquillity was communicated to me; for it was so delightful as in a sensible degree to fill the region of the breast and the heart; moreover, they do not suffer themselves to

¹ That Cain represents the fallen posterity of the Most Ancient Church denoted by Adam see "Arcana Cœlestia."

be disturbed by the cupidities of others, but remain in their own delightful tranquillity, thus without anxieties; unlike the spirits of our earth, who are agitated by every commotion of mind, and [thus] are in continual disquietude; hence it may safely be concluded that the life of the inhabitants of the planet Jupiter is by many degrees more delightful than the life of the inhabitants of our earth;—for it is cupidities which render a man restless.

743. Moreover, neither do they fear death, unless on account of losing their conjugal partner and children; nor even on that account, whilst they live in tranquillity, and know for certain that their life is continued by the death of the body, and themselves are thus rendered happier, and become celestial angels.

744. There is, however, a state of happiness in a degree still more interior than is known to those who are with me, so that they can be receptive of much more exalted happiness, but which can [still] less exist with those who delight in a perverse order of life; that is, in cupidities and phantasies; interior things, to such, are vexation and disquietude,—not so to the spirits of the planet Jupiter.—1748, February 11.)

CONCERNING THE ROBBERS IN THE DESERT, AND CONCERNING THE CITY.

749.¹ (((((Concerning the robbers in the desert, see above [723], and also concerning their cruelty, which it is not allowed even to describe; [for] they were not permitted to show it to me. It may, moreover, be said that they are not upon an earth, but in a desert, because they wander about alone, nor do they admit any associate, because they are of such a nature that they desire to torment, butcher, burn, and boil whomsoever they meet,—this is their delight.

750. There is a boundary which it is not allowed them to pass over, and which, diverging [from a certain point], joins two cities, one on either side, so that by lines drawn from that [extreme] limit to the two cities, and from the one city to the other, a triangle is formed. One city, which is the habitation of the wicked, is not far from Gehenna, more to the left, where sometimes appeared a dragon, when he desired to call together his evil spirits, and thus to form an abominably wicked society, or conspiracy against the good, that is, against the Lord. Hereabouts is the city of the wicked. Those who, from phantasies,

¹ The numbers follow here as in the original.—Tr.

appear to themselves to dwell in it, run about the streets, where they are above the ankles in mud. They cry out and complain in a miserable manner.

751. The other city is between Gehenna and the lake, thus almost at a middle distance from them, where the better kind of them appear to dwell. This city sometimes appears to them as magnificent, with palaces and houses rather beautiful. But sometimes this same city is suddenly changed into villages or into smaller cities, and sometimes also into a stinking lake, consisting, as it were, of mere filth, that they may be overwhelmed in it. Thus the scene is varied with them; not with all at the same time, but with those in particular who are there; for they are governed by phantasies. Wherefore, according to the varieties of their cupidities and punishments, and also of their delights, which, at intervals, recruit them, such things are successively represented to them apparently as [real as] life, so that they can by no means know otherwise than that they are so. It is a common saying in that city of theirs that the city belongs to them, but the land, or the earth, is the Lord's.

751½. I inquired who was the governor of the city; this they did not know, and it was told me that there was no governor, but that they were together for fear of the robbers wandering about in the deserts, so that they are kept leagued together from fear. It is manifest that the Lord thus governs their phantasies by fears, lest one should infest another, as they do in the deserts, which would be the case unless they were under the Lord's auspices.)))))

752. ((Now, in a line drawn hence is the boundary [point], from which to both cities, and from one city to the other, is formed a triangle, within which space the robbers are.))

753. At that extreme limit there appeared to me a spirit almost snow-white, and an angel was also there almost [of] lucid [brightness]; and there was another spirit coming thither, when the first [mentioned], standing there with outstretched arms, received the one who came, who bent himself towards the earth, and so passed under his feet. But he soon returned, and with his body inclined, and his face upwards, he was made to pass under his feet, and was then cast forwards on high, and thus he fled away. This they call their mode of admission towards the city, so that they are not hurt, because they say they ought [thus] to admit them.

754. But there was another, who crept under the feet hither and thither, or under the feet backwards and forwards, and this several times;—such are those who are [prone] to worship [the robbers].—1748, February 12.* *

** CONTINUATION CONCERNING THE ROBBERS IN THE DESERT AND
IN THE CITY.

745.¹ But there was also another, who, whilst he was thus creeping along, was involved in a fine-spun net, so that he could not make his escape from it; but being anxious [to escape, he kept] thus creeping along at increasing distances, and was tormented. Such are those whom they desire to temper by [such] torment, before they are admitted. But the same spirit was afterwards, by means of a pike which the other held continually in his hand, and, which marked off that angle, made to revolve within a veil, under which he was admitted, but at length disengaged himself [above], near the upper extremity of the pike, but with the veil, not within the limit, in the direction of the city, but towards me, on high; wherefore this was a sign that such a spirit should not enter into that place or that city.

746. But the [other] one also, thus both, were involved in a net, from what cause I know not, probably on this account, that he might show me these things, for the dragon is not willing that they should be discovered, wherefore he often wished, by his phantasies, to elude my visions, and to intercept the same from becoming known to me, as he now also does. [For] to be put under the veil is a great punishment, because they are miserably tormented. When he fled, he drew, as it were, his own tail in a net; [which was], from phantasy, joined to fear in flight.

747. Those who misbehave themselves in the city on the right, or midway between Gehenna and the lake, are visited with severe punishments.

748. From these facts it appears what [consequences] the phantasy of the Jews brings with it in the other life, from their having thought in their lifetime that they should still possess Jerusalem and the holy land; few, if any, believe in heaven, or in a life after death. Whoever is addicted to avarice merely can never believe that there is a life after death, or a resurrection, as neither did they believe it in the Lord's time; especially, that such a phantasy remains, and that they thus enter into a city, namely, the worst of them, or they who [arrive] immediately after death, into the city on the left, but those who are better into the city on the right; and that their holy land, to which they think they shall come, is profane and full of robberies; that is, of rapine and wickedness; this land they call the Lord's land, for they are obliged to worship the robbers, that they may have conveyed to them, as they think, the neces-

¹ These numbers follow as in the original.—Tr.

saries of life.—1748, February 12. Such are the consequences of their faith and of their life.—[See A. C. 940, 941.]

ON THE DIFFERENCE BETWEEN VOLUPTUOUS DELIGHTS AND TRUE FELICITY.

755.¹ When I experienced delights or pleasantnesses, I did not know whence they were, because it is most difficult for a soul or spirit to distinguish between fictitious or false delights, and true or heavenly delights, inasmuch as their sense is as yet so gross that they do not know the difference. Wherefore I had a conversation with the spirits around me concerning those delights, [as] whence derived; it was stated that false delights or voluptuous pleasures (*voluptates*) sometimes so counterfeit true and heavenly delights that they cannot be distinguished; yea, that unless the Lord inspired a knowledge of the distinction [between them] a spirit could by no means know it. By similar fictitious delights evil spirits, yea, the worst of spirits, for the most part deceive and fascinate those who are in the other life; for they think such delights are very heavenly, whereas they are altogether infernal, because they are [eventually] turned into what is infernal, and into torments. Thus they not only infuse perceptible pleasantnesses [even] to the inmost of spirits, but they also counterfeit beautiful forms of various objects, yea, of gardens, as it were, paradisiacal. For evil spirits, especially those who are high above the head, continually study to imitate such things, and thus to seduce or allure souls to their party, and to make them their own adherents.

756. The difference [between genuine and counterfeit delights] is such as exists between artificial fruits, flowers, leaves, or human forms imitated in wax, within which is clay (for it is only the external which counterfeits and beguiles,—yea, sometimes [imitated] with so much skill, that the uninstructed and simple are easily deceived),—and the fruits, flowers, and human faces which are genuine, and have life within them; which life, the more interior it is, the more spiritual and celestial it becomes. These things are permanent, and are perfected, and the more interiorly [they advance] the more beautiful and happy they become. But in respect to those [fictitious delights], when spirits advance into interiors, the external beauty and pleasantness decays and falls away, and then nothing but what is filthy and infernal comes forth.—1748, February 12.

Such is the life of voluptuous pleasures [*voluptatum*] in the body.

¹ These numbers follow as in the original.—Tr.

ON THE CIRCLE TO THE INTELLECT, AND THENCE BY THE WILL INTO ACTIONS.

757. There is a manifest circle from the senses, especially from the hearing and sight, which present objects that excite the internal sense, thus which proceed to the intellect, and from the intellect into the will, and from the will into acts, whether of the mouth and speech, or [expression] of the face, or [motion] of the limbs. Such is the natural circle, but inasmuch as [the order of] nature is destroyed, so that objects can only pass from the senses into the intellect, but not into the will, because this is governed from another source; hence it is that regeneration [is so necessary], by which the true order, or the natural circle, is restored, so that at length the will, and thence [in order] the intellect, may bear the whole sway, so that both faculties conspire to [produce] the fruits of charity. Thus all the evil insinuated by evil spirits is changed into good in the intellect, for the Lord, by the will, that is, by love and mercy, which are solely His own, directs the man whom he has regenerated and endowed with those faculties.—1748, February 12.

THAT THOSE WHO IN THE LIFE OF THE BODY EXCELLED MUCH IN GENIUS [OR INGENUITY] BUT IN EXTERNALS ONLY, ARE IN THE OTHER LIFE STUPID.

758. A certain spirit who had been somewhat known to me in the life of the body was conducted to me for the purpose of conversation, but he spoke nothing with me; he was so dull and stupid that he scarcely understood anything that was said. His dulness was communicated to me, so that I could know its quality. It so obscured my thoughts that I could scarcely perceive what I was writing. In the life of the body this man had been pre-eminently ingenious, but only in externals; so that on account of the acumen of his genius in externals he had been greatly celebrated. This ingenuity, however, in [merely] external, worldly, and corporeal things is changed into stupidity. But I do not as yet know whether it was so [with him] in consequence of being left to the company of similar spirits, for in that case every spirit is stupid, and especially if he has only been deceased a few months, as was the case with this spirit.—1748, February 12.

759. There was another who in like manner during his lifetime had excelled others in ingenuity; he, however, was among good spirits, and capable of perceiving the interior things of heaven.

ON HATRED IN THE LIFE OF THE BODY, [SHOWING] ITS EFFECTS IN THE OTHER LIFE.

760. A certain spirit during his lifetime had, from various misfortunes and [other] causes, cherished hatred against those who, he thought, had persecuted him. This hatred he had, from length of time, enrooted in himself, as I could know from the acts of his life, and also from conversation with him; for when he perceived any one whom in the life of the body he had hated, he was suddenly, as it were, hurried away from the conversation in which he was with another, and darted downwards like lightning, and threw himself upon him whom he hated with the desire to kill him, but he was withheld. It appeared to me as though he only took something from his head, but which soon fell from his hands. In this state he was brought to me, where he remained some time almost as in sleep, as if lost to himself, constantly thinking of him whom he hated. He afterwards conversed with me, and I showed him that he could have no cause to hate him, inasmuch as I had never heard him speak of him either good or bad, and that he had never hated him, but that what he had done was from necessity and consent [of others]. At length I observed that his hatred was so assuaged that he was still in a capacity to have it moderated [or allayed], which I could conclude from this, that inasmuch as in his lifetime he had suffered misfortunes, the Lord had had compassion upon him.—1748, February 13. This was written in his presence.

CONTINUATION CONCERNING THE ROBBERS.

761. (((One of the robbers again came to me; he was entirely like a black cloud, and he applied himself to my right side, and caused fear in those who were with me, but not in me. For the presence of these robbers is such as to cause fear, terror, yea, trembling, in those to whom they come. He endeavoured, with every effort, to infest me by his artifices, but in vain. He also extended his right hand, that he might exercise an imaginary power, but he could effect nothing whatever. Moreover, such a black robber, when he appeared, exhibited before him [as it were] stars, and also a starry heaven.)))

761½. This only occurs now as worthy of observation, namely, that he represented women of a beautiful countenance, whom he accordingly desired to introduce, with the intent that he

might thus be enabled to steal, which he also attempted to do, agreeably to his illusive arts.

762. Moreover, such a robber appears even to himself to have ferocious dogs, which he set upon those whom he met, that they might terrify and devour them; the dogs even appeared [such] to me.

763. (((The face of this robber was also shown, such as it appears to those whom he terrifies. It was no face, but something exceedingly black; his mouth was direfully and ferociously distended, so that there [seemed] rather to be an expansion of jaws, in which there appeared a grate of teeth. In a word, he was like a rabid dog with wide-expanded jaws; it was a yawning monstrosity, not a face.—1748, February 13.)))

ON TRUTH AND GOODNESS.

764. I have conversed with spirits about rendering honour to any one, and I was informed that honour, as also fear, is predicated of truth, for truth is that which is feared, and thus honoured. But love is predicated of goodness, for that which is good should be loved, because goodness has this quality in itself [to be amiable]. But in the regenerate, as in the angels, or in heaven, both goodness and truth are loved, because goodness is the fountain of truth.—1748, February 13.

ON THE YEAR 1657.¹

765. There was shown to me, in a vision, [the number] 57,

¹ The Latin editor, in his Critical Notes, here asks, Why not 1757, since that was to be the memorable year of the Last Judgment, supposing that the above must be a mistake for 1757?

It is evident, from the terms employed by our author, that the number first presented to him in vision was in the abbreviated form, thus 57 simply; although it seems not improbable that the explanatory 16— might subsequently *appear*, such is the force of association, to say nothing of *phantasy* as at all incidental to a spirit so gifted and prepared as was that of Swedenborg.

But that the vision had reference to the memorable era, 1757, cannot well be doubted by any one possessing that knowledge respecting the Last Judgment which Swedenborg was the chosen instrument for communicating; but which knowledge, while the fact was yet future, even Swedenborg must needs have wanted, according to the obvious meaning of the Lord's own words. (Compare Matt. xxiv. 36; Acts i. 7; John ix. 29.)

Hence, if we consider the date of the *memorandum* in question, it need not surprise us that our author should be in error as to the numerical import even of the mysterious 57; since it was but natural to understand such abbreviation in a retrospective sense, according to usual acceptation; while the simple brevity of his statement, and his avowed ignorance of the hidden signification of the phenomenon, evinces a modesty and love of truth which was so characteristic

or 1657; the numbers appeared written before my eyes, but what they signify I do not clearly know.—1748, February 13.

THAT THE POWERFUL AND THE RICH IN THIS WORLD ARE EQUALLY
SAVED AS THE LOW (*viles*) AND THE POOR.

766. I have conversed with those, after the life of the body, who had been powerful,—who had been kings and queens, with whom it fared well, and who were to be numbered amongst the more happy. And I have also met with many of the low and the poor, who are in a miserable state, especially beggars, and the like. Thus the power and the riches of the world do not prevent man's attaining eternal life; nor does a miserable state or poverty promote it. But it is the inner man, and the fruits of faith and charity, consequently the ends from which springs his enjoyment of honours, power, and riches, which effect it. There is, consequently, no distinction between any class of men except that which belongs to faith.—1748, February 14.

CONCERNING VARIOUS SCIENCES,—HOW THEY OCCUPY THE HUMAN
MIND, AND QUALIFY IT.

767. I was discoursing with spirits concerning different sciences as to the [various] manner in which they form human minds; thus, concerning philosophy and other like [studies].

As concerns philosophy, its every department has had no other effect than to darken men's minds, and thus to close the way to the intuition of interior things, at the same time also of universal [truths], for it stops short (*consistit*) in mere terms, and in disputes concerning them; besides rational philosophy [so called], which so confines the ideas (*alios*)¹ that the mind cleaves only to materialisms (*particularibus*—note, 295); thus to mere dust; besides which, it not only [in like manner] obstructs the way to interior things, but also blinds the mind, and utterly banishes faith, so that in the other life a philosopher of the man, and yields the more valuable because *indirect* testimony to his candour and credibility.

Nor is it a small argument of the genuineness of the Diary—as a *bonâ fide* journal of supernatural experience—that the above remarkable statement occurs just in the very terms in which it was originally penned, without erasure, note, comment, or addition, at any subsequent period. And this may serve to explain away the force of any argument founded on the supposed *imperfect* state of the MS., against the publication of these valuable *memoranda*.—Tr.

¹ The text reads—*alios*, but the true reading we believe to be *ideas*, independently of the similarity of the two words as they appear in writing.—Tr.

pher who has dwelt much on, or indulged in such [studies], becomes stupid, and, beyond all others, ignorant.

768. As respects mechanical [science], when one indulges too much in mechanical praxis, he then [so] forms his mind as to believe that not only all nature consists of nothing but what is mechanical, but also spiritual and celestial things; which, if he cannot reduce to mechanical principles and their powers, he believes nothing, so that he becomes merely corporeal and earthly.

769. As respects geometry and the like, even this [science], as it were, concentrates the mind, and impedes it from advancing into universals, besides that it supposes nothing to exist but what is [according to] geometric or mechanic [principles], whereas geometry extends not beyond terrestrial and corporeal forms.

770. As relates to historical [studies], they are such as not to injure [the mind], provided they be not [made] merely things of memory.

771. The man who indulges the memory only, or who cultivates such studies as belong to the memory, or other subjects, for the sake of the memory only, understands, in the other life, but very little in respect to spiritual truth, and still less in respect to celestial truth; he remains in his merely natural ideas (*particularibus*), which form, as it were, a callosity, by which his brain is surrounded as though with a bony substance or with a skull; which callosity must be shaken off before the truth can penetrate, and before spiritual and celestial knowledges can have any place [in his mind]. Such a callosity is dissipated with difficulty, and indeed with pain; and if it can be haply dissipated in another manner [thus without such pain], it must, through a long period of time, become, as it were, soft;—such a [callosity] has been shown to me by much experience, and I have often wondered at the representation of this callous or hard substance.

772. [To devote the mind to] natural experience or science, as horticulture and the like, does not prevent the [reception] of spiritual knowledges; because such persons can, in like manner as those who are not learned, be perfected [after death], as I have observed in the case of a certain [spirit who was of this character].

773. All kinds of knowledge are not injurious or detrimental, provided a man does not place everything therein, but regards an ulterior end. For knowledges are spiritual riches, on which the understanding of things can be founded; they are like [natural] riches or treasures, and powers, which, if esteemed for their own sake only, in that case such a man becomes, in the

other life, most perverse (*pessimus*); but if esteemed only for the sake of ulterior ends, so that they be only means thereto, and thus be considered of no value, if without an end, in that case they are injurious to no one.—1748, February 14.

CONCERNING THE CREW [OF THOSE WHO ARE] MERELY INFERNAL.

774. (((((On the left side is a hell where there are demons, properly so called, who act from mere instinct, being deprived of rationality; nor are they so evil [as many others], but when they do evil, think that they are doing good; thus there are those in that hell who suppose good [to consist] in evils. Such being deprived of their rationality, dwell there, and imagine that they govern the universe; but they are then in a dream, as they also afterwards said, when they returned to themselves; that is, when their rationality was restored to them.))))))

775. Not far from this place, rather to the right from the same or left quarter, is a dark place not yet seen by me, where there are devils who conceal deeper poison. This day I saw one coming out from that place, and speaking quite distinctly, according to his own genius and [perverse] reasonings. But there soon exhaled from him an infernal venom, that is, a certain venomous persuasion concerning life, heaven, and the state of souls, which persuasion was thence first communicated to me, and soon afterwards the same spirit approaching, desired to speak with me, and that no one [else] should hear; and because his venomous persuasions were already well known, he was not permitted to utter them, but only to think [of them], that he might [thus] be compelled to speak something else, as was perceived; this same spirit is now present.

776. This place is a real hell, and the thought was insinuated to me that such devils are sent forth [as associate spirits with those] men in the world who are seducers, and who are extremely wicked, especially within.—1748, February 14.¹

RESPECTING CERTAIN RICH AND LUXURIOUS PERSONS IN THE WORLD.

777. There was a certain spirit who, in the life of the body, lived in luxury, and became rich by the bounty of others (*ex*

¹ Let all seducers beware of the dreadful hell they are preparing for themselves so long as they continue to cherish designs and ideas of seduction. The author here states "*especially within*," in order to show us that such in the world are, for the most part, characterized by their politeness and courteous behaviour, under which they cherish the most impure and infernal designs.—Tr.

dati),¹ so that he was reckoned amongst the more opulent, and had a sumptuous table prepared for him. This man was not born rich, but was made so. After the life of the body such wander about, and seek for food like beggars, and go in tattered garments: nor do they know otherwise than that they are in the life of the body. Thus their [opulent] state is changed into the contrary, which cannot be done but with pain.—1748, February 15.

ON THE SLEEP EVEN OF SPIRITS.

778. That with spirits there are diverse changes of state, and many more than with men, has been, I believe, already stated. Thus there are perpetual changes of state which they undergo; wherefore they also have a state of sleep and of wakefulness, and consequently all intermediate states.

779. When a spirit was sleeping I was awake, and attended a little to his sleep. There was then [exhibited] another spirit who was in sleep, and who represented what that spirit experienced. There were also angels who are always watchful, and who insinuated this dream; wherefore similar dreams come from heaven, and are effected by angels from the Lord. There are also other spirits, who then think that they thus act [of themselves], and I also heard how this spirit acted, and what was said.—1748, February 15.²

TO DESIRE AND TO SEEK HONOUR ON EARTH, OR AMONGST MEN ON EARTH, IS NOT HEAVENLY.

780. I have conversed with some who died not so many years ago, and who are still amongst good spirits [thus] not yet admitted into heaven. They still interiorly desired honour in the world, or to have their names celebrated amongst men on earth. I was permitted to perceive this desire which actuated them, concerning which I conversed with them, saying that this was something worldly which still remained with them, and that what is heavenly desires nothing of the kind, but rather holds it in aversion.

¹ That is, probably, from inheriting and possessing property not the result of his own labour and usefulness. Such property is a great snare to man, and often plunges him deeply into the love of self and the world.—Tr.

² Although it is here stated that angels are always watchful, this must be understood in relation to men, and the care which, from the Lord, they exercise over them; but in relation to themselves, they also undergo every delightful vicissitude of state, and consequently sleep; hence it is said in the Psalms, "He giveth His beloved sleep" (Ps. cxxvii. 2).—Tr.

781. Moreover, I said that in heaven, where all are assembled together from the first creation, exists the greatest and most honourable society, to whom they might be known, and, indeed, with whom they might converse with joy and delight; so that there is not a single individual [in heaven], who from any cause wishes to be greater than another, but in his own estimation, less; thus, there is no comparison between a name in heaven and a name on earth, especially amongst such as know nothing about what is good and heavenly, as there is no comparison between glory in the world and glory in heaven. Thus being persuaded, they affirmed that this is the case, because they perceived from the Lord that it is so.—1748, February 15.

CONCERNING THE STATE OF LIFE AFTER DEATH.

782. A soul after death is first divested of that which is terrestrial, then of that which is corporeal,—that is, of the love of self and of the world, consequently of the phantasies which spring from those loves, and which are together with them.

783. The soul is afterwards prepared, that the natural [principle] may accord with the spiritual; thus he is admitted into the exterior (*interius*) heaven.

784. He is there divested of the natural principle, and is thus prepared for the interior (*intimius*) heaven, where the spiritual [principle] still predominates.

785. At length he is divested of this dominant spiritual principle, and is thus admitted into the inmost (*intimum*) heaven, where the celestial principle predominates.

786. These divestings are represented by [means of] garments, which are laid aside, [the processes, by correspondence], being extremely similar.

787. They can, however, be again invested in due order with their garments, and be again reduced from inmost [states] to interior, and thence to exterior, and [thus] to the heaven of spirits.

788. For they retain all things which they had brought with them from the world; [the various investings] are only faculties with which they are endowed by the Lord, and which are represented by the putting on of garments; thus from angels they can again be reduced to spirits.

789. But they are reduced, or successively reinvested in order, with those [former] things, that they may be perfected; for the things which still inhere are natural, worldly, and corporeal joined together; when they are resolved by degrees, they are like ferment, so that the life, as it were, ferments, and in

order that these things may be separated, or that they may not be injurious, they are reduced into their former state, and thus they become more perfect.

790. No one can come to interior things except he be prepared; thus a soul cannot [without preparation] ascend, but descend.—1748, February 15.

THE ODOUR OF SCANDALS [OR OFFENCES].

791. ((I have perceived the general sense of spirits, which was so made up of scandals that they would not acknowledge the Lord as the Lord of the universe and the Saviour of all. This was a general sense [or feeling] perceived by me, and I compared it with a certain odour. For every such [perception] can be compared with an odour and is also represented thereby; and as often as it pleases [the Lord], it can be perceived as such both by man and by spirits; so then as a [stinking] odour was that perceived [by me], and was like that of fetid water, or like water defiled with the offscourings, which [stench] I many times perceived, and it was told me that such is the odour [which corresponds] to such a general sense of scandal against the Lord.—1748, February 15.))

THAT SPIRITS, WHO DID NOT BELIEVE IN A LIFE AFTER DEATH,
ARE AMAZED WHEN IT IS SHOWN TO THEM.

792. There was a certain spirit who, I knew, did not, in the life of the body, believe in a life after death; although in his last hours, I understand, he was persuaded by the priest [to believe]. When it was demonstrated to this spirit by various things that he was in the other life, he was so amazed or so full of wonder that such should be the case, that he could scarcely be induced [to believe it], saying that [if] so, he must have lived without reflection, when yet he had, in the meantime, been so long in the company of his like;—but he was amongst infernals.—1748, February 15.

There was just now a similar spirit present, who had persuaded himself that there was no life after death. He conversed with others concerning the life after death, not reflecting that he was in that life, and he maintained the same thing;—he is amongst the infernals of the dark chamber.—1748, September 8.¹

¹ This shows us, as stated in the Preface, how infinitely desirable it is that all doubt and denial respecting the immortality of the soul, and the continuation of its life immediately after death, should be dissipated as much as possible, and that all the information and instruction respecting this most essential subject

CONCERNING A CERTAIN LUKEWARM SPIRIT. [See Rev. iii. 16.]

793. (((((One of those who are devils, and who, from hatred, most bitterly persecute what is true and good, accosted me, but he could effect nothing whatever, conducting himself as though he had reformed, nor could I observe any deceit, although I thought that inwardly he was deceitful, wanting only an opportunity [to manifest himself]; in the meantime, however, he pretended as though [he were] good and converted. There was one who fled from him to a distance, and who told me that he could not suffer his presence, because he had a perception, as it were, of vomiting, so that he [also] felt disposed to vomit, because he was of that character of whom it is stated that "he should be spewed out" [Rev. iii. 16].—1748, February 15.))))

794. (((((Such spirits are more pernicious than others, because when scope and opportunity are given they are more cruel than others.

795. That spirit [793] afterwards spake most abominable things, and did the like, which on that account should not be mentioned, because of their nefarious character, for he attempted everything that was abominably wicked. And it is wonderful that such spirits, because of their nature being such, can by no means desist. But whenever it is permitted them to act out their impulses, then however they may be persuaded, and whatever be their knowledge [teaching them] that such things ought not to be done, they nevertheless commit them, their nature and instinct urging them thereto; so that they practise them with pleasure, because such a cupidity is inherent in them.—1748, February 15.)))))

ON THE EXCITATION OF THOSE THINGS BY SPIRITS WHICH ARE IN
MAN'S MEMORY.

796. It has often occurred to me as wonderful how spirits can excite from man's memory those things which are in accordance [with themselves]; and this they do in a moment, on every should be brought out, and placed before the inquiring mind; it is utterly impossible that there can be any moral and spiritual improvement amongst men so long as this great and fundamental point is doubted. Now one of the signal uses attending the publication of this Diary is not only the vast amount of information concerning the life after death which it discloses, but also the familiarizing of the reader's mind to the states, facts, and scenes of that life, and thus enabling him to think much and rationally about that world in which he is to live for ever. We learn from the two dates (one in February and the other in September) affixed to this article that the author was in the habit of reverting to what he had written in the Diary, and of adding what might corroborate and illustrate his previous experience.—Tr.

occasion. The reason is, because such things as they excite correspond to their cupidity, which acts thus latently upon the memory.

797. Moreover, entering man's memory, they can, as it were, peruse whatever is therein, and know what he has thought and done. And this they sometimes did, when I knew nothing of the things which they saw; so that they read as in a written book, not to mention other like things.—1748, February 15.

UNIVERSAL RULE CONCERNING THE LIFE AFTER DEATH, THAT EVERY ONE HAS HIS ALLOTMENT ACCORDING TO THE ENDS [HE HAD] IN THE LIFE OF THE BODY.

798. It is known that the universe is created only as a complex [or aggregate] of means to the end of ends, which is the Lord, because He is heaven; mediate ends proceed from the lowest by their series and degrees of order to superior things, and thus to supreme. The arrangement of these means and ends is Order.

799. Such, therefore, as is the medium, or such as man is in his ends, as a mediate end, such is the nature (*indoles*) he assumes, and such becomes his life first after the life of the body, and such also he is in the grand body or heaven; thus in the [Grand] Man Himself, that is, he has his seat allotted to him in the Lord. Moreover, in respect to things still more and more interior, even to inmost things, man does not penetrate them, but the Lord alone; nor consequently [does he know] where his future inheritance will be, because these things are more interior than that they can be opened to human eyes, which are most dim.

800. From the ends which man proposes to himself in the life of the body, in everything which concerns himself, the community in general, heaven, and the Lord, he is so disposed [or arranged] that he may become a member, after life, of [that] Body.

801. That ends dispose [or arrange] men, may be evident from this, that man's life consists in the ends which he has, and which are, for the most part, loves; and his ends taken together are, as it were, his soul, and of such a nature his soul becomes. For the soul of man only regards ends, it being the complex of ends; thus man in the life of the body forms to himself a soul, which constitutes his nature and instinct.

802. That ends dispose [or arrange] may also be evident from this—that if any one regards a private end, as himself, or somewhat of the kind, although he may act for the good of the com-

munity, or so as that a common good is the result, yet he has never any reward for it, for he had not the common [good] as an end, but his own private [benefit]. As when devils intend evil and the destruction of man, of society, of the human race, and the Lord turns that evil into good and salvation; still in such a case, he who had that evil, yea, most wicked end [in view], remains a devil, and becomes worse.

803. The worst of all ends [one can have] is his who hath self for an end; [as], in that case, general and universal [interests] are [all] concentrated in himself; next [in degree of wickedness] is he who hath for an end to injure [others].

THAT ENDS IN THE LIFE OF THE BODY INDUCE A NATURE AND INSTINCT WHICH MAN CARRIES WITH HIM, AND RETAINS IN THE OTHER LIFE.

804. Some examples were shown to me this day, how the ends which a man has had in the life of the body have induced a nature upon him, and have formed his instinct.

805. A certain spirit thought and conversed about nothing else than about something ingenious [or witty], in expressions or words. Whatever occurred [in conversation] he so turned it that somewhat of wit should shine forth from some expression. I wondered who he was, because he could not be distinguished from other spirits, except by the determination of his speech and thoughts to such things. But I was instructed that such are they who in the life of the body had nothing else as an end but those studies which treat of merely external things (*particularia*),¹ and have loved studies, as [verbal] criticism, the various readings of classical authors, and of the Sacred Scripture; whose delight only consisted in making dictionaries, and who, in common life, loved nothing more than elegance of words, and double meanings, or playing upon words [called punning]. It was shown to me of what quality the life of this person was, and also of others like him; they were of such a character that I could perceive nothing, as it were, of life in them, but mere words, and scarcely anything else. They were, however, of a ready mind, and could talk much; but their thought inhered in every particular expression; and from such things their speech was formed, which was as though it had no life in it, or, as it were, a thing in which there was but extremely little life. This spirit, however, was not evil, because he could have no extension of thought, but there was a general

¹ The term *particularia* does not here mean *particulars*, as the constituents of *generals*, but merely material or external things.—See above, 295, note.—Tr.

coartation [or contraction of his thoughts] to something especially existing in the words, and also to particular features of the speech; hence he appeared as something lifelike, but spoke as though it were some curious piece of sculpture.

806. But such are they who had loved such things exclusively, and made them essentials, whereas they are only the lowest means [of attaining intelligence and wisdom]. Such [spirits] always imagine to themselves that they are things of supreme importance, as is commonly supposed [in the world], because they are mediate causes to things more and more interior. Such [a spirit] would not ascend in thought above such [trifles], owing to his love of them, and to the phantasies thence derived; still less to universals; consequently he had not for an end the performing of any ulterior use by their means.

807. Whoever loves only things of the memory, and places wisdom therein, and holds it as a rule that a man is wise in proportion to the contents of his memory;—of such a one the thought, as before stated, is covered over with, as it were, a callous substance, upon the removal of which he is grieved, as thinking he has lost all his life, and that he has nothing remaining. But, as it was [manifestly] represented to me, man is then first in a state in which he can be perfected. For such an appearance was presented to me, because, as I conjecture, he had also somewhat of good within, which had, agreeably to such representation (*sic*), transpired through.—1748, February 16.

CONTINUATION CONCERNING THE LIFE AFTER DEATH, ACCORDING TO
(*ex*) ONE'S ENDS IN THE LIFE OF THE BODY.

808. There were also such as had never thought at all, but were merely, as it were, followers of others (*sequentes*), so that whatever was said they obsequiously followed. In these also there did not seem to me to be much life, because they could do nothing of themselves, but only in following others, as though they were nothing; for if this be the case, it is not perceived that they have, as it were, any individuality (*unum sint*); I have been instructed that of such a quality they become who, in the life of the body, do nothing but from impulse (*instinctu*), and who, in perceiving, understanding, and answering, are, as it were, [sudden] flashes [of fire]; so that it occurs to them at the instant (*ex tempore*) what they shall say or answer, insomuch that they offer themselves instinctively, without thought or premeditation. Such in the life of the body are tractable, pliable, and at the same time are also *genii*; for they easily

catch fire, which, however, is soon extinguished, and the flame is like, as it were, some visible [image of their] speech, not to mention more particulars.

809. Such in the other life appear capable of being associated with various [sorts of] spirits; for they generally do nothing else but promote the harmony, so to speak, of the fluxions of [different] spirits. They may, therefore, be called [lubricative] ointments, because they facilitate [all their intercourse], especially where no cupidity has struck deep root; there are among them both genii and spirits, as also intermediates. Thus they are, as it were, intentions: to me they occurred as connectives, but they are in effect insertions to promote spiritual fluxions.

810. There are also those in the other life who are, as it were, viscous, [thus] when thwarted in any matter, they retain it [in their mind], nor dismiss it [thence], until they either take vengeance, or the case is otherwise terminated. They are such as in the life of the body had been tenacious of revenge, and hence are of a viscous nature, as already has often been observed.

811. There are also other [tenacious] spirits, who perform a signal use, namely, who seize upon whatever is thought, and without reasoning upon it, believe or are persuaded [it is so]. Those, however, who are good are not persuaded in any other matters but what they understand to be good and true. In the bodily life they had been such as had believed others with pertinacity, thus who had seized upon [truths] without any effort of their own thought; these are of signal use, and are near unto the angelic heaven; when misled they are indignant, and grieve thereat; amongst them are spiritual innocences [see 262—at the end], which proceed from ignorance of more interior truths.—1748, February 16.

812. Those who are contumacious or viscous have a place allotted them, before the face, a little to the left, rather in a direction upwards, but not at any considerable height. [810.]

813. But these [last mentioned] are allotted a place to the right side, and appear to me as though forming a certain lesser segment of a circle.

CONCERNING THOSE WHO HAVE A PLACE ALLOTTED TO THEM WITHIN THE BODY.

814. I wondered that there were some who had a place allotted to them within the body, whereas others were without.¹

¹ All things that constitute the health of the body are *within* it; but all the excretions, and especially diseased humours, are, although adhering to the body, *out of it*, and are sooner or later cast out.—Tr.

But I was instructed that those who are within the body are such as, in their lifetime, loved that which is good; nor did they hate any one, but interpreted [every doubtful matter] for good, and desired to perform kind offices for every one; and at the same time lived in subordination, so as to have yielded honour from the heart to those who were in authority.—1748, February 16.

ON THE FIRST ENTRANCE OF SOULS INTO THE OTHER LIFE.

815. As soon as ever souls come into the other life, they are, for the most part, received into the society of good spirits, except they had been such as had led a contrary life, or had been utterly evil. Those in whom there is goodness and justice, and the like, are received into the society of good spirits, by whom all kind offices are shown them, yea, insomuch that they even introduce them into heaven, and into the company of angels, but only for the purpose of showing them the happiness and glory of heaven. They are afterwards, however, remitted into their former state, and so are examined by spirits, both in a secret manner and manifestly, as to their quality; when they are either dissociated or associated, according to their nature (*indolem*) thus proved.

816. Wherefore, when souls are admitted into heaven, or into other [states] grateful to them, it cannot thence be concluded that such will be angels, and more acceptable than others, as they commonly suppose. But inasmuch as all things are done of [divine] permission and concession (*venia*), they are therefore remitted to spirits, that these may, as it were, of themselves, either by secret means or manifestly, find out of what quality they are, so that they may [seem to] judge in their own manner concerning them; all these [operations], however, are under the Lord's guidance.—1748, February 16.

THE APPETITE OF EATING CAN ALSO BE INDUCED UPON SPIRITS.

817. That spirits have desires, and that they even induce their desires upon man, has been manifestly and often observed; thus they desire those things which are by no means necessary for them, such as, for instance, belong to the clothing of man; and, indeed, they burn with intemperate ardour [for them], although they know that such things are not for them, but for a man, as myself, concerning which subject I have spoken with a spirit, and he knew and confirmed it to be so, but he did not

rest until I had purchased a garment of such a sort [as he desired].

818. Moreover, the appetite of eating is also excited with spirits, although they know, say, and affirm that they cannot eat [like men]; and that, indeed, for certain specific sorts of food, as [I have experienced] this day; and when I promised this day to eat such things as he desired, he then acquiesced [or was at rest]. Wherefore [even] merely corporeal appetites are present with spirits, because they can be thus excited by objects [present] with man, and thus also excited by a spirit in man.¹—1748, February 18.

IT HAS BEEN MADE MANIFEST, FROM VARIOUS EXPERIENCE. THAT
SPIRITS THINK THEMSELVES TO BE MEN.

819. It has been made manifest to me by much and long-continued experience that spirits know no otherwise than that they are the same as myself, so that they confessed this several times with all confirmation, both separately and when adjoined; thus variously, and they spake accordingly. I am instructed by reflections, and by repeated experience, that spirits think themselves to be men only, both as to the rational part or thought, and also as to the body and its actions, even those which are natural. They thus imagine that [it is] they who think, who act, yea, that they are wholly [and solely] man.²

¹ In order that this may not be misunderstood, it may be well to remark that this excitation of cupidities and appetites with spirits for those things which are proper only to man can only exist, we apprehend, when, as in the case of the author, there is an open communication with spirits, and not in the ordinary state of our association with them. The reason why the spirits had such appetites and desires is to be found, we presume, in the laws of correspondence which regulate the relation and communication between the natural and spiritual worlds and their inhabitants. Thus as to clothing, a garment of linen might not correspond to the peculiar state of a spirit so well as a woollen one, and, consequently, by the laws of correspondence, the spirit would be urgent that such a garment should be procured and worn; and the same remark is applicable to different kinds of food; because some kinds might not so directly correspond to the state of the associate spirits, and consequently, they would be urgent for the corresponding food; nor, indeed, could they rest until the proper correspondence was established, otherwise the communication between them would be interrupted, or cease. The author, in the "Apocalypse Explained" (951), alludes to something similar, which the reader may consult.—TR.

² This is also especially the case with spirits who are in open communication with man, because, as the author often explains, they are then in the possession of all things belonging to man's memory, which they suppose to be their own, and themselves to be the man. It is likewise the case with those spirits who, in the ordinary way of Divine Providence, are attendant upon men. The more closely they are associated, by spheres of similar life, with the men upon whom they attend, the more they think themselves to be men as in the body. Spirits are no more conscious that they are attendant upon men than men are of their association with spirits. And it is owing to this wonderful provision that

820. But of what quality they are is known from their situation with man. The experience I have had in respect to this subject has been so manifold and so manifestly certain, that if I were to adduce all the instances of such experience it would be more prolix than could well be supposed.

THAT SPIRITS ARE INFORMED BY MEANS OF MAN.

821. That spirits are informed by the Lord through the medium of man, and that they thus receive knowledge, has been manifested and proved to me from the almost continued experience of two years and three-quarters.

822. And in like manner by other men, although they are ignorant of it; [a fact] which was made evident to me from many things that happened to me before I conversed with spirits; and if I were to reflect upon everything which occurred then, I should be sufficiently confirmed therein, and I could confirm all others by experience alone. Although this, in like manner, is effected by means of spirits, and by a thousand other methods unknown to us, yet it is not to be doubted that it is by the omnipotence of the Lord.

823. In respect to spirits [being informed] by man, the reason is, because they put on the entire man, and all things of his memory, and thus, in a moment, they are in the faculty of learning; it is otherwise with man, who must be instructed from infancy.

CONCERNING PERMISSIONS.

824. The doctrine of permissions involves also this, that evil spirits pretend to exercise dominion over the wicked; consequently, over the evils of man. This they arrogate to themselves, as it were, of right; and one also said that the evils are theirs, because they were injected by them, so that they belong to them, and on this account they pretend [to exercise] dominion over every man. This, however, is a false assertion, but they do assume dominion over him who is actuated by cupidities, and thus by evils; but because every man is radically evil, they are not permitted [to exercise dominion], except over those [evils] in him which are superadded by actual life. But the permission does not extend itself further than that man being, by punishments and devastations, [delivered] from those evils, may be ameliorated; this is one rule of permissions.—1748, February 18. spirits think themselves to be men, and that, although it is the greatest delight of evil spirits to do injury to man, they are thereby prevented; because to do injury to him would be to do injury to themselves. (See 661.)—Tr.

THAT THERE ARE SPIRITS WHO REPRESENT THE KIDNEYS AND THE
BLADDER IN MAN.

825. The spirits who represent the kidneys, the ureters, and the bladder in man are to the left side of the face, but in front, at a distance between the region of the temples and of the forehead, nearer to the forehead. These are such as to care nothing for things interior, still less for those that are more interior; nor do they understand them; so that whenever I had spoken, and questioned them upon such subjects, their answer was that they did not understand such things, although other spirits understood them well. The same spirits also are prone to indignation, as though from a certain species of envy; as, [for example,] because good spirits sat with me, or were present at my abode; [even] at this they were indignant, and would in various ways molest, in order to drive them away. Many such things they do from the [like] indignation, and from a restless spirit, nor are they content with their lot; so that a certain urinary faculty [or power analogous thereto] may thence be inferred. They are present, and I speak with them; they depart, and return, in [long] series or files, for they are very numerous. Moreover, they are not crafty, inasmuch as they act from a certain indignation of envy, but not from deceitfulness; thus they resemble those in the bodily life who are called merely choleric.

826. There appeared besides, to the left, huge swine joined together, by which are represented the earthy matters which are in urine, and are separated from the *serum* [of the blood]; thus the representations of the earthy matters in urine are effected, [namely,] by swine so joined together, of great size, to the left side, not far off, carried over in almost the same plane, if not a little higher.* *

829.¹ * * The same spirits [appear to] ruminate upon the subjects above mentioned, which they retain [in mind]; thus cherishing their indignation, and are desirous to inquire into the reasons why things were so expressed, so that a certain viscosity also is [inherent] in them.

827. The same spirits who are, as it were, kidneys, ureters, and bladders, and who but ill understand man's [higher] thoughts, cannot penetrate beyond the exteriors of things. They sometimes inquire whether such a thing was said concerning themselves, when it [only] concerned others; also, whether to this or that effect, when [quite] otherwise.—1748, February 18.

¹ The numbers follow here as in the original.—Tr.

THERE ARE ALSO THOSE WHO REPRESENT THE CUTICLES.

828. ((There are spirits who also represent the exterior integuments (*tunicas*) of man. But [when present] with them, they did not speak [to me], only it was perceived of them that they induced a [sense of] heat arising from exhalations through the invisible pores. Now, indeed, they speak, saying that it is they who cover all things, but their quality in other respects has not been manifested to me.—1748, February 18.))

THAT THERE ARE SPIRITS WHO REPRESENT THE GREAT VENTRICLES OF THE BRAIN.

830.¹ It is known that the great ventricles of the brain are the vessels into which (*loca, ubi*) serosities flow in from the interstices of the fibres, and from other parts, so that they are, as it were, the urinary bladders of the brain, wherein the *serum* or lymph is mixed with the [animal] spirits, and from which, afresh, are secreted in order both spirits and other fluids of an ameliorated quality (*meliora*).

831. Those spirits are above the head, at a considerable height, not directly overhead, but rather forwards, only very little [so]; they are good spirits, and have also conversed with me in a manner sufficiently pleasing, for they act and speak, as it were, in a flowing [strain], and that gentle to a degree. They said that they continually aspire to come to heaven, for they are not aware that they have been in heaven, and are returned thence, in order to be again more perfected; thus they again return into heaven, when things heterogeneous have been cast out from them, altogether as is the case with that serosity in the ventricles [of the brain], and which in part is absorbed by the choroid plexus, as a part also is excreted thence, part transpires by another way, and part passes through into the third ventricle under the pineal gland, and thus by the funnel towards the pituitary gland, where it is separated in a threefold manner, and after that by various passages, ducts, and windings conveyed towards the jugular vein, in order to meet the chyle supplied by the thoracic duct, to be there consociated with it, and conveyed to the heart, from thence into the lungs, and so back again through the left ventricle [of the heart], and thus on, part [upwards] by the carotid arteries to the head, and part downwards to all the viscera of the body,—all this to the end that a purer blood or animal spirit may be formed, and thus, too, the red blood [purified]; in a

¹ The numbers follow here as in the original.—Tr.

word, that things material, united with spiritual, may become effective of one unanimous life [as the result].—1748, February 18.

ON A STATE OF INNOCENCE.

832. ((((((Certain souls who were with me were let into a state of innocence, from which they conversed with me through [the medium of] spirits; and they confessed that it was a state of such joy and gladness that neither ear, nor eye, nor mind, nor human intellect could perceive it, for it was their inmost principles which were affected.

833. The place where they were was over the forehead, above, a little forwards.)))))

834. They were with those who had been their parents, grand-sires, and ancestors, thus with the whole family for two centuries back; they were admitted together with them in that heaven, and the joy was such as to be entirely ineffable, as one of them informed me by spirits.

835. ((((((But they were only in the inmost [region] of the exterior heaven (*interioris*); for in every degree there are three heavens—the spiritual, [the heaven] of peace, and of innocence. Into the inmost heaven of the superior degree no one can be admitted, unless he have been in the interior heaven, without being dissolved.—1748, February 18.)))))

CONCERNING THOSE WHO IN THE WORLD ADORE NOTHING EXCEPT
SANCTITY; NOR DO THEY KNOW ANYTHING WHATEVER AS TO
THE PARTICULARS OF A TRUE FAITH.

836. There are some who love so to teach as that men may solely adore a certain sanctity in general, without any knowledge of a true faith; as those who only hear masses, to which they do not attend, both because they do not understand them, and because they do not care to understand them. Such [worshippers] enter temples solely that they may adore sanctity; thus in every place there are many of this kind.

837. But [such] sanctity is twofold: there is the sanctity of those who assume an external sanctity, that they may deceive men; and of those who, from [the said custom], think themselves holy, and thus, being persuaded, they believe so; being ignorant of everything else constituting sanctity. There are besides intermediate [states], which are innumerable, for those two are opposites.

838. There appeared to me a certain one, who thought him-

self holy, and who persuaded those who were above the head that they should call themselves holy; but he was cast down, and soon they began to cry out, "Holy, holy," in a chanting tone, and nothing else but [the expression] "holy" for about half an hour, or until it was tedious to hear it.

839. Such are those who love only sanctity in general, and who in the other life cry out "holy," until all perception of sanctity perishes; so that afterwards nothing of life remains but a mere voice, in which, however, they place piety. Thus they worship that which is dead. Those also who place piety in prayers and supplications, although their mind is far absent therefrom, are in some measure like them.

840. Near them was a certain spirit, who was turned about, so that his nakedness appeared in an indecent manner, who thus represented the sanctity which such [lip-worshippers] adore in that state. [I say] the spirit was turned round about, that his nakedness (*pudor*) might appear; such [in effect] is the adoration of those who only adore what is holy [in the external].

841. There also appeared one naked, of a flame colour, or flamy, with his knees bent, and his hands [uplifted] towards the Lord. It was not told me who he was; but I consider that thereby are denoted those who think they merit salvation by their prayers only. The flame colour signifies that they wished to justify themselves, as [did the Pharisee] in the temple, by their own merits.—1748, February 18.

THAT MAN IS ENTIRELY IGNORANT THAT HE IS LED BY SPIRITS,
AND BY MEANS OF SPIRITS (*per spiritus*).

842. (That man is ignorant that he is led by spirits and through the medium of spirits is most evident, and known to every one; but that he is, notwithstanding, led by them, and indeed manifestly, is demonstrable from manifold experience. For I have seen, perceived, and heard that one spirit was led by others, and [again] successively by others in company; and that still the spirit was not aware but that he led himself, as neither is man [in general]. It can be known both generally and specifically by what sort of spirits another spirit is led, but he cannot know it himself; in like manner also a spirit, as such, can be led by man, as I have sometimes abundantly experienced; I know it to be the case, and the spirits in company also know it, for they perceive, and as it were see it; meanwhile the spirit who was led was utterly ignorant of the fact, [as] thinking that he spoke from himself. This was sometimes actually done by

me, and I wondered that the spirit perceived it not, because it was quite manifest to me.—1748, February 18.)

CONCERNING THE CITY FROM THIS PART OF GEHENNA.

843. There appears also to many a great city with lofty buildings, which is on the front part of Gehenna, and in which many seem to themselves to dwell. Some who were there declared to others that they lived in a tranquil city, in which nothing but offices [of duty] were mutually done, and all these performed in an upright manner, so that one does not injure another, but desires what is right. Such are suffered to dwell in that city, but not others.

844. The city was also seen by me: the buildings are lofty, and the streets are sometimes obscure, owing to the loftiness of the houses; yet so that there appeared a continuation of streets, and the sky visible, and thereby also the continuous outline (*continuatio*) of the city [was more distinctly seen], as in other large cities. Presently the same, [from] being distinguished into streets, and thus being seen as a city, was intercepted [from view], and there was represented to me a continuous line of most lofty buildings, the roofs of which I did not perceive, probably because they should appear to terminate in the clouds. They had many windows, and were so continued from side to side as to form a quadrangular area. Externally the buildings were nearly of a brick colour, or of a dusky brown.

845. This city and these buildings seemed, as it were, a continuous whole, and not [as] distinguished into houses, thus constituting one city, and, as it were, one building—extended in every direction; and it was told me that their chambers also were continuous, so that they could pass through, along the inside, from one chamber to another, and consequently throughout the whole city, as through a building of great extent (*area*).

846. The chambers were also shown to me; they were lined with planks of a greyish colour, joined together, plain or uniform (*simplicia, seu unita*), except that the closures of the planks were slightly visible, besides something black representing a chimney. Such, throughout the entire city, are their chambers, besides other varieties not exhibited to me; for the [particular] varieties exist according to the [various] phantasies of souls, to which [also] they correspond, and present objects corresponding, which objects presented are, to all appearance, as real as any in the world. I have conversed with [such] souls, who even at first knew that they were phantasies, [but] presently they

acknowledged them to be such, for they see and sensibly perceive it.—1748, February 18. * *

* * CONTINUATION CONCERNING THE CITY TO THE FRONT OF GEHENNA.

847. The chambers, as was said, are united [or pervious], in which, whenever it is perceived that the wainscoting, generally greyish, becomes clouded with dark spots, and that dusky lines of the same tint form, as it were, a nebulous belt all around, they [who are within] forthwith depart from that chamber into another, and thus on in succession, so that one variety succeeds another in the delight [of their phantasy].

848. Now and then even the [entire] city vanishes from view, prior to which [event] there generally appears a huge back stretching itself out to [the length and breadth of] the chamber, or a [wavy] volume resembling a human back, which, being thus extended, elevates itself even to the roof, which then appears as framed of continuous timbers in a triangular form, as the roofs usually are in the cities of this world; to that height does the [said] back or volume raise and extend itself, and it then appears on the one side as if [all were] open, and [sky-like] of an azure colour, yet still so as that the rafters of the roof appear. So perishes their phantasy of a city.

849. They who dwell there, or who appear to themselves to dwell, said that they live justly and uprightly, not injuring one another, but rather performing civil duties. Some among them are distinguished by a certain little flame above their hats; which signifies that they wish to justify themselves, or to be of their own selves, just [or righteous].

850. Moreover, they have also represented to them many varieties as respects the buildings of their cities, as that there are porticoes below, with long entries, and having halls formed through them, [in] very magnificent [style], as the halls are continuous, thus communicating, or pervious, amongst themselves. So the varieties are innumerable, according to the phantasies of each.

851. And although sometimes they appear to themselves [to be assembled] together, one city does not appear to any two alike, but according to each one's phantasy; that is, of justice or merit [as] derived from self-righteousness. As they cannot, therefore, see each other's phantasm or representative idea of a city, so neither can the differences be ascertained. But all that is here stated concerning the city are but the common [phenomena]; the varieties cannot be so well described, but have relation to like generalities, as their particulars; the con-

tinuations without and within are [such] generalities (*communia*); as also the height of the buildings, besides other [appearances in common].

852. Evidently this city represents the judgment of Gehenna, since they [who dwell there pre-eminently] desire to live by their own righteousness (*ex, etc.*), and so appear [to themselves] able to condemn all who do not live and act justly, according to their phantasies, to Gehenna. Hence is ascertained the quality of their mind (*animi*), namely, that they think themselves most righteous, [which is] from their own phantasy, not from a true faith; wherefore this city is called the judgment of Gehenna.— [A. C. 942.]

See the continuation. * *

CONTINUATION CONCERNING THE CITY IN FRONT OF GEHENNA, AND CONCERNING THE ASPECT THEREFROM OF GEHENNA.

853. ((((((That city is mainly on the same level [or plane] with Gehenna, only somewhat, but a very little, higher; wherefore also there appeared to me a certain bridge leading from the city towards Gehenna. The bridge was of the same colour)))))) as their chambers, namely, greyish, but with a parapet (*elevatio*) on either side, so that it could be most safely passed over. The bridge was rather handsome, ((((((but on the one side next the city there appeared to me a black spirit, of whom it was said that he was stationed there lest any should pass over the bridge, for whatever is black)))))) they hold in aversion, and shun it; but what is of a greyish tint, such as commonly prevails there, that is, a mixture of white with black (and of which colour they are wont to paint the roofs of their chambers), signifies self-justification, for whiteness is of justice [or righteousness]; wherefore it is blackness which they shun, although an ingredient of their [adulterate] white; for each thinks himself to be just, yea, pious, and thus they condemn others from their own phantasy, and accordingly they estimate and explore the lives of all, and the faith likewise. Even such are all heretics, who condemn to Gehenna all who believe, think, and act otherwise than themselves.

854. In such recesses they [love to] dwell, who are [spirits] of such a quality. The blacknesses which cause them to depart into other chambers are phantasies, which they successively lose [or are divested of]; for such a vastation have some, and that, too, of long duration (unless some influence of a more violent sort [be permitted to] enter, so as to strike [open] terror into them), in order that, as often as they return to their

phantasies, they may be secretly deterred from [indulging] such, and thus also be vastated; for they who love such dwellings, and who think all is tranquil therein, are most slowly vastated.

855. (((((((From the other extremity of the bridge above mentioned there appeared such a fiery [refulgence] as gleams forth in the air from a great conflagration. The distance from the other extremity of the bridge was not great, where, it was said, is Gehenna.))))))

CONCERNING A CERTAIN PLANE IN MAN AS TO HIS AFFECTIONS.

856. There is, as it were, a certain plane in man, which is so represented, to wit, as a soft body, lying under his interior, as it were, callosity, which is induced by corporeal and worldly things. This plane or [soft] substratum then appears when the external body, which was superinduced, is removed; but how this is effected I cannot explain; however, such is the representation. For when this is removed there is presented a soft, spherical body or brain, from which, when a man afterwards acts, he acts according to his interior nature [or genius], from which he governs exterior things; but inasmuch as these are only a congeries of material things (*particularium*),¹ they cannot be so governed by that soft substance within as that it can shine forth, except by a continual reflection upon one's actions and life. Hence it is that the prudent are wont to judge of the nature [or genius] of a man. That underneath this is another similar substance, and softer still, I cannot doubt; because remains² are therein, which are preserved by the Lord, and which the Lord alone knows.—1748, February 18.

CONCERNING A SPIRIT WHO PROFESSED [TO ACKNOWLEDGE] ONE GOD, THE CREATOR OF THE UNIVERSE.

857. A certain spirit came forth boldly, and with confidence, and when [I] had conversation with others, and we were speaking somewhat concerning the Lord, this spirit [speaking] with such confidence that I could not at first suspect otherwise than that he believed, inquired who the Lord was, of whom I spoke? I said that He was [the Lord] Jesus Christ: he replied that he knew not who He was, and that he had not heard of Him, but that he believed only in one God, the Creator of the universe. Upon which I desired to be informed by him whence

¹ Respecting the proper meaning of the word *particularium*, see note, 295.

² Respecting *Remains*, see A. C. 468, 530, 560, 561.

he was—whether he was from the inhabitants of this earth, from India, Japan, Africa, or elsewhere? but I could not know whence he came. Wherefore I could not hitherto render any answer to his words, because spirits are to be instructed according to circumstances, as [relating] to their faith in their lifetime; so he betook himself to a distance, and said that he desired to be instructed by others whether there be any other Lord than the one Creator of the universe. I could, however, converse with him, and I said that no one can be saved without a true faith. Then he inquired what is faith, and how man can be saved by faith? and this also [he] with confidence [demanded to know]. At length he was told that whoever believeth not in the Son cannot believe in one God, the Creator of the universe, because “all power in heaven and on earth is given to the Son.” He again wished to know what is meant by the Son of God, and whether there be any? as this he could not understand, nor was it possible [to him] to understand that there could be any Son of God. Then I replied that the things belonging to faith are arcana to them, which we ought to believe, although we do not understand; and that if we do not believe in the Son, we must inevitably be damned to hell. [Mark xvi. 16.] But he persisted that he did not understand, and therefore did not believe. In the meantime I perceived that he was in league with evil spirits, whom he served as a subject, and he was sent forth that he might thus dissemble, whereas he well knew [how the case is]. From those spirits, or from that league, there was in the meantime inspired a similar faith in common, as is customary [from the operation of spheres], which was as though the whole sphere was half filled with a similar opinion or falsity.

858. So when he had thus spoken with confidence, and was wondering that any one could believe what he did not understand, it occurred to me to propose something in worldly and corporeal matters, which, although he did not understand, he believed; and, first, whether * *

859. * * he perceived how the antipodes could walk, inasmuch as in relation to us their heads tend downwards (for this is sometimes spiritually represented, thus that a man can stand in the opposite region of the globe—at which the spirits were so shocked that they suddenly vanished, which sometimes occurs because they did not understand it). Then the spirit in question denied that such could be the case; but whereas I convinced him that nothing is more true, since all experience testifies and proves it, therefore it was a thing he ought to confess he did not understand, although true, and which, consequently, he should by all means believe.

860. I afterwards said to him, dost thou [not] suppose that thou art [still] a man, clothed with [material] garments, and [altogether] as a man upon earth? and he touched what he thought to be garments which he had [on]; he [also] touched what he thought were his own hands; and then I asked him where he was, and whether he had feet? He said that he had; but when he was asked what ground it was upon which he stood, and whether he was not in a sphere above the earth, he acknowledged that he was. Wherefore I suggested to his perception whether such things were only fallacies of sense and phantasies, inasmuch as he was a spirit; whereupon, being convinced, he desired to flee away, stating that he was persuaded by others thus to act. In this manner he could know that they were mere fallacies of sense, and that there are many thousands of such things which are false. Wherefore, if we were to believe only what we understand [from the senses], we should believe nothing but what is false, and this only in worldly and corporeal things. How, then, could it be said that he would believe nothing in spiritual and celestial things which he did not understand, inasmuch as these things are most remote from the senses; [knowing] also that unless a man believes those things which are true, and is thus willing to be in the way of truth, he can by no means be admitted into heaven.—1748, February 18.

861. Now, as the human intellect is full of fallacies arising from the corporeal senses, so as to be formed from mere fallacies, and thus [adapted] to mere fallacies, which are only darkness; so it is a wonder that any one of sound mind, who at the same time wishes to think rightly, should establish it [as a principle], that he will not believe those things which belong to faith, or to light, or to heaven, and still less those things which are divine, [yea] declare he will believe nothing except he can understand the same.

CONCERNING A CALLOUS OR HARD SUBSTANCE, OR CONCERNING CORPOREAL AND WORLDLY THINGS WHICH FORM THAT SUBSTANCE.

862. It is wonderful that the congeries or substance consisting of corporeal and worldly things [or thoughts] is represented as a hard, callous substance, or external incrustation, which in some appears thicker and harder, and in others is not apparent, although [still] it is present with them. This callosity is a congeries of the fallacies of the senses, consequently of falses conglutinated together by the loves of self and of the world; which (*callus* or) callosity must indeed be softened, but not

broken, for it is enrooted from substances within, and this callosity from things interior still. When this substance, which thus appears by a spiritual representation in the sphere of spirits, is represented as taken away, there appears under it a medullary substance, almost as in a man, in whom the callous substance is represented by the bony *cranium* or skull, and the interiors by the medullary brain.

863. There are also truths and goods interspersed in this callous substance, which grow [as it were] from this medullary substance as a root, and thus insert themselves therein. It was represented to me that the truths and goods thus interspersed in this callous substance were taken away, but they had withdrawn themselves towards the interiors; whereupon those from whom they thus seemed to be taken away cried out, saying that they could now believe nothing, namely, that there is a heaven, a God, or anything spiritual and celestial; for that such things appeared to them as nothing. There were some who underwent this experience, and were, nevertheless, in the faith, or had been in the faith before those things were apparently taken away.

864. Thus it is evident that the Lord permits the like things thus interspersed to be taken away from men in the world; that is, to become withdrawn towards the interiors—this He permits for several reasons (*causas*), concerning which we read in His Word; but so soon as those things are restored they return into their former state of faith.—1748, February 18.

865. The callous substances, in which are intermixed such things as savour of deceit, whence they have desired, cunningly, to defraud their neighbour, cannot be so easily softened and resolved; wherefore, this softening is effected by the punishment of distractions, or by being drawn asunder by contrary forces, concerning which [see] above; so that the spirit is placed between the two opposite agencies or spirits acting in opposition, and whence he cannot escape, but is drawn asunder with the greatest pain. Such treatment do they meet with, especially those who have been merchants and traders—who, without conscience, whenever they had the power, would fraudulently take away the goods of their neighbours, unless various considerations, such as fear of the laws, of loss, and similar things, had not prevented; and who, by so doing, think nothing of conscience as receiving any injury. There are also others who have a similar *animus*, whether they have exercised it, or whether they were only covetous to do so, and thus only the want of place and opportunity had prevented their [cupidity] coming into act.—1748, February 18.

THAT PHILOSOPHIES DO SO CONFINE THE HUMAN MIND THAT AT LENGTH IT CAN SEE NOTHING.

866. Philosophical [studies] from their commencement, thus for some thousands of years, have rested (*constiterunt*) merely in terms and syllogisms; and since it is only terms that they dwell upon, as what form is—what accidents are—what are modes, and the like; [it follows that] the mind cannot but be bounded by ideas only, without any life, because without light. For they do not apply their philosophy to things rational, or what they do apply are mere terms, from which, if they dispute, they are like those who learn the words of a language, and that not for the sake of expressing any meaning thereby, but only for the sake of talking; since they concentrate and contract all the powers of the mind upon that in which there is no life, thus to material things only, and they, consequently, form a callous substance so dark that no light can pass through it. It is likewise the case with syllogistic [or logical] philosophy, which so confines the ideas of the mind that there is scarcely any aperture for the light. Wherefore such wise men as these are much blinder, and more stupid in spiritual and celestial things, than the most insignificant amongst the crowd, or than any rustics.—1748, February 18.

ON THE TORTURE OF SPIRITS WHO DESIRE TO BE LOFTY.

867. ((((((There are certain spirits, or troops of spirits, who wander about and who arrive at intervals at the same places. Such spirits are very greatly dreaded by souls, for they torment them with a certain kind of torture: I was afterwards instructed that such spirits represent the fundus)))))) ((or superior part of the bladder in general; that is, they represent those things there which enter into the bladder, as the umbilical ligaments, the muscles, and the nerves, which spread themselves from that part, and are concentrated towards the sphincter; wherefore those who were present this day represent the sphincter of the cervix [or neck of the bladder], or the entrance towards the urethra, for the torture of these spirits is similar to the twisting of the sphincter, even from the beginning continuously to the outlet of the urethra.

868. That troop of spirits return at intervals, because they represent that the sphincter operates at certain periods, and in the meantime is quiescent, until those things are collected which must be cast out and evacuated. The case is similar in respect to falsities in the sphere of spirits or of souls.))

869. ((((((When these troops of spirits come they apply themselves to the lower part of the back, almost around the *cauda equina*; their presence is perceived from their operation; they do not manifest themselves in any other manner.))))))

870. ((((((Their mode of operating and twisting is quick; that is, by quick reciprocations, which no one can restrain, accompanied with sound; and they then direct their quick constrictory and restrictory motion towards the upper part, above the forehead; their operation appears like a cone which is pointed above. Whoever comes within this cone, especially about its apex, is miserably constricted and twisted as to all the limbs of his body, so that there is nothing except a certain reciprocal distortion of all things in the spirit who is tormented. This torture, which was seen by me, especially of the joints of the arms, and of the other members of the body below the head,—[I say] this reciprocal distortion appeared to be cruel, and the spirits told me that it was more cruel than could ever be conceived by one.)))))) ((When one spirit has been thus distorted, others succeed, and thus all who are present, and who have [representatively] such urinous things collected together which are to be cast out, for such things are the phantasies of falsities, to which urine (*lotium*) in the material world corresponds. But they do not distort [or twist] the region of the head, because the callosities of cupidities are there. Whereas, by the joints of the arms, and the members of the breast or thorax, are represented phantasies from reasonings, so that these things relate to spiritual matters, and belong to the spiritual class, as do all who co-operate with them, for there were those who co-operated above, at which I was indignant, wherefore some were let into this [region]; they were those who constitute the province of the kidneys, and also of the ureters, because they are inserted into the bladder and co-operate [therewith]. They also stood at the side, as the ureters which are inserted on the side, but, as remarked, they are above, whereas those who operate, and who represent the sphincter, are below. They say that the torture is great, attended with anxiety (*molestia*)).

871. Those are inserted [into this cone] who by the phantasies of [their own] reasonings, and the pride thereof, aspire after high things, and thus consider themselves to be above others, which is evident from the region where the torture occurs.—1748, February 19. There are also others who are willing to undergo the same dilaceration; they are generally below the region of the left foot, and they said that they never felt anything more painful; nor did they believe that there could ever be anything more painful.—1748, September 11.

CONCERNING A SPIRIT WHO MOST INTENSELY DESIRED TO COME INTO HEAVEN.

872. (A certain spirit from the inhabitants of Jupiter came to me, and importuned me to intercede for him, that he might come into heaven; he described his state, [saying] that he did not know that he had done evil, only that he had threatened the inhabitants of that region, and afterwards instructed them; he was one of those who are on the left side below, and who speak, as it were, with a divided (*bifida*) tongue, concerning whom mention occurs above.)

873. This spirit could also excite commiseration, so that I could no otherwise reply to him than that I could do nothing for him, and that if he were worthy, he might hope, like others who are worthy, to come into heaven; but when he was sent back among the good spirits of that earth, they said that he could not abide in their society, because he was not of a similar character.)

874. (He came to me again, and being actuated with inmost desire, he was urgently importunate, saying that he desired heaven most intensely, nor would he desist [from his request]. When this was heard he was received into a company of good spirits from this earth, but they confessed that he could by no means be in their company. By the spirits of his own earth he was called *skorstensfejare*, implying that in the life of the body he had swept chimneys, thus he was of a black colour, although he said he was of a brown colour.)

875. (Hence I can conclude that such are they who constitute the province of the seminal vesicles, where the good semen is collected together with the serum with which it is combined, that it may be suited for emission, and afterwards resolved in the cervix uteri; for the seminal vessels contain such a substance as [corresponds] to the desire of entering heaven, indicating that it desires regeneration, or to enter into the womb, that it may be born anew. Although such was his external form, still in his internal form he longed for nothing but heaven, or a new generation, thus he externally desired it, hence he could excite commiseration. Such [or a corresponding] desire also exists in those particles which are in the seminal vessels.)

876. (His function also indicates the same thing, it being somewhat threatening (because this is the office of such spirits); but not so severely as other [castigating] spirits, inasmuch as he soon instructs them how the life is to be amended; thus they [instruct them] externally how man should be prepared that he may be in truths, the knowledge of which are suitable

[vessels]. Hence, if he were allowed to give instruction concerning heaven, he would also desire to do so, but this he is not permitted to do, because he is still among such spirits, and in external form such [as described].)

877. (After this form is put off (as stated above [865] respecting the callous substances), a new or an interior man arises, who is prepared by the Lord alone, which is represented in the world by worms being transformed into nymphs, which, being soon furnished with wings, fly about in the atmosphere as in their own heaven, or their delight, enjoying celestial things suited to their new nature, sporting together, laying their eggs and sucking delicious food from flowers appointed for them, besides other states peculiar to them, but unknown to us.—1748, February 19.)

ON CERTAIN APARTMENTS OF GOOD SPIRITS OF THE FEMALE SEX.

878. (((The apartments of certain spirits of the female sex were shown to me, which are formed for them, and which they see as clearly as men see their apartments [in the world]. There are antechambers (*introitus*) of an oblong form opening into them; they sit in the apartment on one side [or other] of the entrance, so as not to be seen. The walls are formed with much variety by flowers combined together, and by similar beautiful objects, and which are extended crosswise along the wall; but I cannot describe the varieties, because they are innumerable, and succeed each other alternately, sometimes in a brighter light, and sometimes in a light not so bright, with various colours, and with delight springing from them.)))))

879. The apartment is luminous, sometimes in a greater degree than the objects which are illuminated by our daylight, but sometimes comparatively obscure, (((which varieties also succeed [each other]. As these imaginative pictures vanish, somewhat representing a window appears in the wall, which is more and more dilated, but it is then obscure, nor can any light enter; they are, for the most part, of an obscure colour. There soon appears to them something of heaven, with a certain cloud below, and at a distance small stars; in this manner their apartments are changed into more agreeable [scenes].)))))

880. Those virgin spirits who were here for some time became ardently desirous to return into their chambers, saying that they there found their chief delight, because the varieties so much delight them, nor is it possible for them to know but that such is the reality. They now say with full assurance that it is so, which I also can affirm, but so [as to be understood]

that the imagination by which those things are represented is so lively (for similar things have very often been seen by me, when my [outward] eyes were shut, in their own light, which is altogether, as that of day, so that nothing has become more familiar to me); yea rather that all things whatsoever, which exist in an interior sphere, can be so exhibited to the life as in nowise to differ. Yea, writings can be vividly presented before the eyes, so that I can read them as in an open book; and this when awake, being at the same time in lively conversation together with spirits.—1748, February 19.

CONCERNING A NAKED ARM WHICH WAS SHOWN TO ME.

881. ((An arm was again exhibited to me, but naked and bent forwards, and it was given me to know that arms represent strength, for such arms convey with them the fear of power, as in an instance above [stated], when I was terrified [at the sight]. Such is the power of that arm that, if permitted, it could crush the bones of a living man; this is a truth, although no one can believe it except from experience, concerning which frequent mention is made elsewhere.

882. This arm had also this [peculiarity], that there exhaled from it, as it were, heat, which I felt, and which [fact] was also told me.—1748, February 19.))

THAT ANGELS CAN BECOME BETTER AND BETTER *ad infinitum*; THAT IS, TO ETERNITY, BUT NEVER PERFECT.

883. I have conversed with the spirits around me, saying that no one can be perfect except the Lord alone. The angels are not perfect, for heaven is not holy before the Lord. The angels, however, can become better, and improve more and more, and this to eternity. But they can never be perfect in themselves; that is, their own *proprium* can never become holy; now as this appeared strange to spirits, it was represented to them in a spiritual manner, wherefore it was elucidated by those things which are similar in nature, namely, that there are approximations *ad infinitum*, as the phrase is, yet without ever coming into contact, as between the *asymptotes of a parabola* (but these things are better passed by, because they are not understood by many; universal principles fall better under the view of the understanding). It was also shown that angelic minds are only powers (*potentia*) for the reception of those things which belong to faith, and which minds are thus to be formed, and consequently

they comprehend only those things which are most general ; but the singulars [or minute particulars], which are infinite in every most minute object, can be inscribed upon those general principles, but never to perfection, only as to the most general principles, because the powers are finite. Thus those things, when inscribed by the Lord upon the general principles of the angels, are what render an angel more and more perfect. And because these things can be inscribed *ad infinitum*, and the angels thereby can become more completely formed and perfected, they can never arrive at perfection [itself], and consequently not to Holiness [itself]; wherefore heaven, before the Lord, can never become [absolutely] holy.—1748, February 19.

CONCERNING THE SPIRIT WHO DESIRED HEAVEN.

884. (The same spirit, of whom mention is made above (872), and who so ardently desired heaven, came again to me, and, as I believe, clothed in a meaner garment than before; he said, indeed, that he ardently desired to come into heaven, but still he was, as it were, a castigating spirit, or amongst those spirits of Jupiter who desire to punish. He now showed me a new action of which he was before ignorant; it was a mode of action softly pulsative, and was about that part of the back which is above the hip, where there is a similar motion, as though occasioned by the beating of tender [or infantile] knees. He declared that he was now of such [or corresponding] quality; I told him that this was a sign that he would shortly come into heaven, because I knew that he was from those spirits who correspond to the genital vesicles, where the generative particles are invested, as it were, with similar sheathings or membranous clothings, that they may securely abide their time, and be safely transferred into the womb, and there be gradually resolved, until the enclosed spiritual [substances] are insinuated into the ovula. His new garment represented that he was then prepared for his exit, an action [indicating] that the moment is at hand, because a corresponding action then takes place in the seminal vessels when their time arrives. His garment was now coarser, and he was even told to cast it off, and thus to come into heaven, when, from his longing desire, he so quickly cast aside his garment, that scarcely anything could be done more quickly. But this was done solely for the sake of instructing me from experience what is the nature of the longing desires of those who, in the other life, represent the seminal vesicles. But he could not, as was said, be admitted, wherefore he returned to his former state. And now he spoke still worse, as with the tongue

more bifidated, and was below the former region, because he was now in a worse state as to externals. Those who arrive at that state afterwards, in which they can pass over from these corporeal things to interior, and thus to celestial things, are conveyed by a way from behind, consequently between the knees, and are thus carried away [into heaven].—1748, February 20.)

ON THE DETERMINATION OF SOULS TO CERTAIN ENDS, AND ALSO ON THEIR FORMATION IN THE OTHER LIFE; AND ON THE INTERIOR MEMORY.

885. Such as men have formed themselves in the life of the body, and such as they consequently are at the time of death, such they remain. Those things first occur which existed at the point of death, and in the disease, or in the extremity of life; and they are then inserted into various societies of good spirits, whose business it is to explore their quality as to their natural inclinations. This office they perform as though it were [of] their own judgment [see 628], and they scarcely know otherwise. Thus, such as souls prove to be on examination, they are either received into better societies or they are remanded to worse; everything is done conformably to the natural genius of spirits, and consequently by a mode of consent, or of love, or of aversion, all which, even to the minutest particulars, are arranged by the Lord. I have been taught these things from manifold experience, for I have seen, heard, and perceived them. They told me of what quality they were in this state, and of what quality in that. They are also at first much actuated by the opinions and persuasions they had contracted; but experience teaches them whether they are of this or of that quality. In the meantime they are in their own function, and, as it were, in their own life, when they are thus, according to their own various methods, proving [or examining] the spirits thus coming to them. There are various causes why they do this, besides that which prevails amongst spirits, namely, their being curious and desirous of knowing of what quality they are, and what it is [that makes their life], for knowledges in general are spiritual food. These desires and cupidities correspond to the bodily appetites of eating and drinking; hence knowledges are called spiritual food, and hence the interior significations of bread, corn, wheat, milk, water, etc.

886. Moreover, I have observed, that whilst souls are kept in a universal state, so as to think almost nothing, then general [principles] are revolved without any distinct idea, almost in

like manner as when men appear to themselves to think nothing ; whilst yet this general speculation, as it were, has its determinations, and thus its variations, which although not known to man, are known in heaven. But in this state I could observe, as was also confirmed by spirits, that in this manner, as to externals, the soul could not be reformed before it is reduced to a state determinated to those ideas which are familiar to it, or which were its prevalent ideas during life, when first those things which are conducive [to its improvement] can be insinuated and fixed.

887. The memory of spirits or of souls is, as was said, interior, but not the memory of external or corporeal things (*particularium*),¹ such as man has ; because the memory of external things is useful for man, inasmuch as it is suitable to those which his life in the body and the world requires. But the memory of spirits is interior, not known to souls.² Wherefore as often as I conversed with souls about it, which was rather frequently, they thought it did not exist ; for in their lifetime they were ignorant of it ; and their phantasies and similar things which they love belong to that [external] memory. Cupidities are those things which flow from the imaginary harmony of phantasies [and some are delighted with this harmony], not unlike those who are delighted with instruments which do not accord, but are of a rude sound and have no unison ; whilst others are only delighted with those [instruments] which are in tune and accord well together.

888. In respect to this interior memory, and to the manner in which knowledges are insinuated into spirits, it cannot be otherwise known than from those things which occur in the life of the body, as that a man from infancy learns to speak and to think, and this more and more ; still without knowing in what manner these things are insinuated [into the mind], much less how the habit (*facultas*) of understanding, thinking, judging, and concluding has been formed (*insinuatur*). So likewise, when an adult is learning languages, or when, as I know to have been my case, one is instructed in the [various] departments of his office, it is by experience only. [Thus] without any remembrance of particulars, in order to their becoming fixed in the mind. (*This instance is added, solely that it may be better understood what is the nature of that memory, and not that anything should be inserted concerning myself.*)—1748, February 20.

¹ See note above, 295.

² The author here, as in many other places in the Diary, makes a distinction between *souls* and *spirits*, meaning by the former those who have recently come into the other life, and who are as yet scarcely conscious of the change ; and by the latter those who are initiated into societies, and are conscious of their change of state.—Tr.

CONTINUATION CONCERNING THE INTERIOR MEMORY.

889. That an interior memory is formed, as is the disposition or genius, and the understanding, besides many other things in man, see what has been before stated; for whatever gives a faculty for the memory of material things (*particularium*) owes its proximate cause to the interior memory; but the faculty itself, viewed in itself, belongs to life.

That there is an interior memory, and what its quality is, may be perceived from dreams, in which the memory of material things is not so much excited as in wakefulness. For in dreams a man is wont to appear as the very same, with all his lineaments, together with every condition of his body, his speech, his gait, and many other particulars, which one never could know from the memory of material things, nor is he able to describe any such faculty. In like manner, from the faces of men we know their minds (*animos*), or the variations of their state; the same also is perceived from the eye and the region it occupies, and also from the accent, tone of their speech, and from many other things which cannot be described; nor does a man know how he learned all this, except from use alone, without science.

890. That these things might be represented to me to the life, there came a spirit to me of such a nature as to be susceptible of all [kinds of] persuasions, for such spirits are very numerous, and they are not at all aware themselves but that they are the very same [as those whom they personate]; thus by them the persons of others may be introduced, almost to the life. Wherefore lest any one with whom spirits converse should be deluded, it must be known that similar [personations] are most frequent and familiar in the sphere of spirits. This spirit was examined by many proofs, that it might be known which of my acquaintance he had been in the life of the body; at length they considered him to be one who was living about six months since, but whether he be yet dead I do not know, because his person could be most exactly assumed. The spirit, thus personating, came into the company of [those] spirits, who could know from my memory (*ex me*) what his quality was, [because] they have a knowledge of interior things, as was stated above. Wherefore the same person was as vividly represented as though it were his very self, and this as to many particulars. They are still persuaded that it is the same person; nor does it appear otherwise to them than as though such an illusion could be practised upon me [with success], as before stated; nevertheless, I persisted in saying that it might be the same, but that I would not be persuaded that it was, because similar personations can exist.—1748, February 20.

891. Moreover, even good spirits could not know otherwise than that it is the same man, because all things, even the minutest particulars, can be so counterfeited as to confirm [the illusion]. But the interior angels can know this, as was both told me and shown to me.

HE WHO IS LED BY THE LORD PERCEIVES IN EVERY ACT THAT HE DOES, WHETHER IT BE OF PERMISSION [*only*], OR WHETHER IT BE OF CONCESSION (*venia*), OR WHETHER ACCORDING TO THE GOOD PLEASURE [OF THE LORD]; IN A WORD, WHETHER OR NO IT OUGHT TO BE DONE.

892. (((((There is a certain interior perception or intuition in those who are led by the Lord as to what is to be done by them, especially when doing. This perception is so manifest to those who are led by the Lord that they can do nothing, even the least thing, except from the good pleasure of the Lord, or from concession, or from permission, which are distinct in themselves, and which it is given them to perceive accordingly. But this cannot be understood except by a man who is in such a perception. Others, inasmuch as they do not understand, so neither do they believe it, however circumstantially described to them, as was the case with certain spirits, who, although intellectual enough, cannot be persuaded that such is the truth. Those who know it, being at the same time such as do not desire to think from themselves, and are thus in the way of truth, obtain such a perception. The reason why others cannot believe it is chiefly because they would thus think themselves to be utterly deprived of their own free agency, as also of their freedom of thinking in accordance with their loves; thus they would think themselves, as it were, dead; to whom I replied that they then live, because to live from self is rather death, inasmuch as nothing good is from the proprium; wherefore no one ought to wonder if any one say that he can perceive what he ought to do, because it is a truth, and that, [too, a truth] of faith.—1748, February 20.))))

CONCERNING THOSE WHO REPRESENT THE PANCREATIC AND HEPATIC DUCTS, AND ALSO THE GALL BLADDER.

893. (((((There are spirits who represent these three members, which are distinct from one another, but they are disposed together according to the state of those spirits upon whom they operate. They are especially present at castigations and punish-

ments, which they desire, as it were, to direct ; the worst amongst them are so contumacious, that they will never desist except by punishments or such things as terrify them, for they fear punishments, and then they promise all [amendment], saying they will do so no more ; but directly afterwards they return to their own nature. They are such as have most tenaciously clung to their own opinions and phantasies ; nevertheless, they do not act from hatred, but from a naturally bad disposition. Such appear like old women, who are wont to grow old in cupidities, so as to become tenacious in them. When they are in their natural state, they [as it were] think of nothing, but dwell [or brood] upon their cupidities, and I doubt whether they are delighted with anything else than in being permitted to be in the active exercise of [inflicting] punishment [by] flagellation, biting, and by the like foul treatment ; herein not unlike those biles, especially the cystic bile or gall ; thus they desire only to be in filthy states.—1748, February 20.)))))

ON THE SPEECH OF THE ANGELS OF THE EXTERIOR HEAVEN.

894. This day the angels conversed with each other for some time, but their speech was by no means perceived by me ; it was only perceived as a gentle undulation over the head, [or directly] above, and thence backwards. The spirits around me could also perceive something similar, but they could understand nothing. The angels spoke also distinctly amongst themselves, and so as in one summary (*complexu*) to comprise many things together ; as I could perceive from there being many things said on a very circumstantial subject, which, however, was expressed in a moment, as I have sometimes experienced before.

895. Some may wonder at this fact, that when writings are read, and when no attention is given by the reader to what he is reading, or when he has no perception of the subjects treated of, in this case the sense and perception thereof are elevated more distinctly to the angels than when the natural human mind is together therein ; the case is as though, whenever a clearer perception of the subjects is requisite, the states of the body are then to be more withdrawn from the interior mind ; hence it is that the idea becomes more clear, because there are no impeding objects ; in like manner as when the mind does not dwell on words and expressions, which are the body of the speech. This may appear wonderful, and consequently a paradox, namely, that the angels can understand the sense of Scripture, although a man does not understand it ; it is, however, most true, for this has been testified this day by experience. Hence it may be

concluded that when little children read the Holy Bible, the angels can more clearly understand and perceive the sense of the Word than when it is read by adults, as I have been also before informed.—1748, February 20.

THAT SOULS HAVE THE MEMORY OF MATERIAL IDEAS [*particularium*]
WHEN THE SAME ARE SPIRITUALLY REPRESENTED TO THEM.

896. As often as any soul, who was known to me in his bodily life, came to me, whilst as yet he did not know that he was in the other life, but believed himself to be still in the body or in the world, in that state when I represented to him by spiritual ideas, as it were, to the life, the persons, places, cities, houses, and chambers in which, during his lifetime, he had been, or which he had seen, he recognised all those things as though they were the very same. Thus with souls all things can by others be recalled to mind, even material ideas; this, however, cannot be done from themselves, but from the man with whom the spirit is. In this manner also the spirit can know that he is in the other life, and likewise by various inquiries, such as where does he suppose himself to be, or in what place.—1748, February 20.

CONCERNING INTERIOR PERCEPTION AND PERSUASION.

897. (((((Souls and spirits can by no means understand that a man can perceive and be persuaded from the Lord what he should think, speak, and do, for they think that there are no other perceptions than those which are from themselves or which spring from their proprium. Thus those who, in the life of the body, were more acute or ingenious, and even afterwards, and who appear to themselves to be able to penetrate and to understand all things, can by no means acknowledge that there is such a perception [from the Lord]. As often as I have conversed about this perception and persuasion they could no otherwise conceive than that if their proprium, or selfhood, were absent, they should no longer exist, but that it would be another who would think, speak, and act [through them], and that thus they should be such mere instruments as would be without life, like any wooden machines, or the like. For they cannot conceive of any other life than that which is their own or their proprium, of which when deprived they consider that they should be either without life, or, as a certain spirit now says, so stupid that he could by no means be a soul or spirit.))))))

898. (((((Those souls or spirits, however sagacious they may be in other things, and however capable of perceiving them, do, nevertheless, herein so stumble (*hærent*), that they not only doubt but deny the truth, because, as was said, they consider that, when deprived of their own proprium, nothing can remain but what is to be rejected. And when I told them that there is such a vital difference between those who have not this perception and persuasion [and those who have it], as there is between what is most obscure, yea, so obscure as to amount to nothing, and heaven itself, or such as is the difference between darkness and light; yea, such as is the difference between that which rises from man's lowest parts, as the rectum, and that which descends from the universal heaven;—there was then represented to me a certain tun [or large vat], almost like the infernal tun, whence [I perceived that the difference between the two states was] as the difference between this tun, where the infernals imagine they possess the entire heaven (for they consider that tun to be the universe subject to themselves), and the universal heaven as to its flaming splendour and light.))))

899. There are two ways into the human understanding—one, which is the inferior way, by the senses, and by which is formed the [merely] human understanding; and there is another way through heaven from the Lord, which is the superior way. Whatever springs (*nascitur*) from the inferior way is corporeal and material, but whatever springs from the superior way is spiritual and celestial. Unless the superior door be opened by the Lord, it can never be believed that such a communication can exist as that a man can perceive it, and be persuaded that it is so. From this way, however, there is in many [minds] a conscience, but that conscience for the most part extends itself only to actions, and is formed from the knowledge of those things in which a man places his worship and duty. Thus it is not a true conscience, except in a few good men and spirits, in whom it is obscure; whereas in the angels it is so clear or manifest that they know, perceive, and understand that it is so, and that there can be no life without such a conscience of things, and without a manifest persuasion, or without a persuasion variously manifested.

900. They very greatly wondered when I said that I can do nothing from myself, whereas they often saw that many things were done from (*ex*) me; and when I again told them that they were not done by (*a*) me, but through (*per*) me, so that I appeared to myself to do them, whereas I did not the least thing from (*ex*) myself, but from the Lord, they still more wondered, and it appeared to them as a paradox. Nevertheless it is the truth, which cannot be contradicted, nor is it con-

tradicted by any angel, but confirmed. And when they heard it confirmed from heaven, they then appeared to themselves to believe that it is so; still, however, they did not believe it, because they did not perceive and understand it [compare 897, 898].

901. Besides confirmations from heaven, other confirmations, of which there is an endless variety, were also adduced from experience. When they directed their minds to the confirmations, they could understand that it is so, because manifest experience had placed it, in a spiritual manner, before their eyes. But as soon as the experience and its life or intellectual light had passed away, they relapsed into their former ignorance, and could not comprehend that such a thing is possible, and that such is [indeed] life; and this because they consider their merely natural lumen, which in itself is darkness, to be light. To such spirits light (*lux*) cannot appear otherwise than as darkness. But where the darkness is, and of what nature it is, cannot appear except in the light or from those who are in the light; it is the Lord alone who illuminates and manifests [how the case is].—1748, February 21.

902. (((((Such perceptions and persuasions can by no means be obtained without faith in the Lord, for it is He who alone possesses both light and life, for life is His [property] alone, consequently His gift, and nothing thereof is man's, or the soul's, or the spirit's, or an angel's [own].))))))

ON SPIRITUAL HARMONY AND FELICITY.

903. There are celestial and spiritual things, which are distinct both in men and in the heavens; the spiritual angels have their peculiar provinces allotted to them, and the celestial angels have theirs. In the human body everything belonging to the lungs relates to things spiritual; and everything belonging to the heart relates to the celestial; it is the same in the rest [namely, the other provinces of the body].

904. The spiritual angels have their peculiar felicities, which are distinguished from celestial by gladness (*latitiam*), which belongs to the spiritual; and by joy (*gaudium*), which belongs to the celestial. That these spiritual gladnesses and felicities may be understood, an idea may be conceived of them from the harmonies of sound, and also from the harmonies of visible objects. The harmonies of sound, as also of the speech, together with the sense of speech, belong to spiritual harmony, and the gladness thence resulting is spiritual gladness; hence the music of the Ancient Church [transmitted to after ages], hence also

singing in the heavens, which is so delightful. In like manner, the harmony of visible objects, whence not only the general beauty [of the universe], but so many various beauties which affect the mind, as the beauties of pleasure-gardens, and such like scenery, of buildings, etc., belong to spiritual gladness. Thus there is a more interior beauty, which is that of things intellectual, whence is the love of truth or of truths, and consequently of knowledge also. Spiritual gladnesses are the forms of celestial things, which are or ought to be their essential principles.

905. But the other senses, as the touch, taste, and smelling, belong to the provinces of things celestial; their delights differing in quality from spiritual. Hence may be known the difference between spiritual felicities and celestial, and also what man must be if he were deprived of the one or the other.

906. ((((((A certain angel represented, after an angelic manner, to other angels how many genera of felicities there are in the exterior heaven; this he did by enumerating them, and by an angelic representation, bringing them to the distinct perception of angels; but that representation was not perceptible to me, except by a kind of undulations, from which it was given me to know in general that it was only the genera of the felicities of the exterior heaven which were reckoned, which being enumerated and represented to the life, within the first 4 or 6 minutes amounted in number to 478, thus almost to 500.)))))) (((((((Hence I suppose [the signification of] the number 500. As there are so many genera of felicities in the external heaven, it may be concluded how numerous must be the specific varieties; and as of each genus there are innumerable species, how much more numerous must be the particulars, which in every species even are innumerable; besides more subdivisions, namely, into particulars of particulars; when each particular is taken as a species or as an entire universal genus, which is either lower or higher, according as the society where such a specific or particular felicity lives, is of greater or less extent.))))))

907. Hence also it may be concluded what innumerable and ineffable things may be mentioned and represented within a single minute by an angel, when so much time would be required in order to describe them by expressions of speech, and still they could not be [fully] described.—1748, February 21.

CONCERNING THE AVARICIOUS AND THEIR LIFE AFTER DEATH.

908. There are several genera and many species of avarice; those who are tenacious [of money], and thus by parsimony

scrape together and amass riches, are punished after the bodily life in a different manner to those who indulge their avarice by despoiling others, and by whatever means, lawful or unlawful, acquiring to themselves riches. Here [we shall treat] only of that kind of avarice which scrapes riches together, and keeps the mind intent upon them, herein placing the happiness of life; although, to this end, not using unlawful means.

909. (((((That their life might be described, there appeared to me a dark chamber, of what description in particular I do not remember; out of this there came a spirit, who in his lifetime was of that turn (*talis*) that he could win the goods of others by cunning or by other fraudulent means; for wherever anything of the kind was to be expected there was his mind intent, and on many such occasions he insinuated himself, that he might, under specious titles or pretences, take something away.)))))) Such dwell near those places, where, on one part of hell, are the worst of infernal and deceitful spirits, [namely, in a direction] verging from the back of man a little towards the left side; for the kinds of deceit are manifold; such have gain or lucre as an end; they are nearly in the plane of the shoulder.

910. I heard a certain hoarse, murmuring sound, like that of a great mill, and which seemed rather to come from the left, above me; but I was not aware what it was. Soon afterwards I perceived a spirit lying near me, to the left, about the same region, who, as though in sleep, said nothing else than "I am nothing, I am nothing, I am nothing." I supposed that this was a kind of vastation or desperation before they are taken up from the lower earth. There was also another form of expression, signifying, "Have mercy upon me." When he perceived me to be near him I began to converse with him; and thus I was permitted to know that it was one of that crew who scrape riches together, and have their mind intent upon them, and have their inmost delight therein, especially if it be silver and gold in their coffers; not that they acquire it by any deceit, or by unlawful means. I moreover perceived that such [spirits] thus speak of a certain anxiety, because in the vicinity are those who are intent upon the property of others, and who desire deceitfully to acquire it for themselves: this they do by cunning artifices, which they endeavour to defend by certain specious titles and pretences, by which they secure themselves [against the civil law], having no fear on account of eternal life. Such spirits, being in the vicinity, infest those of whom we now speak; wherefore they thus lie down, as it were, upon their coffers and riches, and think whether any such are present, for they are often infested by them. Hence it is that they cry out so by themselves, in order that the robbers may hear them, and thus

forbear from plundering them. Such is the miserable life those lead who make their inmost joy to consist in the possession of silver, gold, and riches. That mill, or that sound like the grinding of a mill, was representative of the murmur of many such spirits, with all its variety; namely, of such as fear lest they should be robbed of their riches.

911. Moreover, inasmuch as these had not, in acquiring to themselves money or other possessions, used deceitful arts or any criminal means, there is latent in such their lamentation—that they are nothing, and that they are miserable objects—somewhat of good, into which, in process of time, those sentiments and expressions [uttered] in fear of robbers, become afterwards gradually changed. When they have, subsequently, forgotten the robbers and their money, they then only fear spiritual robbers, and acknowledge that they are nothing, because they can do nothing in defence of themselves; in which state, also, they cry out that the Lord may have mercy upon them, and thus their insanity is changed [into sanity] under a similar form (*in talem speciem*).—1748, February 21.

EVIL SPIRITS HAVE ALSO STARS AROUND THEM.

912. Evil spirits from the planet Jupiter, and also the evil and deceitful spirits from this earth, not only have often [the appearance of] stars around them, but heaven is also beheld by themselves, which signifies the spiritual principle which flows into their reasonings, and also that they can understand what belongs to faith.—1748, February 21.

CONCERNING THOSE WHO REPRESENT THE FUNNEL IN THE BRAIN.

913. There first appeared to me a kind of face over an azure window, which face soon withdrew itself inwards; there then appeared to me a little star around the region of the left eye; afterwards several little glittering stars, at a distance from me, and above, which were spiritual stars, because they had a brilliant light; next there appeared to me walls, but no roof—the walls were only on the left side; then there appeared to me [as it were] a stelliferous heaven, with many stars. And because [these representatives] were seen in about the lower parts, or in a plane with the arm, and about that region, where there are evil spirits, I thought it was something hideous presented to my view. But the wall and the heaven soon disappeared, and there appeared to me a well, from which [as it were]

a white mist or vapour proceeded. There scarcely appeared to be any smoke; it also appeared as though something was pumped out of the well.

914. When I inquired what these things signified or represented, it was told me that such was the representation of the funnel (*infundibulum*) in the brain, the nature of which appears from the description of it; [for] it receives the spirits resolved from the blood, and in the way [of their circulation] commixed with suitable *serum*, lest they should exhale through the pores; hence they are carried by many ways into the greater ventricles, and thus through their foramen under the pineal gland into an interstice, or into the third ventricle, and hence into the *infundibulum*, and thus into the pituitary gland, and are there separated: in this manner they are brought by determinate ways into the ends of the sinuses, and into the jugular veins. Thus these [animal] spirits, being resolved from the globules of the blood, and in the cortical principles joined with new spiritual essences, are conveyed by their fibres into the ventricles, and thus by the *infundibulum* into the blood, that they may vivify the dry and lifeless blood in the ends of the sinuses, and afterwards be conveyed to the chyle recent from the body, and with which they are conjoined in the heart, and thus they vivify the whole mass of blood in the heart. All these things, together with the entire process, which it is so prolix to describe, were represented by the angels to one another in a minute—yea, in almost a second of time.

915. That it might be evident to me of what character those are who constitute the province of the *infundibulum* in the heavenly body [or world], there was a society of them represented as one, who heard me speaking, but with whom I did not happen to speak; whatever that [representative] spirit heard, he either applied to himself, and considered it to be predicated of himself, or he was indignant, running towards me and to a distance from me, in imitation of that fluid which is in the ventricles, and which is constantly conveyed hither and thither from the vertex to the point (*cornu*). They are very impatient, nor can they be fixed, they are easy [in motion], and attend to all particulars; it cannot be supposed that they are grounded in any certain or fixed principles; hence it is that they are amongst the interior excrementitious parts, and are pusillanimous, inconstant, and suspicious.

916. Now such spirits, and also others, since they are organs, resemble those organs in the human body; but the fluids of these respective viscera are those things in such a man which represent his reasonings, phantasies, and the like; which have the like relation [to their vessels], and which move him, and

constitute his life. Still, however, they have a more interior life, for such fluids contain in themselves vital principles, which are developed [or secreted] thence when they have to perform uses.—1748, February 21.

917. Such spirits are in the region of the forehead, in the same plane; they run backwards and forwards, sometimes to a considerable distance, announcing also the things which have happened, and which they have heard.

918. There are many genera of them, and still more numerous species; for in almost every viscus there are similar things, but distinct as to their offices; every viscus has its emunctories, which are not rejected, but applied to uses, and their quality is to be esteemed according to the uses they perform.—1748, February 21.

919. Their lot in the other life is restless; they can have no peace; they are also troublesome to others; thus they must, by all means, be reduced, by suitable anxieties, into better states.

919½. Those spirits of whom we have treated are of a middle sort, between the good lymph of the brain and the excrementitious. Those who represent the excrementitious parts are such as bring down spiritual truths to things earthly, and there defile them by applying them to what is filthy, as was now manifested to me. Such appear at a distance forwards, above, at the right region of the nose. They take spiritual and celestial truths, and bring them down and apply them to filthy and to earthly things.

THOSE WHO REPRESENT THE BONES IN WHICH THE VITAL MOTIONS TERMINATE, AS IN THEIR FULCRA [OR SUPPORTS] (*hypomochlia*).

920. (((((There are some in the life of the body, or rather after the life of the body, in the other life, who from peculiar causes think only in general, or have not the thought determined to anything certain; thus they are distracted, as though they were not in a body. Such spirits induced upon me a similar general idea without any object into which the thought could be determined. Such are represented by the bones in man—they are slow, and of a dull genius, nor can anything be fixed in their memory except in a determinate state, and consequently nothing can be cited thence.—1748, February 21.

There is with them not only a slowness in performing their offices, but also an inertness or torpor in judging and acting. They are, however, not in an intranquil state, because cares do not penetrate so far, being, as it were, dissipated in the general idea, and thus perishing; nor are they malicious.))))))

CONCERNING THE EXPLORATION OF SOULS, AS TO THEIR VARIOUS STATES.

921. ((It was said above that when souls come amongst spirits, or amongst those souls who freely wander about in the lowest heaven, as is the case in the other world, they are explored by spirits, according to their capacity for exploration. For there are such as only explore the grosser states of souls; such are easily mistaken, for they only lead them to speak the things which they propose, and which are presented; and if they then easily follow the speech of those who induce them thus to speak, they judge immediately that the soul is of such a nature, whereas it is not such, for they induce upon them at the same time a state similar to their own, in which it is easy to speak with them, as though the soul was one of themselves; hence they think that he is of such a nature, and sometimes, when they induce evils from imbibed prejudices or opinions, they condemn him, as was the case with certain spirits who were known to me in their lifetime, concerning whom I could not always think so justly, because they were not so well known to me,—wherefore such spirits judge in this [fallacious] manner.

922. This is the judgment of those who only explore the grosser things of souls or who are permitted to explore them, on account of the grosser states or things belonging to man, and this although they are actuated by perverse opinions, and thus vex or harass the soul [they explore]; nevertheless, they contribute to his good, and to his emendation, for nothing else is permitted by the Lord.

923. When such spirits explore, they only perceive the things belonging to man in a gross manner, thus they do not, as I could observe, perceive the interior things of his speech. They could not perceive what was not so concordant and consonant [in the speech], which, however, could be manifestly perceived by good spirits, and especially by angels.

924. Those examiners are of that kind who constitute the province of the secretive organs in man, as the kidneys, the ureters, and the bladder; for those members do nothing else than explore the various things, even to the minutest particulars, which are presented to them, and which they, as it were, snatch to themselves: as is known to be the case.

925. In general all those who explore souls and spirits, and who therein enjoy their cupidities, or have their pleasure, belong to the province of the secretive organs, wherefore the different kinds of such spirits are as numerous as the viscera of man; for there is no viscus but what performs a secretive office; each

in a way peculiar to itself; of which, consequently, there are genera and species innumerable; and they are in vast quantity, inasmuch as all the glands are of such a nature, and are of a twofold kind.—1748, February 22.)

ON THE EXPLORATION OF SOULS [CONTINUED].

926. There is, moreover, a more subtile exploration; for there are more subtile spirits, who perceive the principles (*animas*) of man still more interiorly, or his more universal affections; that is, his more governing affections, etc., which men, in various ways, conceal. In this more interior exploration spirits are not so liable to be mistaken as in the former mode of exploration [921-925].

927. I was permitted to perceive how the dispositions (*animi*) are then made manifest. There is, as it were, a sphere exhaling which was not concordant with my thought; immediately the souls, without knowing it, turned that sphere into that which he possessed; as, for instance, when I thought a soul was in a place behind, immediately, without thinking about it, or without any previous counsel or premeditation, as in other respects, he turned the way forwards, so that I could scarcely know otherwise than that it was on the anterior part below, whereas it was on the hinder part below. He did this, because in his lifetime he was of such a character that he did not wish any one to know on what side he stood, or to what party he belonged, because in such case he could not be present with them in their society, and know what they intended, and thus he would be deprived of his opportunities of making gain, or of acquiring honours and wealth. He acted in a similar way in all things, and he perverted without knowing it, and without any premeditated design, my thoughts, even my more universal or governing thoughts, and this so adroitly [*solerter*] that I scarcely knew otherwise than that I was of such a nature. This I experienced with indignation in myself, that I should be kept in such a depraved affection; this was also the case in many things which I have forgotten. Hence may be known the ruling or universal passions [of men], and the angels can distinguish them easily.

928. Such is the exploration of the ruling passions in man; for he is brought into this state of exploration by spirits who resemble some secretive function or some gland, etc., but of what class they were, on this occasion, I do not know,—thus, whether of the head, of the lungs, or [of what other part] of the body; [for] only bright streaks appeared before their eyes, like

flashes of forked (*inflexæ*) lightning, but subtile [so as to be scarcely visible].

929. Sometimes there appeared to me, as it were, sharp pointed weapons over a spirit, which threatened to pierce his head, so that I feared lest he should be hurt; for such appearances are wont to induce pain, and, in general, terror, as when pointed weapons or swords should fall upon the head of any person. These things signify that such spirits [over whom such things appeared] think otherwise than they desire to speak, as was likewise told me; for everything sharp [and pointed] signifies deceit or cunning.—1748, February 21.

930. In this manner, also, they can be explored as to the idea they have had concerning the Lord, concerning heaven, the life after death, and similar things; and also concerning other subjects which relate to society in general and particular. There is, as it were, an exhaling sphere, which is so active in its operation as to pervert or incline the thoughts of another, so as to persuade him that they are his own thoughts with whom they act. The activity of this persuasive sphere is sometimes stronger and sometimes weaker, according to the actual life enrooted in the man, [thus] according to the ends which he has more or less desired. In this manner, also, the ends to which [the intentions of man have] been determined may be judged of, because such as a man is in the ends he loves, such also is he in the means he employs. The spirits who are weaker, and who are susceptible of the operations of another, can be easily induced to believe that they are such, because the state of others can be induced upon them; but such [persuasive] states cannot affect the angels.—1748, February 22.

931. This sphere can no otherwise be represented than by the sphere of effluvia emanating from the body, which is of such a nature that, when anything impinges upon it, it either reflects it, or bends it into accordance with its own genius or nature; and the parties from whom the sphere emanates are not aware that they are of such a character, and that they effect such things. Now, all spirits are surrounded by such a sphere, as those who [by their sphere] cause dread and fear, etc. Nothing is admitted within this sphere that is repugnant or contradictory thereto, unless it be a sphere more strongly operative, in which case it causes pain, inasmuch as the spirit and his sphere form a one. But knowledges, which do not flow from cupidity [or which are not actuated by strong desires] can enter into the sphere and be received.—1748, February 22.

CONTINUATION CONCERNING THE EXPLORATION OF SPIRITS.

932. Souls¹ are explored with greater difficulty by spirits on this account; because souls, like evil men in the world, can also be reduced into states of good affection, as when in misfortunes, in sorrow, in temptation, in diseases; for in such cases men appear as though they were entirely changed; but if the former nature still remains, they easily relapse. Thus similar states can also easily be formed in souls; and when they are in them, they appear as though they were changed, as I have been this day instructed from experience in respect to a spirit who in his lifetime had been cunning. For if spirits assume a state of goodness from cunning, the simulation immediately shines forth before the angels as in clear day; but not so before grosser spirits, who, by specious pretences, can be deluded. There [often] is dissimulation in souls, for they derive this habit from the life of the body; and they think no otherwise than that spirits can, in like manner, be deluded [as men], but their dissimulations manifestly appear. And if these dissimulations are enrooted (*innata*), they are punished in a similar way to that in which the contrariety or dissidence between the interiors and exteriors is punished, namely, by various kinds and species of discription.

933. Those souls who act powerfully by their sphere, and who bend or pervert the sphere of another's thoughts, and this from implanted principles in their genius, not only turn good [influences] into that which is suitable to their own nature or sphere, but also, in certain cases, they can turn evils into good; but they do this merely for the purposes of deception, and also because they desire to distort and to twist all things, and thus to hide their cupidities.—1748, February 22. These things [I have written] from experience.

THAT SWORDS AND POINTED WEAPONS APPEAR AS OFTEN AS A
SOUL SPEAKS ONE THING AND THINKS ANOTHER.

934. When souls speak otherwise than they think, as, if they speak good because so to speak is to their advantage, there then appears a sword, as before said [928, 929], and the points of the sword appear, as it were, to be falling upon the head of the

¹ *Souls*, as distinguished from *spirits*, are those who have but recently arrived in the other life.—T.R.

speaker. And this is the case even when there is no deceit intended, but when it appears to him as though he should speak in this manner because he observes it to be true, when at the same time his mind does not feel the truth of what he says, but disagrees with it, in which case a sword appears behind the back, so that the speaker is in danger; thus it is that swords, or their points, threaten in various ways, according to the disagreements in the thoughts and the qualities of the speech.—1748, February 2.

CONTINUATION ON THE PUNISHMENT OF REVENGE AND HATRED.

935. (((((((((Such (as is described in the page adjoining) is the punishment of revenge, because the most filthy abominations are involved in revengeful states, which are thus represented, namely, by members, or features which are extremely hideous; and as there are such abominable things involved in such states, so it is inevitable that similar dreadful punishments must ensue which attend them. And for such spirits there is a muddy lake on the left side of Gehenna, in a lower place than in the region of the feet.))))))))))

936. Afterwards there appeared the head of a dragon with great jaws, and with a grate of teeth; it was quite fiery within, so that it appeared as though there was a fiery flame within the jaws. This punishment is afterwards inflicted [upon the revengeful]; and it is like a consuming fire, for they are cast into such jaws.

CONCERNING THOSE WHO PUNISH HATRED AND REVENGE.

937. The spirit who punishes revenge is most malignant; he can put on the semblance of all; he now feigns himself to be one person and now another, so that scarcely any one can know who he is. He counterfeits several characters when he inflicts punishment; he is amongst the most malignant of spirits; he is black, and belongs to the region of the intestine [called] the colon.

938. (((((((((The spirits in the muddy lake who inflict punishment are malignant women from the province of the bladder.))))))))))

CONCERNING THOSE WHO CONSTITUTE THE PROVINCE OF THE MAMMILLARY PROCESSES IN THE BRAIN.

939. ((The mammillary processes in the brain are those which imbibe, by their interstices, the phlegm of the interior or med-

ullary substance of that organ, and secrete it into the nostrils, whence it is rejected as entirely useless, as is the muscus of the nose, for it is not employed in the gullet, because it would conglutinate the food and destroy the appetite.

940. Those who constitute that province are such as have persevered in hatred, and are tenacious of revenge when they have once conceived hatred against any one. But the malignity of this hatred varies according to causes; for hatred and revenge have their peculiar causes or ends, which are also of such a nature that they can imbue the [entire] man, and thus become rooted in him.

941. Such spirits are in front, a little towards the left, in the plane of the face, from which they are remote; and when they come into sight, there appears a large and broad tun [or vat] of a brown colour, in which they are kept because they are infernal; for in their insanity they consider that they from thence govern the universe.

942. When such spirits speak, they are heard as an undulation like the waves of the sea; for such spirits desire to be heard. Hence it is that they are so heard [that is, where] there is a congregation of them together.

943. But such as from some more plausible (*meliore*), and, as it appears to them, good cause, cherish resentment, dwell not so distant, but near to the face, in a similar [tun], but within a wall which forms a curve in front [of it], and that, too, white, as though incrustated with [a surface of] plaster, having comely figures wrought upon it of the like substance, and this by reason that the cause why they have conceived hatred and revenge appeared to them fair [and seemly]; such appeared the wall in front, near my face, being snowy [white], and [garnished] with beautiful sculpture. But afterwards it became more extended [in length], and the figures obliterated. At the same time, [it grew] higher, so that the [extreme] height was no longer visible to me; nor was it of such snowy whiteness as before, but verging inwardly [or upwards] to a sort of azure or sky-colour; thus answering to their state, who are thus affected, not from an evil cause or principle, but one of a different nature (*alia*), and from which a public benefit is intended, and thus having ultimately a celestial [end or] aim. Such a wall at length became quite smooth, and being elevated aloft, it was exhibited to my view within; and it was told me that there were at the bottom serpents and dragons, which, however, I did not see; [thus] representing hatred and revenge, which, in like manner, become abolished [from the mind].))

THAT] THE PUNISHMENTS OF REVENGE [ARE] THE MOST GRIEVOUS.

944. (((((((((Those who have cherished a revengful spirit from specious causes, as that it has in it something king-like and allied to dignity, and have thus conceived an idea of its being just; such are grievously punished, in order that they may see how filthy and abominable such a spirit of revenge is.

945. In respect to one kind of punishment, it is so filthy that it ought not to be described; and such is likewise the other; for it consists in making the body and the face so defiled and hideous that there is nothing human left, for the face is made to resemble a coarse cake, but so dilated and round¹ that everything human, together with everything worthy of man, has perished.

946. The spirit is then rolled round, whilst the arms, being so besmeared, are kept extended and immovable, but which appear as sleeves (*panni*) only, and not as arms, a little white. Being thus extended, and the body constantly kept revolving, they are carried towards heaven, and it is proclaimed before all of what a [revengful] nature he is, in order that he may be touched with shame to the inmost [heart]; thus he must become a supplicant, so as to supplicate for pardon, and it is dictated to him what he shall say in his supplications.

947. Afterwards he is carried towards Gehenna into the muddy lake, and is there rolled in the mire and immersed into it as though he were to be suffocated, so that they are like a mass of mud. Such punishments are for those who have been tenacious of revenge; and unless they abstain from this evil, the punishments are continually repeated, though it were to eternity.—1748, February 23.

948. These things relate to myself, such as I formerly was; and they also relate to another, whose name I do not here mention, because he had been such from his childhood, and indeed [had cherished revenge] against me, whom seeing in a dream, he burned with deadly hatred; but he did not know that it was myself.)))))))

THAT GOODS ARE NOT IMPUTED TO A MAN WHEN HE IS EVIL, AND EVILS ARE, [AS IT WERE,] OBLITERATED WHEN HE IS GOOD.

950.² This was clearly shown to me this day in idea, namely,

¹ The text reads "*rabida*," but the Latin editor in his "Critical Notes" is doubtful whether it should be "*rabida*" or "*rotunda*;" we have chosen the latter as probably correct.—Tr.

² The numbers follow here as in the original.—Tr.

that the good (*bona*) which belongs to the Lord cannot be imputed to an evil man, because he is in evils, and supposes that good (*bona*) is his own, which can never be the case, because he attributes it to himself. But to a good man, good (*bona*) is imputed, and evils are then [as it were] obliterated, which can be more clearly perceived in idea than described.—1748, February 23.

THAT THE ANGELS CAN EXAMINE THE SOUL OF A MAN SEPARATED,
AS IT WERE, FROM THE MAN [HIMSELF].

951. There was again raised up a part, as it were, of the skull towards heaven, and inspection was made; and they, as it were, read therein of what character the person had been, both as to his quality in childhood, and as to his cupidities [in after life]; also what he had cherished in his mind (*animo*), or what he had intended. It was, in like manner, ascertained of what quality his thoughts had been, and also what dreams he had experienced. There were even shown to me two faces, similar to those which appeared to him in his early youth, and against which he had burned [with indignation]. It was said that one face resembled mine, but this I could not acknowledge. The other face was also that of a man (*viri*), but beautiful, like that of a full-grown virgin. In a word, everything is detected that is permitted by the Lord to be detected in the soul that is examined; and that both as to his thoughts, and the nature he had contracted from actual life; and also [in relation to] other things.

952. Yet there remains with the same person, as it were, a softer substance, like the medullary part of the brain, but harder, from which the man can still speak and think, but with a difference. Hence it is ascertainable (*exploratur*), in some measure, what is the interior man, by comparing the same with the exterior.—1748, February 23.

THAT THE ANGELS CAN PERCEIVE THE DISSIMULATIONS OF MAN,
SO THAT EVEN THOSE WHICH TO HIM APPEAR MOST SECRET
ARE VISIBLE [TO THEM].

953. When a soul or a man wishes to dissemble, that is, to think one thing and say another, the dissimulation is as obvious to the sight of angels as a great black cloud is to the eyes [of man]. There are some who can dissemble in their thought, so that they have, as it were, a double thought, as [was evident]

to me. Such spirits think that they can dissemble so as to deceive even the angels [themselves], as one of them said. But it was permitted me to see that such dissimulation could also be perceived both by myself and by spirits, as a thin vapour; but to the angels it appeared as a mist, or like smoke accompanied with a stench. Hence those things which are most secret to man appear so conspicuously before the angels of even the exterior (*interioris*) heaven; but before the angels of the interior (*intimioris*) heaven they cannot even be perceived, on account of their grossness, but only whatever is more deeply latent therein, which does not cohere therewith; or similar [interior] things.—1748, February 23.

CONCERNING THOSE WHO CONSTITUTE THE PROVINCE OF THE
MAMMILLARY PROCESSES.

954. This only is to be added [see 939-943], that when those who constitute this province apply themselves it is to the face, and not to the body, and that their breath is hot, because revenge is fiery, or is represented by fire, wherefore hence is the heat; from the degree and quality of which, as also from the place and distance, and likewise from all the circumstances of position, and of the objects around them, the quality of the soul may be ascertained.—1748, February 23.

THAT ANGELS ACCURATELY KNOW NATURAL TRUTHS, SO THAT
SCARCELY THE LEAST THING IS WANTING.

955. It is to be mentioned, merely for the sake of remembrance, not that it should be alleged [in confirmation], that when I read some of the things written [by me] concerning a certain viscus of the body, together with the causes thence deduced, the angels could clearly know whether [what I was reading] was truth or not, which I was also permitted to perceive from them. Thus they know whatever is true and rightly connected in the anatomical, physical, and philosophical sciences, and this without any previous knowledge by the sciences.—1748, February 23.

IT IS SOMETIMES THE CASE THAT A MORE PROFOUND ACUMEN OF
THOUGHT EXISTS WITH THE WICKED [THAN WITH THE GOOD].

956. No one can judge concerning the life of another from the acumen of his genius, and from the manner in which he penetrates into things; for the evil can be more acute in other

respects than the good, as those who are deceitful, yea, most deceitful, and robbers, can better penetrate into the thoughts, intentions, and minds of others than the good; if not, they are not skilful robbers. But they turn all things into what is false, evil, and deceitful, thus according to their cupidities. Thus devils in the other life are so acute, and so cunning in contriving and plotting deceitful artifices, that no one could be induced to believe it. Wherefore he who is praised on account of his acumen or ingenuity is not therefore to be praised on account of his life. No one in the other life can hope for any reward merely for the greatness of his acumen.—1748, February 23.

957. In the other life they abuse their acumen, and pervert goods into evils, in a manner so artful and instantaneous as to be altogether incredible; for in the life of the body they are like serpents, whose eyes are intent, as it were, upon all points to see how they can do injury.

ON THE HARDNESS AND SOFTNESS OF THE CALLOSITIES.

958. The callosities which are taken out of [the head, 951,] and inspected, in order to ascertain the quality of the soul as to things external or corporeal, which it carries with it after the life of the body, are harder or softer according to the state of the past life in act. Those callosities which are hard must become soft, which is effected by various punishments. Before they become soft those things which are of a better quality cannot be conjoined with internal things, nor can evil things, together with their connections, be, as it were, obliterated, which accordingly are, in a spiritual manner, to be torn, as it were, to pieces. Those who have harder callosities sustain great, yea, most intense pains, and more inward torments, because the roots are touched. But those in whom the callosities are not so hard do not sustain such intense pains, as I have been instructed from experience, when a similar oppression (*incumbentia*) or distraction was effected in me as in another.—1748, February 23.

((THAT THOSE WHO CONSTITUTE THE PROVINCE OF THE KIDNEYS, URETERS, AND BLADDER¹ DESIRE TO EXPLORE [OTHERS].

959. Whenever any soul arrives, and is met by those who constitute the province of the kidneys, ureters, and bladder, they are eager to examine and explore, and desire to have excuses [to inflict punishment], and they solicitously seek such

¹ Respecting the anatomy, physiology, and philosophy of these organs, see the author's work on the "Animal Kingdom," etc.—Tr.

wherever they can find them, for they desire to explore them for the sake of castigation and punishment, in which cupidity they have much delight; but they only explore those things which the soul has brought with it from the body (for the kidneys, ureters, and bladder secrete only the obsolete and impure liquids from the blood), consequently [what it hath contracted] from things corporeal.—1748, February 23.))

THAT THOSE WHO ARE IN THE PROVINCE OF THE VEINS AND OF THE SUCCENTURIATE KIDNEYS,¹ DRAW OFF WHATEVER IS OF A GROSSER NATURE, AND THUS FAR PURIFY THOSE THINGS WHICH ARE TO BECOME YET MORE PURIFIED.

960. (((It may be known that both the urinary and the succenturiate kidneys attract to themselves impurities from the blood. Thus the reins take up the impurities of the serum; and the succenturiate kidneys those of the spirit of the blood; wherefore from the emulgents the spermatic vessels descend.

961. Whilst the purer thoughts are taken up from man, those who are in the province of the kidneys then pursue the corporeal things, thus the grosser impurities are separated in a twofold order or degree, such impurities being agreeable [to the nature of] those who constitute that province; wherefore they absorb them by keeping their minds intent upon them, and thus abstracting them from the purer things; so that the latter are carried up into heaven unaccompanied by what is impure.

962. Wherefore the succenturiate kidneys take up the impurities of the spirit of the blood, as the reins do the impurities of the serum of the blood, so that they act, as it were, in a similar manner, namely, by attraction, for such is the action of the organ. In like manner also the spirits who are in that province because they are of such a disposition. For as soon as any correspondent activity is excited in a purer sphere, then, inasmuch as the corporeal things in man or in a soul cannot [otherwise] be separated, those spirits associate themselves together, and by their co-operative force, which is exerted at a distance according to the sphere of their activity, excite and attract such things, so that the better and purer principles are thus set at liberty from the more impure, yea, filthy and fetid; wherefore it is evil spirits who thus wipe away such impurities, nor do they by these means become worse, but they must perform such offices before they can become better or be reformed.

963. When [such] spirits keep their phantasies [fixed] upon

¹ Respecting the anatomy, physiology, and philosophy of these organs, see the author's work on the "Animal Kingdom," etc.—Tr.

such things, and when, at the same time, this is represented before the eyes of [other] spirits, it appears as though a callosity were lifted up, as may be seen from what was said above concerning that callosity [958]; but it was only such an intension of their minds upon those things as to cause them to become quiescent, consequently not co-operating together with interior spirits. When they do not appear there then appears, as it were, an interior medullary substance; and inasmuch as they keep their eyes intent on things more exterior than ends (*fine*), therefore their callosity appears, as it were, lifted up to their view, so as to be subject to their inspection.

964. That such an attraction exists like what these organs possess, is sufficiently evident from various attractions, and multiplied experience [thereof], as that they have attracted my skull in a manner distinctly felt by me, and sometimes with a feeling of pain, which was nothing but the effect of such spirits keeping their minds intent upon such things as are most external, in order that interior things might be opened to better spirits, and for such other reasons.

965. When angels have permission to inspect the spiritual and celestial things belonging to any one, then, generally, a similar appearance [is presented], as though somewhat were carried up into heaven, but it is nothing else than the intension of angelic minds on those things which are suitable [or correspondent] to themselves.—1748, February 24.))

966. (The succenturiate kidneys, in like manner, or by intension, attract to themselves those things which are not so grossly impure, but which are interiorly so; [I say] attract, because they fix the serum of the spirits, or of the purer blood, so that, when purer things are liberated from them, they are carried up, and are thus genuine (*illibata*); and this successively. This mode [viewed representatively] is as one of the cherubim, [guarding] lest impure things should come to the Lord. Thus, as in Divine things, so it is in celestial and spiritual things, that from things pure, as from centres, the Lord governs the universe.—1748, February 24.)

THAT THE TONGUE HAS RELATION BOTH TO THE PROVINCE OF
WHAT IS SPIRITUAL AND OF WHAT IS CELESTIAL.

967. I know, from living experience, that the tongue has relation both to spiritual and to celestial things, and that by it there is a way opened reciprocally to both; that is, from what is spiritual to what is celestial, and contrariwise. Therefore the tongue presides, as it were, both over the lungs and the viscera

of the heart, as is more clearly evident from its double function, —in that, by its speech, it belongs to what is spiritual, and by its taste to what is celestial; so that those who constitute the province of the tongue are such as to afford, as it were, a passage from things spiritual to things celestial.—1748, February 24.

CONCERNING THOSE WHO CONSTITUTE THE PROVINCE OF THE RENAL CAPSULES,—BEING A CONTINUATION.

968. (The office of the succenturiate glands is universal in the fœtus, because in that state they perform the function of several of the viscera, which in the meantime are exempt from their [office]; but afterwards they perform only this function, namely, that when the purer blood is to circulate, they attract it from being absorbed by the spermatic vessels, and by this circle they convey it to the cavity, thus to the heart, in which case it also vivifies the blood [coming] from that region below, as the brain does that from the region above. But this until [such times] as the spermatic vessels or the genital members powerfully act; for when the better portion of the blood is thus abstracted, the renal capsules are then deprived of this vital blood, inasmuch as the purer *serum* is thus taken away from them.

969. This I have also learned by living experience; for there are also spirits who act in the province corresponding to these capsules, and thus attract to themselves the purer reasonings, and in this way, as it were, transmit them; for, although they appear to themselves to retain them, they nevertheless thereby communicate with heaven. When, therefore, my thoughts were of such a nature as to be immediately taken up by the heavenly sphere, certain females from that province said that they felt much anxiety, and that they knew not whence [it arose]; whereas the cause was this,—that in such a case they did not attract to themselves what was spiritual and celestial, and consequently did not communicate [with heaven] as before, hence they were affected with an heretofore unusual anxiety.

970. These are chaste virgins who constitute this province; they are very prone to anxiety, and are afraid lest they should be disturbed from [such] their own state. They lie tranquilly in the region of the left side, generally within, but [close] to the side, about the region where these supra-renal glandules are in man. They anxiously fear lest they should not be admitted into heaven; for they think that if deprived of their function they should perish, because they would be without any office [or use]. Thus they are amongst the best of spirits,

[namely,] the celestial, who act silently; and if the least thought should occur implying their being deprived of their office, they immediately sigh and become anxious, as I have sometimes manifestly perceived, and wondered whence their anxiety arose. Their anxiety, which is now also communicated to me, is evidently a kind of holy tremor, which was also openly proved to be such when communication was taken away [from them], and immediately directed to heaven. Beyond this they say nothing; but they have sometimes said that they felt themselves, as it were, deprived of their office, when those things in the Word [concerning which I have written] were to be [so] recorded; because they considered that an immediate communication was then effected with heaven, and not through them [as mediums]; consequently, that they were [then] deprived of their spiritual food.—1748, February 24.)

(((There are [some of them] who are in vastation, as I have this day perceived, and who despair of ever coming into heaven; wherefore they are very anxious at the least thought concerning heaven, nor do they know the cause; on which subject I have conversed with them;—they easily weep.—1748, September 12.1))))

971. When my thoughts were directed to infants, so as to consider how their tender bodies are governed, which is effected by the liver and these by [supra-renal] glands, then those female spirits experienced remarkable consolation and inward joy, which one of them openly declared.

972. Also, whenever any thought is [communicated], wherein is somewhat not heavenly, those virgins feel anxiety, which was also made manifest, agreeably to what is above stated, as when I was thinking about earthly things; which is also represented in those capsules, when what is prolific and good is taken away from the blood by the spermatic vessels; for, after too great an abstraction (*rapinam*) of the same by the spermatic vessels, immediately sadness is wont to succeed; the reason whereof is, because the better portion of the blood is then wanting to the common sanguineous mass to be conveyed to the heart.—1748, February 24.

HOW IN THE PRIMITIVE CHURCH THEY SPOKE IN VARIOUS TONGUES.²

¹ The author in this, as in other parts of the Diary, appears from the date to have added this note afterwards. The spirits described are such as belong to the same province, but not yet prepared to enter into the heavenly state corresponding to that province in the human body.—Tr.

² The words which follow are the same as at page 39, which see. This article appears, as there stated in a note, to be imperfect.—Tr.

ON THE SPHERES OF THE ACTIVITY OF SPIRITS AND ANGELS.

973. There are not only spheres of activity or of forces, which are modifications of substances, as in those of a bodily nature; but likewise of all the various affections, both spiritual and celestial; [thus] which surround spirits and angels especially. These spheres also vary altogether, according to their changes of state; all states, however, having reference to one, which is their proper [or general] state.

974. All other states, being variations thereof, and innumerable, form from that one [parent] state, as it were, families, and these [again] houses, cities, and nations; thus they constitute degrees of mutual relationship and affinity, which must by no means be confounded.

975. Wherefore in man and spirits all states are regarded as having a general resemblance (*respiciuntur similiter*); but this only where it is granted to any one to attend thereto [with reflection]. Hence also it is that mediate ends regard one [common] end, which is the ruling [affection]; but in this respect also with variety, according to the affections.

976. Spheres are no otherwise represented in nature than by all activities, which form similar spheres, and produce wonderful effects or phenomena, even innumerable, in the threefold kingdom of nature, which, as to their causes, can never come to the understanding of man, except by a knowledge of the spheres as formed from activities. For these spheres form, as it were, a kind of universe, of which the qualities are according to the form, and according to the qualities of the same; thus things exist throughout all nature.

977. In the animal body those spheres are represented by the inconspicuous exhalations (*sphæras*) around men, which are of such a nature that no one could understand them, even if explained, which yet in nature are very evident from experience, [especially] from the insensible perspiration confirmed, as it is, by so many documents of experience.

978. But in the spiritual world I was also confirmed as to the extension of spheres, by mutual communications of minds (*animorum*) and of the affections, extending to a great distance, so that it appears to be entirely [one and] the same [sphere]; also by other wonderful communications, correspondences, discordances, and accordances.

979. Every soul in this manner subsists (*cohaeret*) from the entire agreement of its substances, and this by virtue of least spheres, which being in accordance together, so connect all, that they can never be dissociated from their union to eternity,

although they were as distant from each other as the extremities of the universe; for it is the Lord who is Love, thus conjunction t so acts from inmost principles.

980. ((((((In like manner, those who accord in the other life are conjoined into the sphere of a society according to their internal and external minds. Wherefore souls are associated in [distinct] societies and companies, according to their similarity with one another; as is also known to be the case in human society, only in a degree of perception which is gross in the extreme.))))))

981. ((((((But souls know not with whom they are adjoined, nor can they be adjoined to good spirits, still less to angels, before those things which are malignant, and which dissociate, have been cast off or subdued (*temperata*).))))))

982. ((((((But this science is so vast that even general ideas alone concerning it would fill innumerable sheets.—1748, February 25.))))))

CONCERNING THE SPIRITS WHO REPRESENT THE EXTERNAL LIGAMENTS.

983. All the viscera of the body, of whatever kind, have their external ligaments, by which there is a communication, not only with internal things, and as is evident with the least things, but also with those things which are without, and especially with those which act together in society. The ligaments of the viscera in the body relate to the common or general [integuments], as to the peritonæum, the pleura, the diaphragm, the mediastinum, and the pericardium, or to their connection with each other, and according to these connections there are communications and relations, which to describe would be a work of vast extent.

984. Amongst spirits, also, there are those who have relation, as it were, to the ligaments in the body. Those who are near, representing the internal [ligaments], [for] such stood near me, and are in that position, that the societies who are at a distance from me might perceive, as though present, those things which were thought by (*per*) me. This is very common amongst all spirits, and they know it from those who are instructed, that they may have their emissaries, who place themselves about the region of the head, that they may perceive whatever flows in, or is thought, as if they themselves were there. In this manner communications are instituted with those who are most distant, even in another universe.

985. But those who have relation to the connection (*ligamenta*) between angels and men are spirits who are arranged in such

order by the Lord, that by them, as mediums, the thoughts of man, yea, the causes and principles of thoughts, may be taken up,—consequently from the interior to the inmost heaven. The Lord Himself is in all and everything, nor has He need of mediations when it so pleases Him.

986. The external ligaments are those spirits who, as it were, run hither and thither, and when they hear anything they immediately, as it were, fly to their own society, and with a loud voice proclaim what was said—a fact which I have sometimes ascertained from experience. They are such as, in the life of the body, loved to perceive what others thought, or to appear to themselves to be able to perceive it; and when they hear any [new] thing, they cannot rest, but are carried away by a certain cupidity, or passion of the mind, for making it known to others with whom they associate, and who on that account retain them in their society. There are similar explorers in a community generally, as there are in every society in particular. Thus these persons in the other life run to and fro, and for the like end are admitted; and on which account also they think themselves loved, but they are only loved as means for the attainment of ends.—1748, February 25.

(((((ON THE COMMUNICATION OF THE IDEAS OF MAN WITH SPIRITS.

987. The thought of man is communicated to some spirits by speech, or by thoughts distinguished into words, thus into ideas, whence the sense is perceived; to some there is a fuller communication by words, when there is a fuller idea, being that of the expression and the sense [combined]; to others, again, the thoughts are communicated precisely as they are in man,—thus, together with the man's intuition (*speculatione*) and imagination, as when a man directs his mind to any subject, and represents to himself many things connected with it, all which he sees together or at a glance, which he afterwards speaks or writes. The whole of this composite idea, or this imaginative representation, is wont to be communicated to spirits; but the receptibility of the same varies according to the faculties of [different] spirits. The angels comprehend at once the things which are in the idea, and which lie concealed within it.—1748, February 26.)))))

THOSE WHO RELATE TO THE PERITONÆUM.¹

988. (((((There are also spirits who have relation to the peri-

¹ Respecting the anatomy, physiology, and philosophy of the *Peritonæum* see the author's work on the "Animal Kingdom."—Tr.

tonæum in the body, and the nature of whom can be better known from experience.

989. I perceived that certain spirits came to me; but they were silent, not being disposed to speak at all, even [so much as] to say whether they were considering in what place they were, thus whether they were exploring anything, as I have reason to believe they were.

990. Afterwards those spirits discoursed with me, but as one, who stated to me that he knew various tongues, and could speak in them, as was the case in the Primitive Church, and he desired to explain in what manner that was done; and he spake [on the subject] with a certain degree of persuasion; but I doubt whether it was so. The reason of this is, that they desire to know all things, and to explain them according to their own phantasies, and they persuade themselves that their explanation is true. Wherefore they are men of such character as to think they know the causes of all things, and thus persuade themselves even to belief concerning the existence of things [as they imagine them to be].

991. Afterwards those spirits who constitute the province of the kidneys desired to explore and to examine them; and they began, in their [usual] way, to suspect evils concerning them; they were, however, modest, saying that they did nothing of themselves (*ex se*) but from others (*ex aliis*), so that they did not seem in any manner to have provoked or infested them; wherefore also they were rebuked by me, but they still persisted, and the one with whom I spake began to swell out and become so great, that with his body he could, like a giant or Atlas, reach, as it were, heaven. He had a spear in his hand, with which, however, he did no injury; he had also this peculiarity, that he could strike others with terror; as is the case with an arm [when exhibited as a representative of power], when the spirits being terrified fled away, confessing their fear and terror, because they had never seen so gigantic a man. The reason of such an appearance was, because such men swell out [as it were] with a conceit of their own knowledge, and magnify themselves before others.

992. The spirit in question had wooden shoes, which he cast at the other spirits—an act which signified that such spirits consider as of little account effects or ultimates, which they cast at those who constitute the province of the kidneys, because they evacuate the impure serosities.¹

¹ The reader should remember that all acts in the spiritual world immediately correspond to affections and emotions in the will; thus when the dragon was seen casting “a flood of water at the woman clothed with the sun,” it denoted his hatred and aversion, see Psalm lx. 8.—Tr.

993. In like manner, those who constitute the province of the intestine [called] the colon, who are infernal and inflated, and desire not to be susceptible of terror; they are inflated (*animosi*), like the colon with its wind; him [mentioned above—992] they desired to attack, and to sally forth from their partition wall, but still a new partition was interposed, so that they could not assault him. The case is similar in the human body as respects the colon with the peritonæum, as also the bladder with the peritonæum, and likewise the ureters with the peritonæum, which are contained within its foldings (*duplicaturis*); for they undergo a similar castigation, and are kept in obedience; but it casts forth to the ureters the impurities or phlegmy excretions.

994. When he was infested by the spirits in the province of the kidneys, he said that he did nothing of himself, but from others, which he repeatedly affirmed; so that they had no cause to molest him; and this is also the case with the peritonæum, which is a passive membrane.)))))

995. (((There was also another who fled from the front backwards, between the feet of this spirit; and this he did twice or three times. There was likewise another who pursued the renal spirits who fled from him, in order to terrify them more, or to strike them with a greater dread of himself. This occurred because the kidneys are within the duplicature of the peritonæum [represented by him].—1748, February 25.)))

995½. ((Another spirit also appeared as one, and being above the head, was thus inflated; and because he appeared so gigantic he struck others with terror, so that the spirits in the provinces of the kidneys, the ureters, and the bladder all fled away: this spirit was almost silent. Such they are wont to appear when they are inspected by angels, whence it is well known who they are and of what quality.—1748, September 12.))

THAT THE TRUTH TERRIFIES.

996. In the other life spirits can be struck with so much terror as to cause them, as it were, to melt away (see Josh. v. 1); and this is the case even with those who in their lifetime lived almost without any sense of dread. This terrifying power arises from that truth in which is no goodness or mercy; in such case, a terror penetrates even to the marrows, and, as it were, breaks the bones; for truth condemns even to the lowest hell, and without cognizance taken of the end. But such a terror as this did not strike the spirits in question; the terror of truth only invaded one who had been of such a nature that he thought he never could be terrified, but he afterwards con-

fessed that all courage was taken away from him and he became most abject. Terror is likewise exhibited by a naked arm, concerning which see above (881).—1748, February 25.

THERE ARE SPIRITS WHO KNOW NO OTHERWISE THAN THAT THEY ARE MEN; AND ALSO THAT THEY ARE THE SOULS OF OTHERS.

997. (That spirits in general, whilst they are with man, know not but that they are men, I know as a truth confirmed from manifold and frequent experience. Sometimes also spirits know no otherwise than that they are those of whom others think and converse, for they can entirely assume the person of such as are the subjects of thought and conversation, whether they be living or dead; and they so confirm themselves, that afterwards, when the real man or real soul is discovered, they are touched with shame. There are also those who identify themselves with a spirit who is present, so that when he is thinking they give utterance to his thoughts, and then such a one is in the persuasion that it is himself [that speaks]. This act of one's uttering the thoughts of another is in like manner as [in the case] of those more subtle or latent spirits who are silent and only think;—in this manner other spirits can be imbued with the persuasion that they are such or such ones; for they know not the cause.)

CONCERNING SMALL STARS.

998. Sometimes the approach of evil and black spirits is accompanied with a multitude of stars; yea, they even exhibit to view, as it were, a starry heaven, which I had always considered to be a sign of intellect; inasmuch as stars represent intelligences or those who are intelligent. But I perceived from those black spirits, and being thus instructed, I am assured that stars also signify insanities, but with this difference, that when they represent insanities, they are twinkling (*vibratiles*), and wander from their places; whereas, when they signify things truly intellectual, they are fixed; as to light and magnitude these stars scarcely differ.—1748, February 25.

((ON THE PROVINCES OF THE KIDNEYS.¹

999. It is known that there is an entire series of secretions

¹ Respecting the "kidneys and ureters," see the "Animal Kingdom," vol. i. ch. 14.—Tr.

of the serosities of the blood; namely, in a general way from the kidneys into the bladder, and also that the vessels or the pelves increase in size; [it is] likewise [known] that the secretions of the serosities are also in [distinct] series from the least particles of that genus, from the middle, and the extreme or last, thus in the ureter, where there is, as it were, a cortical substance, from which a striate substance proceeds, and by which the middle serosities are secreted.

999½. Because these [organs, etc.] succeed each other in a series, so do those [spirits] who are in the renal provinces, for they also are in a certain series. Those who have relation to the middle serosity are near the side, below the arm, and speak with a rough and divided voice, and they desire to enter interiorly into the body, but it is only an attempt (*conatus*), the act does not follow. Such only think, and present to themselves those things which, from observation and experience, they have found with others, that is, with souls or spirits, of whom, as to their thoughts, they represent to themselves images, so that they can be recognised, so [exactly] do they represent them to themselves, even as though they were the very same individuals; and in this manner they search out if there be [in them] somewhat suitable or agreeable to themselves; namely, by eliciting their thoughts, and whatever else can be discovered.

1000. Such are those spirits who in the life of the body were desirous, by various means, to explore the cupidities and thoughts of others, and who then turn themselves into various forms, like Vertumnus [or assume various modes of action to obtain their purpose], and assent to everything that is said, but to the intent that they may know the thoughts of others (as is the case with many who burn with such cupidity)—not, indeed, as desiring to profit by that means, but solely to know [such things]. Wherefore such spirits accord with those things which belong to the nature of that serosity. That they desire to know what is within, or the more interior things of men, is evident from their desiring to enter into the grand body more interiorly, thus to the essences of the blood; but this they cannot do [see 999½].

1001. In respect to those who represent the ureters and the grosser serosities, something may be seen stated above [825].

1002. But those who have relation to the bladder are the worst; for they search out the filthy things of nature, and desire to punish severely or madly, and that too by tepid or hot waters, which is an infernal punishment; such is the cupidity which possesses them.

1003. The order or series of such spirits, as to the situation of the body, is this: those who relate to a middle serosity are on the left side very near the body, under the ureter; those

relating to the ureters are towards the left, but at a greater distance from the body; those relating to the bladder are at a still greater distance, before the left side of the face, on a level or plane with which they are; thus they sometimes are removed to a very great distance, so that I could not perceive their acts, except what was so signified to me. They thus form together on the left side towards the anterior parts a kind of hyperbola, for in this manner they project themselves towards the anterior parts from the left to a considerable extent.

1004. But those who secrete the inmost essences belong to the renal capsules, respecting which see above [968]. They are harmless spirits, who in the fœtus and in infants perform an especial service; on which account they can also be referred to the province of the blood, from causes concerning which elsewhere.—1748, February 25.)

ON THE PROVINCES OF THE SPLEEN, THE LIVER, AND THE PANCREAS.¹

1005. ((In respect to those who belong to the province of the *spleen*, they are situated almost directly above the head, where the dragon is, so that as yet I do not know whether the spleen be not the office of the dragon; for those who belong to this province are such as have commixed profane with holy things, which [in the Word] are called abominations: such spirits constitute that province.

1006. They are abominable in their operations, mixing holy things with profane, in a manner so abominable that I do not wish to mention it; for they mix all the holy things they find with their profanities, as it were, into one mess, and thus they operate, some so as to become magicians, and others [differently] according to abominable rites.

1007. The spleen is also of such a nature; for it receives the impure blood, with which the pure is intermixed, to serve as a menstruum; thus not the serum, but the impure blood, which by modes of castigating peculiar to itself it tortures and discepts, or tears asunder, and thus delivers it to the veins of the omentum, and also to other veins; thus it would [seem to] relieve the liver [in its kindred function].

1008. In respect to the *liver*, it acts mildly, and, indeed, near the head; thus almost in the region of the head, which is under the province of [those who have relation to] the spleen. Those [who belong to this province] act by very gentle

¹ Respecting these organs the reader is especially referred to the "Animal Kingdom" of the author.—Tr.

gyrations, and thus [separate the heterogeneous substances]; the gyration in which their operation flows is diverse but articulated.

1009. In respect to the *pancreas*, those who belong to this province act by a kind of sawing manner, or by a kind of grinding motion,¹ to and fro, with a sound like that of sawing. Their province is more distant from the head; and although it is not between the provinces of [those who have relation to] the liver and the spleen [respectively], but more to the left, it is, notwithstanding, above the head, or above the region of the temples.

1010. These organs act as castigators of the blood; and the spirits belonging to those provinces, consequently, act as castigators of the cupidities, and the like; for they are within the peritonæum, and belong to the provinces of the heart. Whereas the renal spirits, or those belonging to the province of the kidneys, are castigators of falsities, wherefore they are not within the peritonæum, although within its duplicature on the side.—1748, February 25.

1011. The spirits in the province of the *spleen* are those who mix profane with holy things and separate them. Those who are in the province of the *liver* do the same with things moral, or what is essentially honourable and dishonourable. The *pancreas* does the like with things decorous, thus with the forms of what is honourable.—1748, February 25. Whether the pancreas does the same with things forensic and civil, abstractedly from what is decorous, I do not yet know.))

ON THE GALL-BLADDER.²

1012. ((Those who constitute the province of the gall-bladder are behind; such as come into this province enter thither without knowing it; for it is the peculiar office of the viscera of the body to attract the blood; thus the obsolete blood is attracted into the gall-bladder.

1013. The spirits in this province are such as, during their life in the world, have utterly despised what is pious or what is celestial and spiritual, thus the life of such things; yea, they so despise such a life that they treat it either in themselves, or manifestly [when in company with others] with scorn; each in

¹ Alluding probably to a primitive mode still practised in the East, and generally by "two women" in a sitting posture, with the nether millstone, which is fixed between them, whilst the upper being movable, is pushed alternately backwards and forwards; compare Matt. xxiv. 41.—Tr.

² See the author's work on the "Animal Kingdom," 255-305.—Tr.

his own manner. Such are they who are sent into this province behind, or into the gall-bladder; they are urged on thither without knowing whither they are going.

1013 $\frac{1}{2}$. A certain spirit came to me, inquiring whether I knew where he could dwell? Judging from his speech I thought he was well disposed, and when I told him that he could remain here, he was content to do so; but the castigating spirits of this province approached and miserably tormented him; at which I grieved, and was desirous to prevent them; but they persisted, nor could I hinder them. I was hereby instructed that I was then in the province of the gall-bladder.

1014. The vexation or [tormenting power of these spirits] may be compared to being compelled to speak more quickly than one thinks; for spirits recently arrived speak in their own manner like men, but they are thus compelled by these castigating spirits to speak more quickly, so that at first they abstract the speech, as it were, from the thought, and the thought is compelled to follow, which, until they become accustomed to it, is attended with pain and vexation; in this manner they are, by degrees, initiated into the habit of speaking more quickly. They are in like manner, at the same time, initiated into gyrations; for this vexation is affected by gyres, which at first are rather slow, but afterwards quicker.

1014 $\frac{1}{2}$. But such spirits as are sent thither are, as was said, those who condemn spiritual and celestial things, or what is pious.¹—1748, February 26.)

CONCERNING GYRES.

1015. (There are gyres into which souls must be initiated, in order that they may be present in the company of others, so as to be able not only to speak, but also to think together with them, and at length to think rightly; that is, to think what is true and good. Such inaugurations or initiations are as many as are the kinds of vexations of the serum and of the blood of the human body. There are also many genera and species, and likewise many degrees of these gyrations. The lowest degree is that in which spirits can be together in gyres [without moles-

¹ Piety, in the language of Swedenborg, does not mean merely a solemn deportment when engaged in acts of worship or devotion, but the general conduct of the life, avoiding those thoughts, words, and actions, which are contrary to what is spiritual and heavenly. Thus piety is perfectly consistent with cheerfulness, and is the ultimate clothing and form of what is spiritual; hence, if piety be not observed and treated with the utmost care and respect in ourselves and others, it is impossible but that the mind will gradually become habituated to the hatred and contempt of everything heavenly.—Tr.

tation]; in this lowest degree even the wicked can be introduced into them so as to accommodate themselves to similar gyres, and to be present therein as in man, in whom evil spirits can feel and speak as well as good spirits; this is effected in a two-fold manner by the mere gyrations and by a constrained manner of speaking, as was said, that the speech may agree with the thought.)

1015½. There are also degrees of these vexations and inaugurations, which are represented in the body as to the blood; by its vexations in the gall-bladder and in the liver, whence is the hepatic bile; by its vexation out of the biliferous pores, when the lymph is taken away with the purer blood into the lymphatic vessels.

1016. (Now after spirits are inaugurated into such gyres, especially that their thought may agree with their speech; they are then still farther vexed as to those things which are of the thought or of the ideas, and the evils which cohere together therein are discerpted or [dissevered], according to their peculiar modes of acting; and in this manner those things which are filthy are, as it were, removed, and the spirits [thus purified] are, as to their ameliorated thoughts, united to better spirits.—1748, February 26.)

THOSE WHO CONSTITUTE THE PROVINCE OF THE HEPATIC DUCT.

1017. Those [who constitute this province] are above the head, and perform their gyres more subtilly [than others]; they at length form, as it were, continuous sounds, which are [representations of] inaugurations into such modes or gyres. Such are they who have despised the virtues (*bona*) of moral life; respecting which, however, those things that have been said in general concerning gyres should be observed. They are not far from the head above, both to the left and right, according to [their] varieties.

1018. On the left side of the head or cranium are those who, in the life of the body, have despised and assaulted those things which are good, or which belong to the affections; and on the right side are those who have despised truths, or the knowledges of goodness and truth. According to the falsities arising from [vain] thoughts and conclusions, thence, the brain is said to become hard, a fact which was told me [by one]; namely, that he often perceived similar indurations with me, appearing from a slight cause only, as also in like manner with others. The pain occasioned by the softening of this hardness was felt [by me], which pain is various, sometimes dull and sometimes acute,

according to the quality of the cause, or [the nature of] the falsities.—1748, February 26.

THOSE WHO CONSTITUTE THE LYMPHATIC PROVINCE.

1019. ((The gyres of such as constitute this province are so fine and quick that scarcely any gyration can be perceived; it is like some fluid in motion. Thus there are three degrees of gyration, or of inauguration into gyres, and also of vexation;—the *first* degree is that which relates to the gall bladder; the *second*, that relating to the hepatic duct; and the *third*, that relating to the lymphatics.—1748, February 26.))

ON THE MESENTERY.

1020. ((They are afterwards brought into places which, they said, represent the mesentery, which is described as being a kind of labyrinth, because they are congregated there that they may serve some useful purpose, as those things which are in the mesentery serve for preparing the chyle.))

1021. ((But there are many other ways [of entering into the blood], some of which lead thither by castigations and by repeated vexations, which continue for many years, yea, for hundreds and for thousands of years; such being the long and protracted circumductions to which some spirits are liable; like those things which enter into the mouth, some of which as to their essences are soon, by a short way, conveyed into the brain; some by the veins there into the blood; some enter into the blood from the stomach; some from the intestines, and some come into the blood through the chyle; but all are on the way constantly castigated, dissolved, and again united.))

1022. Those who most quickly enter into the blood are represented by those who act by the cuticles, and are infants and little children, who are carried into the brain by the shortest way, and are inaugurated into the cortical substance.—1748, February 26.

ON CALLOUS SUBSTANCES. THAT THOSE THINGS WHICH BELONG TO THE LEFT EYE CORRESPOND TO THOSE THINGS WHICH ARE OF THE RIGHT PART OF THE BRAIN.

1023. It is to be observed that on the left part of the brain, or in its left hemisphere, those things are presented which are

false in respect to affections; and on the right side those falses which relate to doctrinals; or on the left side are those things which relate to good, but on the right those which relate to truth. Wherefore the indurations of the callous substances, or of the skulls, in souls, are thus presented; which incrustations are such as must needs be softened, which is effected by various means, as by knowledges, by informations of what is truth, and also by the sharp (*acerbos*) influxes of truth so as to cause pain. After this, the softening is effected by actual discernptions, or tearing asunder, which is painful. These discernptions are more painful according to the quality of those things which are false, and which are, consequently, indurated; they are repeated, but the indurations still remain, because they can only be softened by repeated discernptions, and by degrees, both in things simultaneous and successive, because similar things adhere to the interior medullary substance.

1024. The exterior [callosities] relate to things corporeal and natural, or to the exteriors of man; these things constitute, as it were, the skull with its hairy scalp; the interior [callosities] relate to the interiors of man acquired by his interior thoughts. It is falsities which form such hard incrustations; those falsities which indurate the skull are falses [relating to things] natural; those which indurate the medullary substances are falses relating to spiritual things.

1025. That they are incrustations appears to the sight, and is evident from the sense [of touch], because phantasies induce pains, but they are only representative incrustations.

1026. Moreover, things of this kind cannot, as it were, become soft except truths are fully discovered; as it is falsities which induce [those callosities], thus truths must resolve them, and induce those things which are soft and fluid; for all things flow in their legitimate gyres by truths: but falsities occasion those callous substances, and induce cold, density, and a kind of heaviness, as may be known in natural things, wherein only determinations effect forms both hard, cold, and heavy, and soft, warm, and light.

1027. Moreover, the eyes correspond to the hemispheres of the brain, and indeed so that the left eye corresponds to the right hemisphere, and the right eye to the left hemisphere of the brain; for in this manner the fibres also flow, and likewise the fibres in the optic nerves; that this is the case I have been informed. They also represent a spiritual sphere; thus the left eye, or the right part of the brain, represents all that relates to the understanding of truth, and the right eye with the left part of the brain represents all that relates to the understanding of goodness.

1028. The hardness of the callosities, and also the cold and heaviness thereof, are induced, as was stated, according to falsities; but it is [in reality] the cupidities, or loves of self and the world, which induce them; because all truths and goods are turned or bent to falsities by cupidities, as may be known. Thus there are degrees of cupidities which have this effect; but they do not conglutinate [these substances], but determine them; hence arise the determinations mentioned above [1026].—1748, February 26.

1029. The external callosities are induced by the corporeal memory, for the more closely they adhere to that memory, the more solid and dense they are; but the things which do not adhere to that memory are obliterated by the interior principles which operate into them, and reduce them into a form [or image] of themselves.

ON INAUGURATIONS INTO GYRES.

1030. When spirits are inaugurated into gyres, in order that external things may agree with internal, so that the speech may accord with the internal sensation, which is called thought, they are then compelled to speak more quickly, and the thought is, at the same time, compelled to follow the speech [see above—1014]; which, however, is not accustomed to this practice, therefore it is done with a reluctancy, and, consequently, with pain.

1031. When a spirit is inaugurated he is compelled, as it were, to [observe] a fourfold step [or measure], so that the sound is, as it were, [like that of a] quadruped,¹ thus so distinctly articulate as to be afterwards perceived when their gyration becomes accelerated, of which mention before occurs [1014]; this first inauguration may be compared to simple speaking.

1032. There is also an inauguration which is twofold, terminating in a twofold long [measure]; but see what is written above concerning the distinctions of gyres [1015].

THAT VEXATIONS, AND THUS PURIFICATIONS, ARE INNUMERABLE.

1033. (The modes of vexations, and thus of inauguration into gyres, are innumerable. Some modes continue for thousands of years (and these represent the chyle which flows into the blood in a crude state; this blood is dissolved and recombined), and this operation continues for a long time; for there are innumerable things which are to be, as it were, softened; and thus, as it were, to be shaken to pieces.

¹ On the proper meaning of this expression see below, 1127 and note.—Tr.

1034. There are in the body as many vexations and purifications as there are viscera; thus the variety, as to particulars, is very great, as great as the variety of viscera.)

1035. (The case, in this respect, is as with the aliments or food which enters into the stomach; for souls represent such things as enter therein, where they are, as it were, triturated. There are some who must be roughly treated in the stomach, and afterwards in the intestines; there are others who are immediately absorbed into the veins, thus who are easily purified: there are some who are absorbed into the lymphatics; there are others again who, on their first entrance into the mouth, before they come into the stomach, are taken up by the veins and transpire into the brain, and thus enter at once upon a pure circulation; those who are more pure are carried by the imperceptible fibres, which are, as it were, venous, towards the brain. There are, moreover, such as [correspond to] the substances attracted by the lungs from the air, which immediately enter into the brain; and these are [as] the purer aliments of the brain. There are, also, such as are attracted by the insensible tunicles throughout the whole body, and are thus taken up towards the brain, as infants. There are such as [correspond to] the things taken up by the fibres from the air and from the ether. Thus there are innumerable varieties of them. But those souls which are vexed in the provinces of the urinary organs, and in that of the colon and of the gall bladder, must endure a longer delay, because the crass things belonging to them thus obstinately adhere.—1748, February 26.)

THAT THE BLOOD APPEARS TO PASS THROUGH SIMILAR GYRES.

1036. The red blood, or its globules, while it is tender, soft, soluble, and fluid, appears capable of passing through similar gyres, as spirits when inaugurated into a society; and, indeed, with quadruplicate measures [*terminis*; see 1031-32]; the blood globule appears to flow in similar gyres, or at least appears to be in the endeavour so to flow, which is evident from its form; and the blood which does not endeavour to flow, or what cannot flow in similar gyres, is exterminated from associating with the rest: thus from the circle, and is vexed, as stated above; for the gyre is not a simple gyre, but is voluble in every possible direction.

1037. The purer blood passes, in like manner, through gyres, but of a purer kind; and this blood, in like manner, is vexed, dissolved, and consociated [or recombined], and this continually.

1038. Then succeed its vital [parts], which I suppose cannot be so vexed before those gyres have been inaugurated, which are the incorporations of those vital parts.

1038½. A comparison of the gyres with the globules of the blood may be instituted, that it may hereby be evident of what nature these gyres are; for the globules which do not duly combine are hard, differing from the rest in their nature, form, determination; thus in weight, hardness, and temperature; wherefore, inasmuch as new blood is continually forming, all [the globules] not in agreement with the ameliorated blood are exterminated.—1748, February 26.

THE DIFFERENCE BETWEEN PUNISHMENTS AND VASTATIONS.

1039. All punishment in the other life is inflicted for the sake of the amendment of him [who suffers it]; for such punishments have a tendency, as it were, to take away evils, or to induce a faculty of doing good; thus all punishments are, in themselves, vastations, because they devastate evils by inducing the faculty of speaking truth and of doing good, which faculty is something superadded, as a gift from the Lord: for if evils were only taken away from man, without gifting him with a faculty of doing good, there would be nothing remaining in him, because there is nothing but evil in man.

1040. But all punishments are attended with pain, or with reluctancy.

1041. There are, however, vastations which are effected without any reluctancy, but with consent, so that they even desire it; in this manner some are led until they are vastated, thus without reluctancy, as the hewers of wood and many others. But these things are effected according to their faith, wherefore there is much variety in respect to them.

1042. But whether there be any vastation [or divesting] of evil without any sense of pain or of disagreeableness, I do not know; for those who are introduced into heaven are sometimes reduced to the last degree of desperation, which despair is the inmost of spiritual pains.—1748, February 26.

THAT EVIL SPIRITS AND DEVILS ARE THE CAUSES OF ALL EVILS.

1043. This may be concluded as certain from their continual endeavour to destroy man; for they desire nothing more eagerly than to do this. Thus when, in any degree, scope is given to their licence and their lust, they rush, from the influence of their own delight, and without restraint, to destroy men and their associate spirits; but they are held in bonds. Hence it could also be concluded that as the Lord is the origin and cause

of all good, it follows that the wicked are the origin and cause of all evils. This, however, is not so evident, except from experience continued for some time: thus, from experience, I know that evil spirits have continually endeavoured to cast me into dangers, even when I perceived nothing of their endeavours, as when they attempted to throw me under carriages, which attempt was made so manifest to me that they desired, as it were, to force me [under the wheels], but in vain. This was also the case when I was walking by the side of waters; a similar effort is continually persevered in, but it is restrained by the Lord. The case was similar in many other things; they endeavour to prevent all things good [from coming into effect]; and when this is permitted them, then, whatever mischief and evil thence result, proceed from them either proximately or more remotely: in the latter case evil spirits deny that they are the cause of them; but when it is demonstrated to them, as was this day done by a certain experiment, they confess that they are the cause, for their spheres of activity, or of doing evil, are of such a nature that sometimes they are, even unconsciously, in an endeavour counter to good, for their sphere is repugnant to every effort of good; hence, also, unless it be told them, they are not aware that they are the originators of any evil.—1748, February 26.

CONCERNING GENII, WHO ARE KNOWN BY [THEIR] VARIOUS ODOURS.

1044. (((Spirits are also sometimes known as to their quality by odours, but only when it is thus permitted; the odours very manifestly indicate their nature as contracted from their life in the body.

1045. Those who have indulged merely in an adulatory style, so as to have contracted a nature accordingly, and who, in their lifetime, had applied themselves to the writing of flattering or adulatory poetry, in which there is nothing but fiction and verbiages, and who in their manner, if they can but flatter themselves and others, mix things true and false together,—these have an odour of vomit, such as arises from the stomach after vomiting; it is a certain fetid smell, exciting nausea in others when perceived. But there is a difference amongst them; in a general way they may be considered as those who desire to flatter with words and praises, and who thus only act as flatterers; there are also those who practise adulation and flattery by their writings and verses, amongst whom there are also some who do this for the sake of honour and gain; that

smell was experienced by me when spirits of this kind were present.—[A. C. 1514.]

1046. Another odour was also experienced, which was like the smell of baked or burnt bread, which signified those who, in various ways, devote much study to eloquence, by which, however, truths are expounded; such [orators] being at the same time influenced by the love of admiration. It is [a smell] of bread, because [bread signifies] what is true and good; wherefore this odour varies according to the genius of each, and is manifold [in its nature.])))

1047. (((I have also perceived a sweet and vinous odour, which comes from those who from any lawful affection compliment those whom they love, provided there be truth [or sincerity in their address], but which comes [clothed] in a certain pleasing form; hence there is, according to the qualities [of the affection], a vinous odour. Both these kind of odours have been perceived by me.—1748, February 27.)))

THERE ARE CERTAIN SPIRITS WHO ARE AMONGST THOSE WHO ARE EXTREMELY WELL DISPOSED, WHO DO NOT INDEED EMPLOY THEIR JUDGMENT CONCERNING THE THINGS WHICH HAPPEN, BUT WHO CANNOT, NEVERTHELESS, BUT DECLARE AT ONCE THE QUALITY OF WHAT THEY SEE AND HEAR.

1048. There are certain well-disposed spirits who perceive, as it were, easily, and not by any acuteness of interior meditation, of what quality others are, and thereupon quickly pronounce their sentiment, ((saying, “that it is not good, not well, or that it is well,” often repeating such sentences; and again, “that it must not be so, nor so, but so,” and thus they speak according to the variation which they perceive in others to whom they wish well. Concerning the wicked, however, if they are amongst them, they do not so speak out. Such spirits have an interior sense, which during their lifetime has not been rendered acute by meditating and thinking. In their childhood they had been, as it were, dull and unapt to learn; but as they advanced in life, they became sufficiently instructed from themselves, and from their own genius, respecting the goodness of a thing, but not so respecting the truth of the same.

I was also permitted to perceive that in such spirits there was something childlike—a kind of infantine [*molliuscula*] simplicity, in which they had a perception given to them of what is good and true.—1748, September 14.))

1049. (It was indicated to me that such spirits belong to the province of the thymus gland, inasmuch as I had almost a

similar general notion concerning the use of that gland that it also served infants, and that the sweeter or more delightful things of life, by a similar secretion, were communicated to the neighbouring parts.—1748, February 27. Such spirits are also amongst great crowds, which when tormented [or vastated] they sustain, as may be seen in the [analogous] description of the thymus gland.)¹

ON THE SPIRITUAL MODES OF REPRESENTING THINGS.

1050. Those who by expressions only—thus by unconnected ideas combined together, that is, by speech—represent things to others, as is the case with men, can by no means understand how spirits mutually communicate their thoughts; and the less so, the more they dwell upon the words and the material (*particularibus*)² ideas involved therein. Nor can those understand this who only attend to the proximate sense of the words, or to the things of the external memory, since material objects only are, from various causes, there collected. Those, however, can in some measure understand it who have more universal ideas, consequently ideas abstracted from material things (*particularibus*).

1051. For the simple apprehension of the subject, which can only by means of an example be conceived at all, take this statement—that there is no modesty (*pudor*) except it be attended with reverence; then suppose it is to be described what is modesty and what is reverence. These are subjects the discussion of which would occupy a conversation of several hours, or, in writing, several sheets; for an investigation would arise respecting modesty, what its distinctions are, what in general and in particular may be predicated of them. In like manner, what reverence is considered in its various bearings. From these discussions innumerable conclusions can be drawn, according to the idea formed, and the state contracted respecting each subject. Now all these things are perceived by a spirit at a single spiritual intuition, without any description [of them], and without any idea formed from material things, and they can be communicated to others in a moment. Thus they can form ideas from one genus and from one species to another, which angels can perceive distinctly and together, and immediately know the conclusions to be drawn from them. Such is the communication of things amongst spirits; into that faculty [of

¹ See the author's work on the "Animal Kingdom," ch. vi.—"Thymus Gland."
—Tr.

² Respecting this term see above, 295, note.—Tr.

perception] do souls enter immediately after death, but with much variety, according to the life of their cupidities. Those, however, who have not blinded their rational sight by phantasies, do so in a more excellent degree.

1052. That this is the case every man can also understand of himself, but so obscurely, and those who do are extremely few in all the world; and if any, they must be found amongst the unlearned; whilst amongst the learned, or the erudite, as they call themselves, there is scarcely one.

THAT RATIONAL SCIENTIFICS AND NATURAL THINGS SHOULD, BY ALL MEANS, BE OBSEQUIOUS TO INTERIOR THINGS.

1053. This fact is declared by one single document; namely, that the human body, with all its members, viscera, and organs, is so composed [as to be adapted] to all the arts and sciences of nature; yea, to the most secret things of the sciences, how many soever they are or can be—all which, even to the minutest particulars, are most obedient to the soul and to the will, so that they have, as it were, no notion but to obey and to serve. This is the case in the body, which, however, is such as ought to be esteemed as nothing [comparatively]; for it must die, and become a carcass. But how much more is this the case with the sciences which a man learns, which are nothing, respectively, to those things which are in the body!—1748, February 27.

WHY CERTAIN SPIRITS, WHO ARE NOT ANGELS, ARE SOMETIMES PERMITTED TO ENTER INTO HEAVEN.

1054. Sometimes, and indeed not unfrequently, evil spirits are permitted to insinuate themselves, through cunning, into heaven; that is, into the company of angels, for thus they are in heaven (inasmuch as heaven is not a separate place, but the societies thereof must be of a heavenly genius and intelligence); sometimes, that is, in certain states of angels of the exterior heaven evil spirits are admitted by imitating goodness, and by putting on [such] a specious appearance, as [to induce the supposition] that they are angels; for the angels willingly admit them. But when they are discovered, which arises from their discordance, they are cast out of heaven. The reason [why they are admitted] is, because the angels are thus to be tried and proved, whether they are of such a nature as heavenly beings ought to be, for there is always some feculence adhering to them, which is successively, and at different times, to be exter-

minated; in this manner the angels are misled, and their defects made known. Evil spirits are like ferment [or leaven], which excites evils into commotion; and if the angels, in such case, suffer themselves to be misled, they are then, for a time, sent down from heaven, when they undergo a species of vastation suitable to their states, and are afterwards again admitted;—these things I have sometimes heard.¹—1748, February 27.

ALL KNOWLEDGES ARE SPIRITUAL FOOD, BUT OF WHAT QUALITY IS KNOWN FROM THE END [FROM WHICH KNOWLEDGE IS DESIRED].

1055. All spirits, as it were, hunger and thirst after knowledge, or to imbibe knowledges which are, as it were, their food and nourishment; but they especially desire those knowledges which are suitable to their genius; since they are for the most part curious [or desirous of knowing] everything that occurs to their senses; and when anything is withdrawn or hidden from them, they are indignant, yea, angry, and endeavour with care and anxiety to ascertain what it is. They are also kept in a certain delight of their life, when in abundance of knowledges, although they do not know this as good spirits do.

1056. It is, however, known from the end from which they desire knowledges what kind of food is agreeable to them: evil spirits desire with avidity to know in particular whatever of misfortune or evil befalls others; wherefore such food, when they have that end in view, is to be accounted vile. Thus, from the end whence they desire knowledge [as food] one may conclude concerning those things by which they are delighted to be nourished.—1748, February 27.

ON THE REPRESENTATION OF SPIRITUAL THINGS, AND ON THE DISTINCTION OF THESE FROM WHAT IS CELESTIAL.

1057. There are several spiritual modes of perceiving things. Some are manifest, and some are, as it were, secret; they are, however, sufficiently evident. Spiritual things are represented in a spiritual manner by things sharp and vibratory [as swords], by fluxions, as it were, both linear and reciprocative; by striate [bodies], and also by white and shining (*candida*) [objects]; whereas, when a celestial principle prevails, the representation is by what is splendidly shining, and the like.

¹ The angels here meant are only those who are in the exterior heavens; the angels of the interior heavens are far elevated above the possibility of infestation and temptation.—Tr.

1058. In the human body and its viscera, especially in the brain, both in the cerebrum and the cerebellum, and also in both the medullary substances, and in the liver and the kidneys; spiritual things are represented by their striate substances, as it were, of a medullary [quality], which are especially white: in like manner spiritual things of the grosser sort are represented by the more visible ducts, so combined and situated as still to resemble a striate body: thus by all the ducts (besides the sanguineous) in which any liquid is secreted. Such striated bodies are, on this account, also white; and if they are most finely striated [or channeled] they are transparent.

1059. Hence it becomes evident that the cortical substances represent celestial things, and in what manner, is especially evident from the cortical substance of the brain; and in the body, from the quasi-cortical substance of the kidneys. These substances are also first principles, and therein, in the brain, the [animal] spirit is formed. Spiritual things apply themselves to these, and from them, [as it were,] proceed forth. They are, therefore, the beginnings of spiritual things, because by them [thus in appearance *from* them] spiritual things flow forth. They are also of a different colour, namely, such as the blood therein is; thus white [as the animal spirit], or red [as the grosser blood].

1060. Thus also the membranes of the body, and likewise the muscular textures, are to be referred to the class of spiritual things.—1748, February 28.

1061. In like manner spiritual and celestial things in heaven are distinguished, and in what way they are distinguished may appear from the representations [in the body] already mentioned. According to the constitution of things by creation, the male sex relates to the classes of spiritual things, and the female sex to those of the celestial: hence was the precept of the first marriage, “that the man should cleave to his wife;” that is, intellectual [or spiritual] things should be associated to celestial things, that they may be one body.

CONCERNING THOSE WHO CONSTITUTE THE PROVINCE OF THE COLON.

1062. (((It is known that the colon extends itself widely. In like manner do those that relate to that province, and who are likewise somewhat distant from each other; but it extends in both quarters [to the right and left], as before stated. There are, however, those who are still more to the left, who are worse:

thus also this region tends to hell, and in this manner the province of the colon extends itself to hell, or to the infernal tun, as the colon extends itself into the rectum, which is, [as it were,] an infernal tun.

1063. But from the description of the spirits in that province, it may be evident who and of what quality they are. They are such as are devoid of mercy, and who, without conscience, desire to destroy, slay, and plunder the human race, without any distinction; whether they be men who resist, or boys, or women, or infants; and who thus, without mercy, desire to ruin and ravage the human race, and all that belongs to them, for of so ferocious a disposition are they; even as, for the most part, soldiers and their commanders are. They are spirits, who, if such licence were given them as they had in the body, not when they were in battle, but after battle, when ravaging cities or villages, and whatever comes in their way; would [in that case] be actuated by such fury that they would rush with the utmost impetuosity upon the destruction of all, so that they could not be restrained. In the meantime I conversed with spirits concerning them, stating what men are when left to themselves, and when without the restraint of law they are permitted to act, that, in such cases, they are much more furious than the worst of wild beasts, which do not, in this manner, rush on the destruction of their own species. (It is different when men defend themselves from their enemies, and when wild beasts show their ferocity upon other animals given to them for food; for this is no otherwise to be considered than a just defence against enemies who assault them, and as the slaughtering of animals for the purposes of food.) The celestial angels, even, beheld this [represented], and were struck with horror that the human race, on this earth, should be of such a nature: for without seeing the like spectacle, it would have appeared incredible to them. And I also conversed with them, [inquiring] could such souls ever be admitted into heaven, where love, mercy, and peace prevail? Would they not, in such case, cherish a similar disposition of extirpating all, if only licence were given them, and if they could act from love of self and of the world? The angels were also informed that, when such spirits see masses of the slain scattered about, to the number of several thousands; and when they hear the miserable lamentations of the wounded, and behold streams of blood covering their bodies, and also themselves and their own swords imbrued in human blood, they are rejoiced at heart and are proud in spirit, boasting and imagining themselves to be heroes; yea, at such a time they sing their *Te Deums*; and, nevertheless, call themselves Christians.—1748, February 28.

1064. Let it therefore be asked whether this be heavenly or

diabolical, or, if you would rather say, whether it be human or ferine? [that is, such a nature as characterizes a wild beast.])))

1065. ((Men abhor executioners, whose office it is to punish criminals and those sentenced to death; but such as are above described being far worse than executioners (since they slay, burn, and plunder the innocent without mercy or conscience), are praised, esteemed, and raised to honours and dignities. This was also told to spirits.))

CONTINUATION CONCERNING THOSE WHO CONSTITUTE THE PROVINCE OF THE COLON.

1066. ((Accordingly, spirits or souls who thus rush to the destruction of the human race, have their province or allotment not far from hell, for in them there is nothing human; but those who have something human, as a sense of [civil] justice, because they do not wish to be considered by mankind as wild beasts and tyrants, but who, consequently, from a corporeal cause [only] restrain themselves from fury, and thus govern themselves, are amongst those who are kept within a [partition] wall, and of whom mention was made above [993], being those in whom there is no mercy, but only the love of self, which, however, is the hatred of the human race; such are also distinguished, as to their distances from hell, just as the colon is distinguished from the other intestines in continuation from the rectum.

1067. But amongst these there are also many varieties which cannot as yet be enumerated; but still they have their places according to those [qualities] which constitute the varieties.

1068. In whomsoever there is something by which they can esteem what is good, as that which in the world is called good or sublime; this in them is represented by small stars almost of a fiery appearance, not white.))

HOW IT IS TO BE UNDERSTOOD THAT MAN, BY HIS OWN POWERS, CAN AVAIL NOTHING TO EFFECT HIS OWN AMELIORATION.

1069. Very many spirits, yea, almost all, without exception, cannot understand that they can effect nothing whatever to their own amelioration; wherefore they also suppose that they should desist from every attempt at willing and acting, which [supposition] is in itself false, inasmuch as a man, as well as a spirit, can always, [as] by his own powers, endeavour and will, whenever he has not reflection from the Lord, that he cannot effect any-

thing by his own powers. When he does not reflect, he seems to himself to act from himself, whereas he acts from the Lord, who gives even the endeavour to act; but when he can reflect, he ought then to acknowledge that this is also given by the Lord.—1748, February 28.

ON FORNICATORS, WHO BY DECEIT ALLURE VIRGINS TO FORNICATIONS.

1070. There are some in the world who desire nothing so much as to allure virgins, wherever they may be, as in monasteries and in families with their parents, or elsewhere, and who insinuate themselves, by various methods and blandishments, and seduce them to fornication, and thus who delight in variety. Such spirits have relation to the genital members; but they are out of that province. When they become souls and spirits they retain the same propensities, and they likewise have the art of insinuating themselves into societies. But because their thoughts are manifested, when at the first time after death they have insinuated themselves, they are then known, for such discernment is inseparable (*adhæret*) from all good spirits, because the better spirits and angels know it. Then they wander about, and wherever they come they are rejected, and if they have insinuated themselves, they are expelled and punished. For their blandishments are deceitful; thus at length they are admitted into no societies. But because these things take place according to the varieties of minds, which are numerous; as, the cupidity of seducing innocents and afterwards exposing them [to prostitution];—having delight in varieties: and likewise the cupidity of alluring wives from their husbands, by insinuating themselves into their company, and thus destroying conjugal love;—since there are such varieties, the genera and species of the punishments are accordingly manifold and various; and the time of vastation in deserts is of longer or shorter duration.—1748, February 28.

ON THE PUNISHMENT OF A CERTAIN SPIRIT WHO DESIRED TO DO EVERYTHING FROM HIMSELF AS THOUGH HE WERE ALONE, BEING AT THE SAME TIME DECEITFUL.

1071. A certain spirit, who is now also present, but at a distance, above the region of the forehead, desired to arrange all things from himself, and to speak as though he were alone [that is, entirely separated from others], so that he was not solicitous whether other spirits were also present, because he desired to

arrange all things, even to the minutest particulars, from his own brains. He was, at the same time, an insinuating spirit, for he was permitted to insinuate himself into some societies of the exterior heaven, because he had been accustomed to insinuate himself amongst married women, in order to seduce them or their unmarried daughters to fornication; thus his insinuations were, at the same time, deceitful.

1072. This spirit, when he was several times rejected from the societies of the exterior heaven, appeared to speak and act from authority, [thus,] as it were, above spirits; but because what he said was deceitful, and himself at the same time proud, he was severely punished; the punishment continued for about half an hour.

1073. (((((((He was acted upon by evil spirits according to a certain mode of discription [or tearing to pieces], and first about the province of the genital members, afterwards lower down. He was [otherwise] grievously discripted, especially about the region of the head, the mouth, and the gums, so that the dilaceration was miserable. It was a force acting into reciprocal vibrations, and also into its accustomed gyres. These motions are always attended with reluctancy at every point and at every moment; a continual reluctancy is insinuated, which increases the pain, and in the meantime there is nothing taken away from his intellectual perceptions,)))))) so that he could, in like manner, perceive or understand the nature of the punishment, as when he was not in the punishment, hence the sense of pain [is increased]; he had also no power of saying anything which he did not feel, so that he could not endeavour to deceive by falsities. Moreover, it was not permitted that the punishment should be completed any sooner, that is, that he should reform and repent in consequence of the punishment; but should more obstinately reluctate, and should feel it the more,—and this by degrees, that his punishment might be longer protracted. Wherefore this discription was different from other punishments by discription; so that they vary according to the evil nature or disposition contracted.

1074. Such punishments do not take away the [evil] nature [of the spirit], but they have their effect,—that when about to repeat the offence, the spirit is reminded of the punishment, and is thus deterred [from doing it]. Hence it is either fear or shame which can deter them from doing evils; but when the fear or shame is removed they are, nevertheless, like themselves.

((But punishment once inflicted does not suffice to bring such to this state; it must often be repeated, so that something each time is subdued; and this is wont to be done during many years, and at many repeated times.—1748, February 28.))

FROM THE CORTICAL AND STRIATE SUBSTANCES OF THE VISCERA
IT MAY BE CONCLUDED CONCERNING THE DIFFERENCE OF SPIRITS
IN RESPECT TO THINGS SPIRITUAL AND CELESTIAL.

1075. The [most] universal distinction of spirits is into spiritual and celestial, hence arise all intermediate differences. Every member and viscus of the body is such that in every part, even the minutest, there are fibres peculiar to the part, which, in different ways, spring from the blood-vessels. Thus also in the eye, where the vitreous humour is, there is (as I conceive) a cortical substance, but not a striate substance; in the crystalline lens there are striate substances, but such as are harder; and in the other viscera there are also striate substances; there are similar substances in the tunics of the intestines, where there are labyrinthine windings of the vessels, and also in other parts; the very capillaries, as they are called, derive their nature from these principles, so that they represent a principle in every point. It is in like manner the case with what is spiritual or rational,—in which, if the principle be not continued so that the principles be [in the principiates, or] continued, it is of no moment and of no use; it becomes torpid and is disjoined, not to mention many things [in illustration].—1748, February 28.

ON GOVERNMENT, CONSIDERED AS UNIVERSAL AND AS PARTICULAR
(*singulari*).

1076. I have now conversed with spirits concerning the universal government of the Lord, stating that a universal cannot be given except it be in things most singular; and that what is universal exists from things most singular, as what is general exists from particulars. Thus, then, without singulars a universal could not exist; for, in that case, it would be a universal nonentity, as was demonstrated in a spiritual manner by a general intuition from [viewing] the government of the soul in all points of the body: for, unless the government of the soul were in the minutest particulars, so as to arrange all things in order to their respective offices and functions, all things could by no means subsist under its universal auspices. Although this appeared so clear from demonstration, arising from a spiritual intuition that it could not be denied, there were, however, many spirits who began to excite doubts, from the memory of material things (*particularium*), when there instantly arose a general obscurity; just as [would be the case if] what

has been now said and proved should be stated to some learned man of the present time, for his doubts composed of very many [reasonings] as concerning the soul of brutes, and the like; as also, from his own [erroneous] notions concerning the soul and body, induce a similar and even denser cloud. And if any doubts were to be excited in a distinct form (*per se*), then the mind, from a universal and clear idea, would be determined to a particular, doubtful point: thus all and everything would be confounded, and would end in negation, as it would on other similar subjects likewise. All this was affirmed and written in the presence of a multitude of souls and spirits; nor could they infer a single doubt, because they see that such is the case, for they are withheld from the declaration of any particular doubts. —1748, February 28.

ON THE MEMORY OF MATERIAL THINGS (*particularium*).

1077. Whilst man lives he does not know that he possesses any other memory than the memory of material things (*particularium*),¹ because he has not reflected upon those things which belong to his interior memory, [nor does he know] that without an interior memory he could not possibly reason. Still less does he think on the memory which is still more interior, without which he could by no means understand what is true and good. Respecting the memory of material things, and also respecting the interior memory, I have sometimes conversed with spirits, who can know this subject better than man, inasmuch as it can be presented [representatively] to their very sight, as I have experienced. For the memory of material things can be removed, and the interior memory opened to the sight, which is like a snowy soft substance (as may be seen described above). Moreover, spirits hence know that they do not enjoy the memory of material things, which is like a callous substance cohering together; nor is it permitted, from various causes, that that memory should come into use. Hence it is that spirits have so many privileges above men, which could not possibly be the case if they spoke from that corporeal memory; but they speak from the interior memory, when they appear to themselves to speak no otherwise than from their own natural memory. For [on particular occasions] they speak from man's memory of natural things, and they enter so entirely into

¹ Respecting the term "particularium," and the sense in which the author here, and also in many other parts of the Diary, employs it, the reader is referred to the note above, 295.

the possession of it, that they can cite thence whatsoever he has thought and done;—see [885-891, and] elsewhere.

1078. Moreover, those things which are philosophical, and which relate to universal principles, belong also to the memory of material things, as likewise do spiritual and celestial truths. It is only the understanding of these things which belongs to the interior memory.—1748, February 28.

1079. The memory of material things (*particularium*) can be called the corporeal memory, or the memory of material ideas. The interior memory can be called the natural memory, or the natural spiritual memory; the more interior memory is the [purely] spiritual memory. That which is inmost is celestial, which is produced by the Lord alone, from whom it is; thus also the interior or spiritual memory, whence the understanding is derived.

HOW FILTHY LOVES ARE MANIFESTED WITH SOME SPIRITS IN THE HEAVEN OF SPIRITS.

1080. There suddenly appeared to me, in rather a clear light, a man with a bluish-white garment, upon whose knees there was another, who was, as it were, a semi-devil, whose appearance, which struck me with a certain degree of horror, was above the region of the forehead, to a certain height.

1081. That the spirit was clothed in a bluish-white garment, signified that he was a well-disposed spirit; and his having such a figure upon his knees, denoted that he was [then] cherishing some filthy love represented thereby; I could perceive that a filthy love was thereby signified, and also from the fact of his sitting upon the knees.

1082. Afterwards, when the man himself thus clothed perceived this, he fled, crying out that he did not wish to have the image of such a love. Thus are sometimes manifested to spirits, especially to the well-disposed, by such living experience, the filthy loves they [occasionally] cherish, and which they then abhor.¹—1748, February 29.

CONCERNING THOSE WHO PROFESS THEMSELVES TO BE CHRIST.

1083. There are those who profess themselves to be Christ,

¹ This article is highly instructive, to teach us how much we ought to watch against indulging impure and unworthy thoughts; since, in the other life, everything must be manifested in a manner corresponding to the evil cupidities we may cherish.—Tr.

concerning whom we read in the Evangelists and the Apocalypse: in the other life they are manifestly distinguished, and indeed by a certain flame with which the cavity of their mouth (*bucca*) seems blazing, so that at a distance there appears only an open mouth, fiery or flaming. Such they appeared to me; and I was told that they are such [pretenders]. The face appeared to me thus only obscurely flaming, verging to blackness,—it appeared small; and there was a head-dress or cap on the head, folded together like the turban of the Turks, but of black [cloth]. Such spirits are distinguished by this cap, and also by the flamy appearance of the mouth, by which it is known, in the other life, of what nature they are; wherefore spirits shun them, nor can they be associated to any, except to such abominable spirits as are like them.

1084. But those spirits who acknowledge such for Christ, are, in the other life, also distinguished from others, both by their caps, which are black, but of a square form, and flat above, and also by the appearance of their body, which is brawny, and naked to the loins, but black as if from perspiration, with something black mixed up with it; thus their body is dark. Moreover, when they approach, they make, as it were, circles with their hand over the head of another, as though they were casting some water over him.

In this manner spirits are distinguished; for they appear in such forms as often as they are revealed to others, so that from the aspect alone they may know who they are and of what quality.—1748, February 29.

THAT NOTHING CAN FLOW FROM EVIL SPIRITS INTO HEAVENLY SOCIETIES OR INTO HEAVEN, BUT THAT WHEN SPIRITS PERCEIVE THIS THEY FLEE AWAY.

1085. I was in a certain heavenly society, but through intermediate spirits; and in the meantime, when I was in that society, the communication with the spirits who formerly conversed with me, and whose operations flowed into me with a manifest perception, was so sensibly deadened [or obstructed], that nothing belonging to them could enter into the sphere in which I was,—a fact which I manifestly perceived; it was as though by a lubricative medium [an impinging force] were weakened, whenever such spirits would communicate their influx. Wherefore also a certain spirit lamented, saying that he could no longer have any influence, and being at the same time indignant, he desired to flee away. Thus evil spirits can have no [immediate] communication with any heavenly society; but

yet, whenever it is well-pleasing to the Lord, a similar communication is granted, [but mediately, or] by means of spirits of an intermediate quality.—1748, February 29.

THAT THERE ARE REPRESENTATIONS WHICH CAN NEVER BE DESCRIBED
IN WORDS.

1086. There are also such representations, and likewise trans-fusions (*derivations*) of representations into any other subject (*rem*) or object, as cannot possibly be described, because they cannot be conceived by the natural mind; and when I thought of describing, in words, these representations, such as the things which occurred to me during the past night, my understanding could not comprehend them; but whilst they exist they are so significative and so striking, that it might be thought they are as perceptible, and as easy to be expressed as natural things. But presently, when the mind is awake, and is intent upon the things seen, it is entirely ignorant of what nature they were, and thus of what they consisted. Such representations exist, chiefly, in sleep, and when one is just awake from sleep, when the objects of the senses and material ideas are withdrawn from such as are [purely] intellectual.—1748, February 29.

CONCERNING THE DECORATIONS OF THE RAINBOW.

1087. There were also represented certain decorations, as it were, which are celestial and of many colours, not as of the rainbow, still, however, iridescent or rainbow-like; for they are heavenly arches or bows, with colours variously combined, and which are conjoined, and in a celestial style and order succeed one another. Hence are the decorations which appear before those who are in the heaven of good spirits, and which are variegations of their natural minds, in this manner represented before those who are of such a nature; so that the varieties of such representations or decorations are as numerous as the minds [which they represent]. These are distinct from the decorations of the spiritual [angels], concerning which see elsewhere. For these bows or arches thus formed are celestial, and extend themselves on high; whereas the spiritual appear as though delineated upon walls.—1748, February 29.

ON PREVIDENCE AND PROVIDENCE.

1088. It is indubitable that the Lord governs the universe, which government is called Providence. Evils, however, are

not provided, but foreseen (*prævisa*), and in like manner permissions. But that it may be understood how the case is, Providence relates to evils; but Providence is the arrangement of them to good ends. There is, however, no chance; that is, no evil can happen by chance. But all evils are so governed that no evil whatever, but what conduces to some good, is permitted to befall either men or [departed] souls; consequently nothing is permitted but what must have been so foreseen, because it cannot be otherwise. Therefore it follows that various evils are so turned as to have such a form, and no other; and it cannot but be [that evils occur] in a state so perverse. Thus it is Providence alone which governs, for foresight is thus changed into Providence, and thus evils are so provided as to be conducive to good; since, if the foreseen [designs] of evil spirits were permitted, they would tend to the destruction of both men and souls. Wherefore the evils intended by evil spirits are turned into such things as are to be permitted.—1748, February 29.

CONCERNING THOSE WHICH CONSTITUTE THE PROVINCE OF THE EAR.

1089. Such as constitute the province of the ear are closely adjoined to the head, about its middle region, a little to the left; and there are some in that region who, even with their lips, endeavour, as it were, to press (*lambere*) that part of the head; but they vary according to their distance from that part of the head. They are also a little to the front; but they extend themselves almost to the left ear; they closely touch the head.

1090. This appears to be similar to the sounding province within the *dura mater*, and which is just where the jugular vein is, as also the insertion of the acoustic nerves; so that the jugular vein is, as it were, that mouth which they thus press with their lips, and with some similar adhesion (*sic*) the nerves insert themselves towards the ear.

1091. They do not speak, but are silent; nor do they so much belong to the spiritual class as to that intermediate, between the spiritual and the celestial.—1748, March 1.

ON THE STATE OF THE DYING, AND OF THOSE WHO ARE RAISED FROM DEATH.

1092. ((I was this day, in the morning, put into the condition of those who die, in order that I might know what is their state

when dying, and also their successive states after death. [Thus] dead indeed I was not, but yet brought into a certain state of insensibility as to the bodily senses; [my] interior life, in the meantime, remaining entire, so that I might therefrom perceive and retain in memory the circumstances incidental to those who die: for my respiration was not wholly suppressed; and so long as this remains, man is sensible. If the respiration, however, be such as I then had, man hath sense from things internal, but not from objects of the bodily senses, or from things external.)

1093. (In order, therefore, that the communication [with these] might in some degree be intercepted, my respiration also was tacit and insensible.)

1094. ((First of all, the heart was occupied by celestial angels, and with whom, in respect of this whole province (*cor*), I seemed to become so conjoined, yea, at length so identified (*unicbar*) that there scarcely remained aught of my own [individuality;—601]. This state continued for some hours.

1095. Wherefore the first state of one dying is that [in which] I could not hear those of the spiritual class, or those who speak, unless, as it were, at such remote distances from them, as to have scarcely any or the least possible communication with spirits who at other times conversed with me, [or] so that they were but merely audible, yet as without having any communication with them. Nor were the spirits otherwise persuaded, in respect of my state, than that I was dead; for I heard them express but this, that I was deceased, and consequently removed from the life of the body. This incident befell me, whereas with others who are in the dying state, but who do not, like myself, converse with spirits, the like does not occur.

1096. In the meantime celestial genii guarded the province of the heart, so that I might not be left to spirits [only]. Moreover, there were certain ones who sat beside my head, who also were good genii, or celestial. For it is universally the case that such angels should sit at the head during man's extremity, even as we read of the angels [that were seen] in the sepulchre of the Lord. Thus it is done to every human being at his death.

1097. Celestial angels are such as [in general] speak not, but only signify their thoughts or interiors by communications, which at that season are effected through the medium of the face, on which they induce the like expression or configuration (*facies*) to that of their own faces, as then existing; so that one can manifestly perceive the changes induced upon his countenance, as twice I perceived such a change being wrought in

mine, at the same time hearing them say but this only,—that it was [from] their faces; for, as there were two celestial ones who sat by my head, so the changes (*facies*) occurred twice. By this means they know whether a man is dead or no; for if the influence of their faces (*facies inductæ*) is acknowledged as theirs, then they know that the man is dead.

1098. Moreover, they also induced upon me certain changes about the region of the mouth, whereby they were able, after their own manner, to converse with me, and to signify their own thoughts; for it is common to those who are of the celestial genius thus to converse by means of the oral region; and such mode of language being celestial, is [although tacit, well] understood.

1099. So that when any man is dying, immediately celestial angels are then and there present, and, sitting beside his head, they attend continually, thus guarding him from the approach of evil genii. This service they render to every man; yea, and these celestial beings remain with him long, even after the soul is released from its corporeal tenement. Nor is it material whether a man die in his bed, or whether in battle, or in some other manner; since all that is vital of man, however scattered may be the parts of his body [wherein such vital substances are], yea, were it possible, even thousands of miles asunder, would nevertheless be reassembled in a moment, and form a one; [such is the power of Divine Love], and similar is the effect [979].) [See also 300.]

1100. ((The celestial angels also perceive, by the medium of spirits, an aromatic odour, as when a corpse is embalmed, which odour it was likewise granted to me distinctly to perceive, and this also twice, as being caused by the presence of the [two] celestial angels; when what is cadaverous is not perceived [as such], but [as] an aromatic fragrance; whence also evil genii are deterred from approaching, and especially [evil] spirits. Moreover, a smell was perceived as of human excrement, but still not so disagreeable; and for the same reason, namely, the presence of celestial angels.

1101. In the meantime I was, in respect to the interiors of the body, or the region of the heart, closely conjoined with celestial angels. At the same time my pulse was regular, as I perceived from the touch (*digito*).

1102. In respect of the thoughts which man entertains at the point of death, that is to say, holy and pious thoughts, I was informed that they long adhere to him, and are continued, as was also made evident to me, by certain thoughts which were so retained [in my mind]. In general they relate to eternal life, while but few inquire about salvation or happiness;

for the chief subject presented to their mind is eternal life, and upon which, by the influence of celestial angels, they are kept meditating. This, from their own information (*ut mihi dicebant*).

1103. In such a state they remain after death, a longer or shorter time, according to the state of their life, until the celestial angels quit them, and they come among spirits, or are associated with spiritual [angels], with whom whilst they associate, their life is altogether like what it was in the body, nor are they at all aware but that they are [still] living in the world.

1104. Moreover, so soon as the interiors of the body wax cold, the vital substances in man are thence separated whereinsoever contained, yea, even though they were enclosed in a thousand labyrinths; for such is the efficacy of the Lord's Resurrection, that is, of His mercy, that it is no otherwise than as a living and mighty attraction [see 328]; for it is the power of His mercy, from which He desires to draw all mankind into eternal bliss, thus to Himself. Such a living attraction I formerly even felt, and that so sensibly as to be able to know somewhat of its nature, whilst all doubt as to its existence was removed. Hence, then, it is that no particle of vital substance can remain in the recesses of the material body, but all must needs be drawn forth. As this is effected by the medium of celestial angels, so, for this end, they are ever present with persons dying; at which time also it becomes impossible for an evil genius to approach.)—1748, March 1.

1105. ((During a considerable time, even for some weeks, celestial spirits abode with me, occupying the region of my head; they spake not at all, as thinking only, and that too in so tacit [or latent] a manner, that I could know nothing of the subject of their thought, except that they made no account of the fallacies and falsities of spirits (*spiritualium*) but as puerilities, yet by no means deriding them, thus accounting them as nothing, themselves remaining in their own tranquil state, still continually in meditation; whose presence, though they seldom speak, I could manifestly perceive, yea, more manifestly than can be expressed. Even now they conversed with me, yet not as those who are of the spiritual class, but in an interior manner without sound. Their speech is, if one can conceive it, like [common] speech if devoid of sound. And yet now they even speak audibly (*per voces*), which is but seldom the case, and is a sign that in this manner they even begin to talk with souls who are deceased, whom they do not forsake, but closely adhere to them as to the region of the head.

1106. When the instant is arrived when one is to associate

with those who are of the spiritual class, in order to live, to all appearance, as in the life of the body; then, first of all, those spirits approach who represent the outermost province of the eye, or of the tunicles which cover the eye; they approach [I say] who are of the province which is between the left eye and the bridge of the nose (*latus nasi superius*), when they desire, as it were, to strip off the coats or integuments from the eye, and to cause the person to see, which is a sign that the soul is then about to enter among the spiritual class. The same spirits were also present with me, and showed in what manner they strip off the tunicles, in order to the development of the eye; which, as I was not dead, they were unable, with [all] their effort, to effect. However, it is by such [apparent] evolution of the membranous coats [of the eye] that the use of light is granted.)

1107. ((When the soul begins to be associated with spirits (*spiritualibus*) his first association is with good spirits, who as yet know not of what disposition he is, and render him all manner of good offices; concerning whom mention occurs elsewhere. But when they perceive that he is not such as that he can remain in their company, he is then received by others, and this with a variety, according to the nature of his life contracted in that of the body; until at length he comes into a state of devastation, on which subject much is stated elsewhere.))

1108. The speech of the celestial angels, when they converse from heaven through the medium of spirits, is softly flowing, having nothing harsh or abrupt (*striatum*), that is to say [as understood] of sound.

1109. When spirits speak [as] from celestial influence, it is then most distinctly perceived by the sound whether it be from heaven, or whether, at the same time, in part from themselves; for, when it is from heaven, their discourse is liquidly flowing, and without impediment; but no sooner is anything of abruptness perceived therein, or as accessory thereto, or anything less flowing than before (not to mention the characteristic [of heavenly speech], which cannot be expressed by words), than it is discordant, nor does a spirit then acknowledge the truth thereof, but immediately perceives discrepancies, which, whenever they occur, are from the spirit [speaking].—1748, March 1. [See A. C. 168-189.]

SUCH AS FROM SELF-LOVE DESIRE TO DESTROY THE INNOCENT, OR IN WHATEVER MANNER TO INJURE THEM, TAKE THE WAY TOWARDS HELL.

1110. There were spirits whom I considered to be good,

because they were in the company of the good. They were, however, actuated by a certain cupidity of usurping to themselves those things which belong to the good and the innocent; being of such a spirit, although in the company of the good, they suddenly took the way behind, towards hell; at which I wondered, not suspecting any such thing. But I was told that every such actuating principle and inclination,—namely, the desire of taking from the innocent their life and property, which they possess by right, has hell in itself, which was the reason why they took the way towards hell.—1748, March 1.

THAT THE LIFE AFTER DEATH IS OF SUCH A NATURE AS IT ACTUALLY IS, WAS NOT BELIEVED BY SOULS.

1111. The souls of those who were known to me during their lifetime, have often confessed that they had never believed that there was such a state [of things] in the other life, when so many changes and punishments and the like are to be undergone. And further, that they never could imagine that, in the life of the body, they had believed things so false; and that the doctrine of faith [considered] as alone effective of salvation, is of such an [erroneous] nature; especially when they reflect that there is nothing in themselves, nor can anything be said by themselves, as from themselves, which is not evil; and that that only is good and true which comes from the Lord; and, moreover, that scarcely any had ever believed that the Lord Jesus Christ governs the universe, both heaven and earth; besides innumerable other things which in the life of the body were unheard of, and which for that reason, until they actually befall them, seem incredible.—1748, March 1.

ON THE DELIGHT OF CELESTIAL ANGELS.

1112. (((((As the celestial angels are distinct from the spiritual in other things, they are also distinct in the sense of joy;—the joy of the celestial angels is a certain delight which cannot be described,))))—((((((((still less can it be understood, except by those who have been permitted by the Lord to know it from experience; for it fills the whole body with such delight, as I was permitted to experience for a long time together: it was a manifest feeling over the whole body, coming, as it were, from the heart, and softly diffusing itself throughout all the fibres; not dissimilar to the utmost degree of delight experienced by conjugal partners when in their joy; but diffused)))))))) from

the minutest [fibres] to things more compounded. But it should be well observed whether it proceeds from the inmost things, or whether it remains only in externals; concerning which see above [379].—1748, March 1.

THAT THE LORD GOVERNS THE UNIVERSE. THE SPIRITS OF THE
PLANET JUPITER.

1113. (The spirits of the planet Jupiter remained with me for several weeks, and they had their emissaries who occupied the region of my head, and whose presence I always manifestly knew, for they are celestial, and speak but little, if anything. They only think, [often] reflecting profoundly upon the infidelities of the spirits of this earth, which, however, they regard as nothing. Now, as they had been so long in such a sphere, a momentary doubt occurred whether our Lord could be their one only Lord. This doubt, however, only continued for a moment; and they were immediately asked whether, during the time they had been with me, they had had any other Lord, or whether they had a perception concerning any other Lord; when they immediately perceived in themselves a confirmation [of the truth], whereupon they were instantly [again] present. But all this occurred in a moment only; nor are they willing that I should divulge this, lest they should be accused of any unbelief, whereas they know this more than others, as they now declare to me.—1748, March 1.) (Their speech is like something flowing interiorly, but still pouring itself forth in expressions, but cannot well be described.)

HOW SMALL [COMPARATIVELY] THE NUMBER OF MANKIND WOULD BE
WITHIN ONE THOUSAND YEARS, EVEN SUPPOSING THERE ARE
THOUSANDS OF WORLDS.

1114. The inhabitants of the planet Jupiter perceived that I was thinking about the multitude of men or souls, if there were a thousand planets filled with inhabitants, as our earth is, within 6000 years. I then showed them this calculation: that if there were 1000 earths, within 6000 years the inhabitants would not fill such a space as their planet appears to us to occupy. For let one generation be 35 years; hence within 6000 years there would be 171 $\frac{3}{7}$ generations; if, therefore, the men living at the present time on this earth were to be multiplied by 171 $\frac{3}{7}$, they would not fill even the thousandth part of the surface of this earth. And if the space to the centre of the earth were to

be considered as void, and taken into the account, it might be concluded that were there thousands, yea, myriads of earths in the universe, a globe containing the population of so many myriads of earths would not appear before our eyes so large as their earth.—Even on such a supposition (*sic*) the quantity is so small as to be almost nothing in respect to the universe. Moreover, if the universe were filled from one end to the other, it would, nevertheless, appear as nothing in respect to the Lord, who is infinite.—1748, March 1.

CONTINUATION CONCERNING THE STATE OF THE DYING.

1115. (When those who are of the province of the eye, who are good spirits, seem to themselves to draw off the membraneous tunics of the eye towards the *septum* of the nose, then there appears to the soul somewhat lucid, but obscurely [seen]; as when a man at first waking looks through the [half-closed] eyelids, and perceives any luminous object. Still, even in that state, souls continue, as it were, between sleep and waking, because they are guarded by celestial angels, thus in tranquillity, for the state of souls is [then] tranquil; at which season, as though one saw through a [supernumerary] membrane of the eye, there appears, but obscurely, somewhat of a celestial colour, with a little star. But this occurs with some variety.

1116. Afterwards, in the like gentle manner, as from the eye, so also from the [whole] face, there appears to the soul as though somewhat were drawn off, [to signify] that he is putting off the man-state (*humanum*); but all this so gently that the same spirits who are now here present withhold me, by every means in their power, from using any expression implying pain; a sign that they are then afraid lest anything be felt but what is of a gentle and soothing effect, for they love all with whomsoever associated; thus, also, every soul whom they attend. So when they have, in appearance, or according to the perception of him who is the subject [of the operation], removed, as it were, part of the face; they then induce a perception on his part that he is a spirit, as was also induced upon me, and this even on some former occasions.)

1117. ((Afterwards, however, a new state of life commences, although then, at first, their life is one of much joy and happiness; for the soul appears to himself to have arrived at life eternal, which was represented to me by a bright light, inclining to a beautiful yellow; by which is signified his first state of life, namely, that it is celestial-spiritual (*caelestis cum spirituali*)).

1118. This is soon succeeded by the spiritual life, when he is received, first of all, into the society of good spirits; which was

represented to me by a youth sitting on a horse, but the horse's head was turned towards the quarters of hell, whither he desired to direct him. But he could not move a step, however desirous, being kept in one place; by which was signified, that if the reins were then given to his intellect or reasonings, he would rush directly towards hell; wherefore he is kept stationary, and is refrained, as it were, with a bridle. The representation of a youth is, because he then appears to himself to be, as it were, in the flower of youth.

1119. After finding it impossible to stir the horse from his place, his next state of life was represented to me by his alighting from the horse, and advancing, on foot, to the place where I was; by which was signified that thus he should be imbued with knowledges of truth and goodness, so as to know what is true and good. Thus he is instructed, and that with variety; for whilst he is about to undergo punishments, he ought to be informed, by the knowledge of truth and good, of what sort he is in himself, and what is the quality of his past life [in the body].

1120. Afterwards he is conducted more and more towards heaven. This was represented by oblique pathways which led upwards, but gradually (*lente*). The effect of knowledges, both then and constantly afterwards, is that he not only knows, but confesses that in himself there is nothing good; and without [such] confession within himself, that is, acknowledgment, no one can be led towards heaven, where all societies are in the truth and good of faith towards the Lord; for without an internal acknowledgment [of what a man is in himself] there is no healing [or salvation].—1748, March 2.)

THAT WHATEVER IS IN THE WHOLE BODY SERVES AS A USE TO
EVERY PARTICULAR THEREIN.

1121. In the human body this is an arcanum still hidden, that whatever any viscus or any part of the viscus, even the smallest, requires for its nourishment and preservation, it derives from the universal body, both from the fluids, that is, from the mass of the blood, and from the solids, which concur either directly or indirectly to assist in this use; so that the whole is for every particular, wherever it be in the body; and the particulars consider nothing as their own, but devote it to the common good, wherever required. This is an arcanum in relation to the living body, which can be confirmed and demonstrated by innumerable considerations, because it is a truth.

1122. (((It is the same in the greatest body, or in the kingdom of God Messiah, both in the spiritual and celestial [kingdom].

Whatever any angel requires for use, all things, whether they be near or more remote, or most remote, consequently the universal heaven, concurs, in various and manifold ways, to give it,—such is the nature of the Lord's kingdom.

1122½. Thus the universe, even to the minutest particulars, concurs to the amendment and improvement of man, according to the order continually and constantly established by the Lord, thus also all things contribute to the happiness of each; and how this is effected volumes would not suffice to show; but still it is an eternal truth. This was [written] before spirits and angels, who tacitly affirmed it.—1748, March 2.)))))

THE SPEECH [OF THE INHABITANTS] OF THIS EARTH IS SCARCELY INTELLIGIBLE TO THE SPIRITS OF THE PLANET JUPITER.

1123. (The speech of man is indeed understood by every spirit, wherever born, even by those who are of the planet Jupiter; but because the spirits of this planet are celestial, and they think in a celestial manner, they have, as it were, an imaginative speech, and which they express not with words, but only with ideas, as it were, continuously [flowing]; whereas our speech, being distinguished into words or expressions, is like somewhat scattered which must be collected, and thence a continuous idea is to be found. It was therefore said that this speech is scarcely understood [by the spirits of Jupiter]; because we form a general idea so incoherently [expressed] into a continuous idea, when they can in a moment comprehend more, than in the other way can be [comprised] during many moments; and that too concerning things which are scarcely expressible [in words]; accordingly, a man who is intent upon thoughts [only], can better understand a subject than when he has his thoughts immersed in the speech only, thus in the expressions, or, as it is said, dwelling on the lips; which is a merely external [state of thought].—1748, March 2.)

1124. (But those spirits who speak only, when they desired to imitate those who think only, could not, because all their thought was in the speech, both when they themselves spake, and also when they heard others speaking. The experiment was made with them that they should think and not speak, as the spirits of Jupiter do; but they could not,—their thoughts passed off into a kind of murmur.)

1124½. There are those who both think and speak; but when the speech does not agree with the thought, it is very clearly perceived in every word and every sound of the voice. The disagreements between the thoughts and the speech, derived from

habit during the life of the body, are so strikingly manifest in spirits, that they instantly perceive it from every sound of the voice, so that they are cast out from the societies of the good, when they suffer grievous punishments,—and of long duration; for nothing dissident between the thought and the speech can be tolerated in the heaven of good spirits, still less amongst angels. Wherefore the first thing to be done is, to unite and harmonize the thought and the speech, which is effected by various modes of torture. For it is better that a spirit be entirely depraved, than that he be thus dissident; for in this case he is deceitful, and desires, from some selfish motive, or from lucre, to deceive his neighbour. It is sometimes permitted that such spirits insinuate themselves into the societies of the well-disposed, and even of angels; but they are very soon rejected as scum, and punished.—1748, March 2. Hence the evil are reduced to their falsities, and are so vastated that there be nothing dissident within, but one mind.

CONCERNING [SOME OF] THOSE WHO ARE FIRST INTRODUCED INTO
HEAVEN.

1125. Those who are introduced into heaven must also pass through to their series [of states] proceeding from one society to another, and are thus amongst those who are spiritual, and also amongst those who are celestial. Those who are in the class of the celestial angels come first into a society of the serious; for immediately after vastation they love nothing so much as serious thoughts, and when other things occur, they refuse them, and are consequently of a very contented mind, as men who love to dwell in serious states do not experience joy in those things which are joyful to others; but they place their joy or their chief good in serious meditations. They also have their meditations fixed in essential things, from which they ought not to depart, because they are essentials; thus they do not wander in their thoughts. These things were written in their presence, and indeed whilst they as mediums were guiding [my thoughts]. Hence, from this style, it is evident that they keep their minds in essential things, and do not wander from them.

1126. The one only subject which they then think upon is eternity, which they often repeated to me; I desired to know from them how their thoughts could be fixed on eternity alone, unless at the same time on life, that is, on eternal life. But they said that they could not then meditate on any other subject than eternity, and that it involved the same thing as eternal life. They tried to induce their state, or the state of

their society upon my face, or upon my mind; but, inasmuch as my mind was more full of considerations or ideas relating to life, they could not induce that state, as they also said, and wondered thereat. But afterwards those things relating to life, namely, its nature and qualities, are successively inserted into this general notion. Thus they are like infants, which at first conceive general notions of things, and then ideas less general, and lastly particulars; thus it is that the life of joy is [gradually] insinuated.—1748, March 3.

1126½. Those serious spirits were said to act into the interior left part of the nose; for on the septum of the nose, as an axis, the other parts of the face depend, as peripheries [on their centres].

CONCERNING THOSE WHO CONSTITUTE THE PROVINCE OF THE CISTERN [OR RECEPTACLE] OF THE CHYLE, AND THE BEGINNINGS OF THE THORACIC DUCT, AND OTHER ANALOGOUS FUNCTIONS IN THE BODY.

1127. (((There are genii, and also spirits, who, when they operate, both act and speak with a quadruplicate sound and speech [or articulation]; so that there being four distinctions [in recurring series, heard] as a sort of trituration, their speech and action runs, as it were, in a tramping [measure], with some slower, and with others quicker. When quickest, it coincides with the quadruplicate or quadrupedant¹ sound, which is the quickest sound of those concerning whom mention occurs in many other places. By such a sound, therefore, they are distinguished from other genii and spirits.)))

1128. ((They are also distinct from other genii and spirits in this, that they induce a kind of suction, or attraction upon the head; and indeed to such a degree that the region where the suction or attraction is experienced is commonly pained. For the suction is as manifestly felt as though the membrane were thus acted upon to all fulness of the [bodily] feeling. There is room to doubt whether others could endure it by reason of its painfulness; but inasmuch as I have been for a long time accustomed to such attractions on the part of spirits and genii,

¹ A similar expression—and indeed, as “the sound is oft an echo of the sense,” the same idea—occurs in one of the most elegant and accurate of the Latin classics:—

“*Quadrupedante putrem sonitu quatit ungula campum.*”

Of which verse, as it defies a verbal translation, suffice only to observe, that it is descriptive of the tramping of horses over an arid and sounding plain.—*Virg. Æn.* viii.

and those of rather a powerful sort, I could endure these also without pain.

1129. The region wherein, principally, this suction is experienced, is in the middle of the head, [in a direction] almost vertical. But, though the centre of suction is there, they extend it also towards the region of the left ear, and at the same time towards the sphere of the left eye, but with a diminished sense of pain. Those [who operate] towards the ear are genii, but those [who operate] towards the eye are spirits. [But] they also, as from their speech I perceive, act together. These are they who constitute the province of the cistern [or receptacle] of the chyle, the action of which [organ] they imitate by a similar syringic attraction [to that] by which the chyle is drawn from the intestines, and the lymph from the other viscera by the lymphatic vessels and glands, in order to attemper the chyle. Thus I am confirmed in the opinion that the viscera of the body draw to themselves, by a species of attraction, everything suitable for them; consequently the cistern [or receptacle] of the chyle, its own fluid (*chylum*), and lymph.

1130. Moreover, there are also others, who act interiorly in the head, almost in the same manner, only without such a manifest force of suction, and that likewise about the internal region of the left ear, where they also acted [upon me]. They acted thus for some time; and it was said that they are those who attract, almost in a similar manner, the spirituous chyle from the brain, and convey it towards the heart, that it may be combined with the chyle of the body. Thus they constitute that which the jugular veins constitute, which veins possess an attractive force; for it is known that the jugular vein descends to the region where the chyle of the body arises through the thoracic duct, to the intent that the spirit of the brain and the chyle of the body may be combined for the formation of blood. Those who acted within were they who constitute the province or region where the jugular vein is above the thoracic duct; and also those who constitute the upper part of the duct, into which there are also inserted some [other] ducts, together with their lymph.

1131. Those who act from without, with a kind of quadrupedant sound, were first seen by me in front, at no great distance, a little towards the left; afterwards [I saw them] higher towards the left, so that the region where they are is on the left septum of the nose, towards the left ear, but [in a line] rising upwards.

1132. But in respect to their operation, it is this: they apply themselves to a spirit, as they did to me, and they continually explore what he thinks, and of what character he then is. They seize upon a thought or idea of theirs, which is presented to

them, and they steadfastly fix upon it; nor do they recede until something else presents itself, which they again seize upon conjointly with the former thought. Thus they attract, as it were, the thoughts, from a spirit or from a man, and perceive what he further thinks concerning the same subject; which [thought], when perceived, they conjoin with the former ones, and this they do continually, until they have explored the mind (*animum*) of him with whom they are. For they do not suffer a spirit or a man to wander from his idea, inasmuch as the object moves the sense. Thus when they are kept in the same idea, or in the same object, all those things which are in affinity with it must needs come forth. Moreover, they not only thus attract whatever a man or a spirit thinks, but also what he desires. Hence they constantly desire to know one's cupidities, but this is not permitted; because every man and spirit is, in himself, evil, and has only from himself a life of cupidities.

1133. But this is not enough;—when they perceive any person who is dear to a man or spirit, they mix that person up with the same ideas, and they keep their ideas fixed in that person, that they may know their sentiment concerning him,—in this manner they are also wont to infest those who are in society [with them]; thus they excite and adjoin to themselves many persons whom they find in the idea of the spirit [they explore], being only desirous of knowing what is being transacted in that society.)

1134. ((I have inquired who and of what nature those men are who become such spirits, and who thus infest spirits in the other life; when it was said that they are those who desire to elicit from others what they think, and to know the falsehoods which they have spoken concerning those of whom it is [especially] forbidden to speak falsely, as against kings, princes, great men, friends, and the laws; and when they ascertain these things, they make this malignant use of them, that they keep the man, as it were, in bonds, and under their own dominion, for the sake of some gain. They also desire to know the cupidities of a man, and if they know them, or know what evils he had done, then they kept him still more in chains; but because they then hate him)) (and keep him bound to themselves for the sake of filthy lucre only, therefore this is not permitted; nor is it permitted in the life of the body, except as to those cupidities which they favour, as that they strive after honours and riches, besides other objects, which they do not consider to be disgraceful.)

1135. (It was also observed that the same genii and spirits not only attracted the upper region of the head, as was said, but also the soles of the feet, and this, indeed, to a sensible degree, by which was signified, that in a similar manner as the cistern

[or receptacle] of the chyle attracts the aliments, as yet in a crude state, these genii and spirits attract those things which are [merely] natural, and not so premeditated; for a deceitful man, while he is fishing out what others say, especially seizes upon or retains in memory those things which are unpremeditated, that is, which are undigested (*cruda*); for afterwards the same man who uttered those things is accustomed to speak differently in a premeditated manner, and also to explain those things which had escaped from his mouth without premeditation, that no harm may thence result; which explanation those genii and spirits are not willing to hear. A correspondence of the chyle with such spirits may thus be amply established; such spirits and genii are adjoined to those men, and afterwards to those spirits who are of such a nature; and thus all their thoughts may in this manner be opened before the society in which they are.)

1136. ((What their punishments are. I have not yet known, for they were amongst wandering spirits, who hitherto have liberty given them to wander about.))

1137. ((In respect to the internal spirits [of this province], they are not evil; they indeed desire, from a certain cupidity, to know the things thought of by a man, but not so much their falses or evils as their good qualities, that they may attract to themselves the man, and that he may be in society with them, for they constitute that province which conveys the spirit, which they combine with the chyle; thus, they are such as endeavour to put a good interpretation upon all things, even such as were not good, so that they are still in the endeavour to establish friendship.))

1138. ((Moreover, there is also a class of such spirits, who constitute the province of the spermatic vessels, for there is also from the whole of that province, or from all the organs which are assigned to generation, as the testicles, the prostatic glands, the vesicles, and many others, an attraction of the purer blood.—1748, March 3.))

CONCERNING THOSE SPIRITS WHO ARE NOT WILLING TO HEAR AND TO ADMIT THE INTERIOR, AND [STILL LESS] THE MORE INTERIOR THINGS OF THE WORD.

1139. (((There are spirits who are in other respects good, but who cannot as yet be admitted into heaven, because they are not willing to hear and to admit the interior, and [still less] the more interior things of the Word; and who, on this account, thought evil against me, and interpreted [what I said] in an evil

sense. For those who do not approve internal things cannot learn those things which belong to the interior and internal man; for they are ignorant that there are interior things, still less do they know that things more interior exist; hence, in respect to works of faith, they call those good which are done by good men in obedience to the Word, and from a good heart. But when they are told that good works must be works of charity, and that charity is of mercy, and thus from the Lord the Saviour, they admit that it is so, but they do not think so profoundly [as to see that it is so]. Such spirits, therefore, as cannot [as yet] admit [interior truths], cannot as yet be introduced by the way of knowledge [even] into the exterior heaven.

1140. Moreover, such as will not at all hear or admit of interior things, remain out of heaven, nor can they do otherwise than hate such things, because they are more or less interior, and also those who teach them. As upon earth there will, as I think, be many who will hate the interior and more inward things of the Word, because they more closely touch the life of their love, in favour of which they object to certain difficulties which appear to them as impossible [to be explained]; thus they rather prefer that the way to interior things should be closed against them, than that they should favour them by their assent; besides this, they are not willing to be disquieted by such things as [they assert] they are not capable of understanding.

1141. Such spirits have very often conversed with me, and have frequently reproached me [for teaching interior things], because such things appeared as paradoxical to them; and also some this day who were of a similar character, and who, on that account, thought ill of the acts of my life. In a word, [at the present time] the heaven of spirits is almost filled with such; but it is otherwise with all such as are in heaven.

1142. Those spirits were represented to me by a vision;—they were like an old woman with an ugly face, but of a snowy white; the face was irregular [in its features], and anything but beautiful; in a word, it was deformed although of a shining white.

1143. Whereas, those spirits who hear, admit, and love interior things, were afterwards represented to me by a virgin in a white shining garment, in the very prime of her maiden age, playing on a musical instrument. Thus, such spirits are clothed in white shining raiment, and are remitted into the bloom of their youth, adorned with garlands and celestial decorations.)))))

1144. It was afterwards represented that interior things should be evolved [or unfolded], by the convolution or folding up of a certain carpet (such as is wont to be under the feet),

which is folded up when interior things do not as yet appear, but which must be unfolded. At the same time [it was shown] that to a degree exceeding one-half they were now almost unfolded.

1145. Moreover, I conversed with them, [stating] that they affected me with [their own] distaste [for truths], because I was treating upon interior things unknown [to them]; as philosophical things, and those which relate to the interior viscera of the human body. And as these things are true, they are consequently not to be passed over in silence, merely because there is scarcely one in a thousand that understands them, as those things which this day have been seen and heard by me concerning the cistern of the chyle. But inasmuch as the case is such [that] it cannot in any other way be ascertained what the state of spirits and angels is, [so] on this account also they cannot be passed over in silence. There are, however, those who perceive and love these things, and there are others who, although they do not understand, admit them, when they see that they confirm universal truths; wherefore these things are written only for such persons, and not for others. For I can testify that the angels so exquisitely understand subjects (of this kind, whereof the confirmation is deduced from anatomical and philosophical truths).

1145½. That they well know, from similar things in heaven, that there are such things in the human body, yea, innumerable others, which, if described, no man living in the body would be capable of understanding them; for the angels exquisitely perceive all points, even the most particular, and know whether they are true; which I can testify from manifest experience. These things, which are so intricate to human minds, are to the angels only generals, and, as they call them, puerile [subjects]; and they wonder that they do not fall into the understanding of every one, as they now dictate, for they guide my thoughts to write these things. Moreover, the states of spirits and angels, together with all their varieties, can in nowise be understood without a knowledge of the human body, for the Lord's kingdom is like a man; and without such a kingdom, which is like a true man (for the Lord is the only Man, and His kingdom resembles Him), no man could possibly live, since all things in heaven conspire to the conservation of the minutest things in the body, as may be manifestly demonstrated; and if thou art still willing, thou shalt hear still greater arcana.

1145¾. Unless there were innumerable worlds or earths, which together constitute such a man, the souls coming from one world or earth would by no means suffice [to constitute it]; because there must be indefinite varieties, and in every part innumerable spirits to confirm or establish it.—1748, March 3.

ON ANGELIC SPEECH.

1146. Although angels do not manifest themselves to man by speech, nevertheless, that I might perceive how they express their thoughts, even in speech or discourse, I heard them conversing; but then I was led into a state not unlike that of good spirits, so that I could perceive that angels spake through them, but according to their own sense [or understanding of things]. Their conversation was quick, flowing like smooth water, consisting of words, but, as it were, continuous, being rather ideas continued like a flowing stream, in which the thought, when interiorly communicated to me, flows into words, but quickly,—in a word, it is like a stream of ideas to which the words correspond, but which are not interrupted (*nihil hærent*); and when answering, I observed that my speech was abrupt, or discontinuous in its expressions,¹ and of a different sound, thus not flowing, and consequently not celestial; wherefore I could at once distinguish by them that I was of a different [stamp]. Thus, angelic discourse consists of the sense filling out the words, which are insufficient for the full expression.—1748, March 3.

1147. The words, also, into which the sense falls, are flowing, into which consonants are not admitted, because they interrupt the glide (*fluvium*), as is the case with certain consonants; as now it is not allowable for me to write *flumen* but *fluvium*; also in other like cases.

1148. When the spirits afterwards spake, that is, with their speech distinguished into words, such was the difference that they were suffused with shame, not daring to speak; their ideas, also, being so much scattered (*sarsæ*), and consequently their words, thus differing from the continuous flow [of the angels]. They were then assisted by the angels, that they might speak in consort with them, when there was, as it were, a stream which surrounded them, and which they could not follow with their own speech; thus they complained that they could not speak, or that they were not allowed to speak.—1748, March 3.

CONCERNING THOSE WHO DESIRE TO SPEAK TACITLY, AS IN THE
EAR.

1149. There are spirits who have many times conversed with

¹ Let the reader observe the difference between what is *contiguous* and what is *continuous*; the former touches upon the thing with which it is connected, and is, consequently, interrupted; whereas the latter flows on without interruption.

me, but in a mussitating [or whispering] manner, near the left ear, so that they wished to speak into the ear that no one might hear them. To whom it was permitted to state that such whispering does not accord with heaven; for it signified that they had been such whisperers in the life of the body as observed the faults and blemishes of others, and told them to their associates when no one besides heard them; or if others were present, they whispered about them into the ear, and thus they saw all things—namely, the defects or blemishes of others, although they were not [really] such, in a sinister or perverse way. Such persons are very numerous, and they observe even the smallest things, and put a bad interpretation upon them. Such have not only somewhat of deceit in them, inasmuch as they desire to make mockery of their companions, but they prefer themselves to others, wherefore they can by no means be admitted into any heavenly societies, being immediately rejected thence, and that, as it were, by their own gravitation (*ponderè*), for such a disposition is immediately perceived; moreover, such a [whispering] speech is heard more loudly and at a greater distance than open [or loud] speaking.—1748, March 3.

THE PERSECUTION OF INNOCENTS PRODUCES A STENCH OF HOUSE
[OR WALL] LICE.

1150. (((((((I have sometimes perceived a filthy stench of house lice, when [at the same time] there was nothing of the kind [near me], which I very well knew to be the case. But when I perceived that such fetor was diffused from a certain vicious spirit, I was instructed by living and confirmed experience that such fetor represented the persecution of innocence, for it proceeded from those spirits who persecuted infants, and who wished to drive them away, whence such a fetid smell is instantly perceived.—1748, March 3.)))))) [See A. C. 1514.]

ON THE LIFE AFTER DEATH OF ROBBERS AND PIRATES.

1151. ((There was a certain spirit in a lower region [operating], as it were, within me; for so spirits appear wherever they are in the world [of spirits], thus whether they belong to this or that province of the body [to which they have relation]; at such times [as they are perceived], they no otherwise appear than as placed in a certain direction without, or [as operating in some region] within man.

1152. This spirit being called forth, namely, from [within] to

my right side, but he was inconspicuous, nor did he reply to anything, [although] he was accused by others of being a robber. In the meantime certain spirits also occupied [the region of] my head; but the spirit in question said nothing in reply; afterwards he manifested himself from under my cap (:mossa:), and then he also stood a little on the right side, and soon afterwards on the left. Now as he was accused of robbery, and said nothing in reply, but continued to act in an inconspicuous manner, I could know no otherwise than that he was of such a character, and wished to conceal himself.

1153. Moreover I was told that [all] such, on the slightest occasion of success, are most courageous, but that on the slightest danger they are most timid; for I manifestly perceived that he was extremely timid, and that he could not be compelled to confess anything from fear; to confess from fear is to declare all things whatsoever other spirits command: this spirit is also now at my side, endeavouring to take away the memory of things.

1154. Such spirits preside over the urinary bladder, and especially over its function of ejecting the urine; that [such] spirits are devoted to this office I have been instructed by the experience of some days, and also from the effect, both whilst they withdrew themselves, in which case the emission of the urine was entirely stopped, as [also] when an intension [of the sphincter—867] was effected by their means, when being indignant, they screwed up the sphincter [which they represent] —(*se revolverent*), which action appeared to me [to be attended] with danger to the upper part of the bladder. These particulars have been so sensibly manifested to me, that I cannot have any doubt on the subject, whereof others cannot have the like sensible experience, for reasons elsewhere [given].)

1155. (Hence I could conclude that he had been a robber in the life of the body, and that he had been cunning in [this respect], for he had the art to conceal himself, and then [he would] flee to the right side, and again towards the head; for unless robbers are dexterous, they cannot remain robbers long; which he himself, being present about the region of the left temple, now affirms to be the case; whence [my opinion] is confirmed. That his function is the emission of the urine is evident both from past and present indications; for he acts into the bladder, although involuntarily.)

1156. ((There are also other robbers, who are not so cunning, being those who are actuated by the disposition to commit theft, and who therefore associate themselves with the cunning. One of these was afterwards shown to me, being then on the right side below the arm; he also said nothing, but only gnashed with

his teeth, like a man when he grinds his teeth, which is grating to the ear; and this he did so long and so manifestly, that I thought it was something [else] which thus sounded, and I inquired about it. This spirit was also on the left side, not far from the ear. Being such spirits [as we have described them], they therefore preside over liquid excrements or urine.

1157. The face of such spirits was also shown to me; it was not a face, but only something obscure, a black bearded thing, so that besides the black, undressed beard nothing appeared,—such was the appearance of the robber; at the same time their rows of teeth were also shown to me, when a kind of skin being raised from the mouth, both rows of teeth were seen, so that the interiors of their face consisted only of teeth, which appeared like ivory; so that it seemed to be all teeth.)

1158. (Another who likewise acted inconspicuously, and who was also a cunning [robber], was shown to me; he was dressed in blue. He had a face similar to the human, but it was wicked; he prevented me from remembering other things [respecting him], probably because they were not worthy of being mentioned.—1748, March 4.)

1159. The same spirit also acted into both my eyes, and excited, as it were, a certain pungent or urinous liquid in them; and unless he had ceased, I could not, on account of the pain, see and write; thus, wherever they are, they excite urinous humours. He is now above the head, whence such urinous [sphere] flows into the eyes: hence it is that such spirits preside over collections of urinous matters; (((((((wherefore it follows that such spirits love, above all other liquids, filthy and feculent urine, dwelling in places where such urine is. Thus they are infernals, belonging to the class of the spiritual [in a perverse state], loving to dwell in stagnant urinous places, similar to that class of infernals who constitute the province of the rectum, and who are delighted with excrements, amongst which they desire to dwell.

1160. The same spirit now confesses that he would rather dwell amongst filthy urine than among the most limpid waters, and that to him the stench of urine is of all smells the most delightful. He declares that he chooses to dwell in tuns, but of a smaller kind [than those already described], and have his abode there. The other and more cunning robber owns to the like [predilection].))))))

THAT THE SPIRITUAL [ANGELS] HAVE AN AVERSION TO BUTTER.

1161. That the spiritual angels, or such as constitute the

spiritual class, dislike butter, was made evident from this circumstance:—that although at other times I relished butter, yet [when in their society] I did not for a long while, even for some months, desire it; and when I tasted it, it wanted its agreeable flavour, and consequently its relish, such as I had before enjoyed.

1162. That the spiritual angels caused this [change], by reason of their aversion to butter, I was enabled to conclude from the fact, that when a certain celestial angel was present, being impelled by a certain appetite for butter, I ate some that was of a good quality, whereupon the spiritual angels caused an odour of butter to ascend from my mouth to my nostrils, as though such a smell were [by them] attributed to me by way of reproach (*objiceretur mihi*);—hence I was instructed that spiritual angels hold butter in aversion.

1163. Still, however, they are much delighted with milk, especially in its natural state (*crudo*), for when I partook of some, the relish was more grateful than I can describe. Wherefore milk belongs to the class of those who are spiritual, as butter belongs to that of celestial angels,—not that they delight therein as food, but on account of what is thereby signified and represented.—1748, March 3 and 4. This arises from the agreement or correspondence of spheres, which are also represented by odours.

THAT A MAN CAN NEVER TAKE GOOD AND SALUTARY COUNSELS,
UNLESS HE BELIEVES THAT THE LORD PROVIDES FOR ALL OCCA-
SIONS, EVEN THE MINUTEST PARTICULARS.

1164. I have been taught by manifold experience, that man can enter upon, and embrace many counsels, which he supposes to be good and salutary, yea, at such time he can even induce spirits and angels to be of the same opinion; for spirits and angels only regard the good intention, and yield [assent] to things affirmative. Thus they can be induced to believe that [counsel] to be good and salutary, which yet is otherwise. This I have thoroughly learned by much experience, that good spirits and even angels can be persuaded to affirm, and even to change their opinions, according to circumstances,—(as in those relating to the quantity of the impression).¹

1165. But our Lord alone knows what is true and good, whenever to come, or wherever present, consequently all things

¹ This probably relates to the quantity of copies of his works the author intended to print, when he was considering the manner in which his writings would be received, and the number of copies required by the public. Hence when it is said that “good spirits and even angels can be induced to believe

[universal and particular] together, even to the minutest; wherefore, unless a man resigns his own counsels to the Lord's Providence, he will most certainly be deceived or disappointed, especially if he desires to do anything good from himself.—1748, March 4.

(THE MAN WHO IS INVOLVED (*inharet*) IN WORLDLY CARES, FALLS ENTIRELY INTO ANOTHER STATE [THAN THAT WHICH IS HEAVENLY].

1166. Whereas now I have been almost three years, or thirty-three months, in that state in which, my mind being withdrawn from corporeal things, I could be in the societies of spiritual and celestial [spirits], and yet be like another man in the society of men, without any difference, which spirits also wondered at;—when, however, I intensely adhered to worldly things in thought, as when I had care concerning necessary expenses, about which I this day wrote a letter, so that my mind was for some time detained therewith, I fell, as it were, in a corporeal state, so that the spirits could not converse with me, as they also said, because they were as though absent [from me]. A case rather similar occurred before; whence I am enabled to know that spirits cannot speak with a man who is much devoted to worldly and corporeal cares;—for bodily concerns draw down, as it were, the ideas of the mind and immerse them in corporeal things.—1748, March 4.)

THE DIFFERENCE OF THE CONDITION OF MEN AND THAT OF SPIRITS
AS TO SOCIETIES.

1167. That man cannot be so amended, may be evident from this consideration—that the human race, in a perverse state, is such as to adjoin itself to a society to which it is addicted, and from which it can but with difficulty recede;—thus such as is the quality of the society, such, for the most part, is the quality of the man [connected with the society]. It is otherwise with the state of man when, as to his spirit, he is in heaven; for he is then like spirits or souls, and can then be inserted into diverse and various societies of spirits, yea, of angels; and such as is the quality of the society of spirits, such is the quality of the man or of the spirit. Whereas with the human race the contrary is the case,

that a thing is good and salutary, when it is not so," it must not be supposed that the subject in question has relation to what is good or evil, or true or false, but to certain mental calculations called *Consilia*, which may be either suitable or not, but in considering which the mind is actuated by a good end and intention.—Tr.

namely, such as the society of men is, such also, for the most part, is that of the spirits by means of whom they are led. Whereas in the true Church, in which all are brethren, it is otherwise, because in such a Church societies can be varied, in like manner as those of [good] spirits [see 696]; for, like them, they do not seek associations from the love of self and of gain, but only for the sake of faith and friendship; thus they could be arranged according to the order instituted more immediately by the Lord, than the associations which exist in a perverse state of life.—1748, March 4.

THERE ARE SPIRITS WHO CAN SPEAK WITH EQUAL VOLUBILITY AND QUICKNESS AS CELESTIAL SPIRITS, BUT WHO ARE NEVERTHELESS EVIL.

1168. (((This day a certain spirit accosted me, with whom I had some discourse. In the life of the body he had been imbued with no faith, nor had he believed in a life after death; and as he belonged to the class of [ingenious or] industrious spirits, he could converse like one of the celestial angels, in a manner so fluent that it was like a stream; nevertheless he was evil, wherefore it could not be concluded from his discourse and its fluency that he was celestial; but that a spirit is celestial, is known from this circumstance,—that he loves to speak respecting those things which belong to faith, so that he perceives [with delight] those things which are of [a true] faith. Whereas this spirit, when anything was said concerning the Lord's kingdom, could not follow up the subject in his discourse, but withdrew himself, as it were [from it], when it was at once heard [or perceived] of what quality he was.—1748, March 4.

1169. Such spirits insinuate themselves into the affection of every one, counterfeiting even the affection of good; thus they speak, or whisper, into the ears of others, flattering them, as this spirit did, who thought that he could beguile even the angels. They derive such an instinct from their actual life,—namely, from having behaved deceitfully, and their discourse assenting to the predilection of every one, even concerning subjects which belong to faith. They cannot, however, in the other life but manifest their nature; for something similar to their nature is perceived in every word, or in every idea; since whatever is at variance with what is true and good, is manifestly perceived; wherefore he who in the bodily life supposes that, because such deceit has been attended with success during his life in the body, the like success will follow the other life, is very greatly mistaken; inasmuch as every such deceitful turn acquired in the life of the body, is so manifestly obvious to angels, even of the

external heaven, that they perceive it in every word he says. The spirit of whom mention is now made, is now present, but he is silent (for spirits can think in silence), so that I cannot perceive his thoughts.—1748, March 4.))

((((((((((((Such are they who speak otherwise than they think; they think evil concerning their neighbour, and yet speak well of him, and this they do in so artful a manner, as even to deceive their associates and their friends,—all for the sake of self and of gain; there is a great multitude of such spirits.))))))))))

1170. ((Moreover, this spirit of whom mention is made was among those who are addicted to the urinary province (*urinae*); for he not only [by his sphere] infused something of a urinous nature into my eye, but he also loved urine so as even to desire to drink it; he also caused a painful constriction about the lower region of the abdomen, besides other indications, from which it could be well known that he was one of that sort.))

1171. But inasmuch as the quality of man is best known from the [ruling] ends of his life [when] in the body, [he was examined] whether his motive were pride or lucre; but I was informed that he had applied himself to such a study principally from delight [therein], thus because he could, as it were, instinctively know the disposition,—and accordingly, by a specious address and flattery, become the associate, and [even] the beloved, of all. Such spirits, inasmuch as they have not so evil an end in view as others, can be [received] also amongst good spirits; but not so, when they have acted from selfish or worldly love [as their chief end].

1172. I also saw in what manner he was represented [as to his life's love]; namely, as dwelling in a long, and, as it were, vaulted chamber, but of a green colour; as also that clouds of a certain whiteness hovered about, but yet of a paleness derived from green: for such a colour they have an especial predilection, but not so for blue (*caeruleo*).

In a word, being a versatile and flexible spirit, he could for that reason be in the company of good spirits, in the hope that he could be turned aside [from evil] to good.

1173. Alike assiduous are all such, during their lifetime, to whatever purpose they apply themselves; but because this spirit had applied himself to such [designs above-mentioned], which are wicked, even after death similar evils are inherent in his mind; hence also it was that he was assigned to the urinary province, and hence his predilection for urine, and also for green.—1748, March 4 and 5.

1174. But such green habitations, as also such white clouds tinged with green, are formed from fulsome phantasies, such as the lowest of the common people are [apt to indulge] in; besides

[which objects] many such delight in fetid collections of urine, not to mention the filthy liquids from dung, according to the difference of that of oxen or sheep, and of human excrement; nor does it exceed the truth [to add] that they dwell in such sinks, as I remarked to them who are yet present, when they were delighted with the very idea of dung; who, inasmuch as they are of the number of those who are in the lowest degree corporeal, accordingly appear to live in such sinks.—1748, March 6.

ON THE REDUCTION OF EXTERNALS INTO EQUILIBRIUM.

1175. ((There was a great multitude of spirits around me, whose influx was inordinate. They were also complaining that in this manner all [the universe] would perish. This tumult was heard by me as a murmur of many, thus [representing] that there was nothing of unity amongst them, but each at variance with his fellow—in a word, no society—so that they were threatened with destruction.

1176. But in the midst of these spirits, I perceived and heard a gentle sound, thus angelic and sweet, wherein was nothing but what bespoke order; those from whom it proceeded were within, while the disorderly spirits were without. This angelic flowing [as it were] continued for a time; it was often repeated, and it was told me that the Lord governs, in this manner, all those things which are discomposed, or disorderly, and inordinate, etc., which are circumfluent or exist around. For the Lord acts from a pacific principle, thus peacefully, wherefore the things which exist without, or in the circumference, are necessarily reduced to order, each thing [is reduced] according to the error of its acquired nature; consequently the human race, and their external principles, which are their phantasies, by which at the present day their actions and their conversation are governed. As I was thinking about this subject, I compared the disorderly states of the [said] multitude of spirits to a tempest in the air, and to the stormy clouds, and the dust flying at that time through the atmosphere, all of which are then out of their equilibrium; but in the meantime the purer atmosphere, or ether, remains in a tranquil state, and acting by its latent and silent power of equilibrium, is continually operating upon the turbulent state of the atmosphere, until it reduces it into equilibrium and rest.

1176½. A similar state also exists in a man when his external emotions disturb him, and yet his internal states are pacific. This case is analogous in very many instances.—1748, March 5 and 6.

CONCERNING A DISTURBANCE IN AN EXTERIOR HEAVEN.

1177. I was obsessed from within in the head, about the inner region of the palate, as it were, by some one spirit, who had such a command over me, that I could scarcely think otherwise than as he [thought] within me, whereof I had a manifest perception; nor could I speak otherwise, for he reduced me into a state similar to his own. So long, however, as there were spirits without the head, although they occupied the left side, or the region of the left temple, he had no such power [over me]. Whence it was evident that the spirits who were without were of a different sort from those within, and that they observed also a different rule. And when I could scarcely think otherwise than according to the state and government of that spirit, and could scarcely speak otherwise, although in a compulsory manner, which could be better perceived by others than myself; I afterwards heard that when a man is thus obsessed within, he cannot then act and speak otherwise than according to the state and direction of the spirit who obsesses. This continued, if I mistake not, for two hours or longer.

1178. I heard, however, that it was not a spirit acting within me, but a certain abode of the angels of an exterior heaven, who dwell in respect to man at a distance forwards, but to the left, somewhat higher than the forehead of a man, and that they are those who cannot suffer interior things (*intimiora*), but who, from various causes, desire to be in exteriors (*interioribus*) only;—as when it is said that the Lord governs the universe, and that there is nothing good in man, but that all good is the Lord's own property;—and also when it is said that a man, a spirit, and an angel can do nothing from themselves, but that they are organs of life, such spirits cannot endure or tolerate [these interior things], but they desire to act also from themselves, and thus to attribute to themselves the power of acting, and even of doing good; such spirits also attribute to themselves merit in the good which during their lifetime they had done from the Lord, and consequently, to a certain extent, justification also, as they now desire to do (*inferre*). Other things also of an interior nature [they are averse to];—there are other angels of an exterior heaven, in a certain abode or society [who are of a similar nature].

1179. But when I told them that if I were to take anything from their discourse (*ore*), and were to tell them that in their words there are interior arcana, and were to praise their wisdom on account of such hidden things being contained in their discourse, they would probably smile assent,—but they were

silent. I could perceive, however, that such conversation was agreeable to them, because it gratified or pleased their nature; thus it could be perceived that they were also imbued with the love of self; but the reason why they are in an exterior heaven is more secret than that it can be divulged.

1180. They also fear that, if interior things were disclosed, it would be all over with them, for they perceive that they do not possess within themselves interior things as other angels do, who, although ignorant of certain interior truths, nevertheless, when they hear them, eagerly embrace and love them; and likewise are able to produce very many similar truths even [from celestial memory, thus] from the Lord.—[See 1079.]

1181. It was those angels who reject, yea, who are averse to things interior, that were operating within me, namely, at the upper region of the palate, and were inducing and compelling me to think and to speak according to their thoughts and according to their state, that they might be confirmed therein; wherefore they induced upon me the like. I also spoke from them, objecting much concerning the things to be written as being full of difficulties, especially that no man could understand them, nor would they be of use to men without an immediate revelation from the Lord as to every particular. Moreover [they further insinuated] that the human race might thus become worse, inasmuch as they might pervert interior things; for the more interior is that which is perverted, the worse it is for those who pervert;—besides other such reasonings.

1182. Whilst I was possessed by such a spirit, and was also in thought concerning the exterior heaven, as that those angels also are in danger of being seduced [from the truth], because they had no faith in more interior things; it was then made manifest to me concerning the said habitation of angels that such was their thought, which they infused into me, and in this manner kept me obsessed. Such as these hardly acknowledge anything as the Lord's, except those things which proceed immediately from Him, as concerning things to come, and concerning things remote, [and still less] that such things should be revealed to me (*quod dicerentur mihi*).

1183. Inasmuch as those angels could not abstain from such thoughts, although they were exhorted to desist, they were at length removed from their habitation, and that to a great distance, a little towards the left, having with them a kind of little wheel, such as women [sometimes] have upon their heads, but which revolved in a beautiful manner; and when they came to a distance, probably [to] inquire, as I perceived and was informed, after another Lord, or another heaven, wherein to live more tranquilly than in their present heaven, there appeared

obvious to them something [as it were] of gold, in which they gloried, for all things which they saw were of a golden splendour and radiance (*jubaris*), besides many other beautiful appearances, and of exquisite contrivance (*artificiosa*), with which they were much delighted; and likewise in various forms of elegance. But it was told them that these things are only produced from their phantasies, and consequently could not long delight them. Soon afterwards they were led into a dark chamber, whence they desire to return;—as to other particulars respecting them, I am still ignorant.—1748, March 6. *The continuation* [see below].

1183½. (((((It was also shown me how they act; for they do not operate by gyres or orbits, as others do, but by, as it were, lineary reciprocations, and in a flowing manner; because, as I was told, they induce whatever [they choose] a man shall think, speak, and likewise what he is to answer; for they think that they possess the entire man, and govern him from themselves, although they do not deny the Lord's superior government; thus they consider a man to be nothing but their organ, by which they can act in the world; on which account they also entirely despise a man, and reject him as refuse, except they can make use of him as an instrument or a servant, in which case they are complacent towards him for the sake of service: they study their own advantage only, and disregard others. As, however, they insinuate (*inserunt*) thoughts and answers [into man's mind], therefore their action is of that reciprocative and flowing nature.¹)))) * *

* * CONTINUATION.

1185.² When the same spirits were removed from their habitation they acted into the left knee, and just above it, from the forepart, where the knee is, and also a little under the sole of the right foot;—but I do not yet know what these things signify.

1186. When they are thus removed, they are no longer angels but spirits, with whom, so situate, I afterwards spoke; they said that they knew no otherwise than that it was I in person, and that they are in my body, and there think; and when I inquired how this could be, since there were many of them, they wondered, but they made no reply.

¹ Although the subjects here mentioned are called angels, and are said to be in the exterior heaven, yet it is evident that they are very far from being in a proper angelic state, and that they had consequently to be vastated of their fallacious ideas and external states before they could be admitted into heaven itself. The so-called heaven in which they were would consequently pass away at the time of judgment in 1757.—Tr.

² The numbers follow here as in the original.—Tr.

1187. Moreover, they not only indulge in worldly cares, but especially [in cares] about things to come, being anxious about the future. I was strongly detained in their society, for they invest themselves in man's thoughts, and that tenaciously.

1188. Now as they are averse to interior things, those who were with them in the same mansion, but who remained, said that they now observed their own errors,—namely, that they simply thought about those things which are external, and but little about anything interior,—namely, about anything spiritual conjoined with what is natural; that which is without a natural principle they do not admit; nor do they know that it exists at all, inasmuch as [they think] from the natural principle [only]. To whom it was permitted to state that in every natural idea there are innumerable and ineffable things, which they preclude from themselves so long as they do not admit interior things; and since such things are ineffable, they do not fall within [the scope of] a natural idea, which it was also permitted to represent to them in a spiritual manner, by the opening of one idea, which [before] appeared like a black spot; but when it was opened, it appeared like a universe leading to the Lord; thus it was told them that in every idea derived from the Lord there is an image of the entire heaven, because it is from Him who is Heaven.—1748, March 6.

1189. That they occupied the superior region of the palate was, because in that region corporeal things, as the blood, ascend up into the brain, and also descend by the same region, so that the reason is, as it were, an inn; on which account they also called their chamber into which they had removed [see 1183] their inn; hence the natural things which accompanied them even into the cranium; nor is the blood purified from its natural dregs until it passes into the brain. Hence also it was that these spirits then occupied the left knee, because their loves and pleasures are signified by the left thigh and the left knee; and the sole of the right foot signifies such corporeal things as these spirits adhere to.—1748, March 6.

CONCERNING THOSE ANGELS WHO ARE DELIGHTED WITH INTERIOR THINGS, BUT WHO ARE NOT WILLING THAT A MAN SHOULD BE DELIGHTED WITH THEM.

1184.¹ There are good angels forwards, a little towards the right, to some distance, who speak in a flowing and sweet manner; in whom I observed nothing erroneous, except that they thought a man ought not to be delighted with interior

¹ The numbers follow here as in the original.—Tr.

things, because they would then lose the delight which they experienced therein.

ON THE EXTERIOR, INTERIOR, AND INMOST SENSE OF THE WORD.

1190. There appeared to me little girls;—one was sitting before my face at a short distance, a little to the left, with such a ruddy complexion as human faces generally [exhibit], a little tinged with yellow; but the eyes were red, as though weak, and like those of persons afflicted with a disease in that part. She was in a sitting posture; she suddenly appeared, and [as] suddenly vanished, but was, nevertheless, distinctly obvious to view. This girl signified the exterior (*interiorem*) sense of the Word, and she had such a face, because that sense has its property from corporeal things, whence the ruddiness; and from natural things, whence the yellowness, in [the complexion of] the face; the weak, red eyes signify the intellectual faith of such [as are in that sense], and which is not true faith.

1191. (((There afterwards appeared to me a girl with a beautiful face, proceeding quickly towards the right, hastening a little upwards, in about the first bloom of her age; not a child (*infans*), nor a young woman (*juvenis*), but a young girl (*adolescens*); she was clothed in a black garment. She thus joyfully hastened from light to light a little upwards, obliquely towards the right; she signified the more interior things [of the Word]; she was of a beautiful and fair countenance, but dressed in black but becoming raiment [see A. C. 1872], because exterior things, which are garments, do not appear to those who are interior (*intimioribus*)).

1192. There was at the same time with this youthful girl a certain [virgin] who did not appear to me, flying, [as it were,] to my right cheek, but not appearing; I could only perceive that she tended suddenly to the right side of my face; this I perceived, but I did not see it; she signified the inmost things of the Word, which did not come to my understanding, but to a certain perception [only]; for of such a nature are inmost things.)))))

1193. There afterwards appeared a face only, with a long, black, undressed beard, with a fiery mouth, and the rest of the face was only black hair; thus it was all beard rather than a face, except somewhat of a mouth [which was] yellow, verging to a fiery [red]. This face signified the external sense of the Word, or the letter, which is [in itself as] dead, but which, however, has some life in it, as was signified by somewhat, and yet but very little, of a mouth.

1194. (((When I had perceived, by persuasion, that these

were the significations of the vision; some one inquired, in order that the subject might be understood, what was the distinction between these senses of the Word? because many only admit one sense, thus an exterior sense, in the New Testament, and this because interior things are also occasionally indicated [in the Word]. For the Word is of such a form that in some places it discovers exterior (*interiora*), interior (*intimiora*), and even inmost things. In order that this might be explained, I was permitted to say that what is inmost, interior, exterior, and external might be known from the nature of good works, which, when separate from the charity of the interior man, are external, and which are similar to such a deformed face;—good works are exterior (*interiora*) when they come from charity, so that it be charity towards our neighbour, or that the neighbour be loved, consequently that the works proceed from love as their source, which also is the case [even] among Gentiles (*gentes*) who are not instructed. But things interior (*intimiora*) are known when charity springs from mercy, and even in the case of those who are poor in the interior sense; since it is then from the Lord, who alone is Mercy. But inmost things [are perceived or known] when innocence [dwells] within that mercy, so that it is innocence which becomes mercy; and mercy which becomes charity; and charity which becomes the good in works, which consequently are from the Lord alone; and are then first called fruits of faith, for the Lord alone is Innocence.—1748, March 7.)))))

CONCERNING A CERTAIN RABBI WHO APPEARED [TO ME].

1195. (((((There appeared a certain obscure spirit, but who seemed rather to be some shadowy thing (*obscurum*), because coming from such a quarter as that filthy or miry Jerusalem, which is by Gehenna, as hereinbefore described; and coming, too, in the shade of night, or as by a kind of starlight; for when, upon the opening, as it were, of a gate, he entered, there appeared wandering stars flitting about him, especially on the left side; but they were of a dim lustre. This spirit, approaching me unawares,—for neither did I at first suppose that he was a spirit, but a dark cloud,—applied himself to my left ear, above, which he touched with his mouth, in order to converse with me, for he did not speak with a sonorous voice, but, as it were, within himself. I could, however, hear him, and that distinctly enough.

1196. He said he was a Rabbi of the Jews, and that he had been a long time in that miry Jerusalem (*urbe*); he greatly lamented that it was his lot to remain so long in such a city,

where the streets were nothing but mud and clay, wherein to walk, and where he had no other food to eat than mud only. I asked how he, being a spirit, could desire to eat; to which he replied that it no otherwise appeared to him than that he would eat, at which time nothing else was offered to him but dirt, whereat he greatly lamented.)

1196½. ((((((Wherefore, desiring advice what he should do, seeing, as he said, he could not find Abraham, or Isaac, or Jacob, he was told that it was in vain to seek or look to them for help, as they could afford none. Having added some other information, of a more secret nature, concerning them))))))

1197. ((((((I then proceeded to say that no one else is to be sought, but God Messiah only, whom the Jews had in their lifetime despised; inasmuch as He governs All both in heaven and earth, and that from no other should aid be sought; upon which he anxiously and repeatedly inquired where He was, that he might speak with Him. I answered that He is everywhere, and whoever would speak with Him, might find Him in every place, wherever sought, even in that city. But he persisted [in saying] that he desired to speak with Him in person; but because the other spirits who were with me suspected some evil design, he went away.—1748, March 7.)

ON THE INMOST HEAVEN.

1198. When I was afterwards thinking concerning the angels of the inmost heaven, and [the question] occurred to me whether they were holy, and thus whether a holy spirit [can be predicated of them], there came a voice to me from the inmost heaven, by intermediate spirits, saying from them that they were not holy, but that the Lord alone is holy, who is their Holiness Itself, and that no one is holy from himself but the Lord alone, and that consequently they are averse to be called holy, because in themselves they are filthy.

1199. The voice thus sent forth came from on high, and indeed above the upper part of the forehead, because from inmost principles.

1200. (It was also given me to think whether any who are born in the present time can be admitted into the inmost heaven, inasmuch as hereditary evils have become so multiplied; but in thought I seemed to have this reply,—that those who are born at the present day, upon this earth, cannot be admitted into the inmost heaven, but that on this earth they were admitted, who were of the Most Ancient Church, and also from other earths, for they are innocences. In the interior and exterior

heaven there are (*dantur*) also innocences, but not of [so high] a nature. These innocences constitute, as it were, their inmost principle; but of these [latter] it should be said that innocence constitutes their centre, as an axis or nucleus. Nor can any heaven subsist, unless its centre or its inmost principle be innocence, and other things be considered as the peripheries into which innocence from the centre or midst can flow; for no one can be in the heavens unless he have somewhat of innocence. The inmost heaven also communicates with the interior, by its centre or midst, that is, by its innocences; and thus the inmost, by the interior, communicates with the exterior; hence it may be understood of what nature the communication is from inmost things, and from the Lord, according to the order instituted by Him.)

1201. (((((It is the inmost heaven through which the Lord insinuates true conjugal love; for the principle or origin of this love is from the inmost heaven; and then through the medium of the inferior heavens. Hence also comes the affection for children, called *storgé*; for thus the celestial angels of the inmost heaven love infants much more than parents—even than mothers. They attend upon infants, and have charge of them [Matt. xviii. 10]; yea, it was told me that they are present with them in their mothers' womb, and are careful that they be nourished,—thus they preside over that region during gestation (*uteris gestantibus*).))))))

CONCERNING THOSE WHO EXERCISE VENERY WITHOUT ANY TRUE
CONJUGAL LOVE, OR WITHOUT ANY DESIRE TO PROCREATE
OFFSPRING.

1202. There are many, both men and women, especially in Christendom, who, because they contract matrimony late in life, and because they are punished if they have offspring illegitimately, thence acquire the [perverse] disposition to exercise venery without any desire of offspring;—thus they utterly exclude from themselves that which is the centre and inmost [end and principle of marriage].

1203. Such desire of mere venery being damnable, because devoid of love truly conjugal, they are so long separate from heaven [as they cherish the same]; and in case they thus live and die, they are after death grievously punished; for there are spirits who speak, as it were, in a quadrupedant¹ and pulsatory measure, but quicker and more volubly than others;—these spirits resort to the provinces [having relation to] the

¹ See 1127, with the note respecting the use and meaning of this term, p. 359.

generative organs in man, as also in a spirit, and explore if there be such spirits; and if there are any such, they descend from that province with the spirit or soul, to a middle depth, nearly in a right line in front, directly opposite to the inmost heaven. From them I learned [that] they are laid in a supine posture, with the head inclining downwards, upon linen clothes, and have their breasts, as it were, opened, and undergo cruel treatment. I did not, however, witness the [whole] punishment, I only saw that they were then inverted, or [turned with their] head downward, and their exteriors or corporeal principles extracted, so as to appear drawn out in a long trail upwards; their interiors, however, that is, their spiritual principles, are led into the same direction (*sursum*);—thus they are divested of that profane cupidity of exercising vengery merely for the lust's sake alone, without any desire of offspring. Thus they are, as it were, put to death by those [punishing] spirits—who even declared they were desirous to kill them; [for] such is the disposition of those spirits, that they would slay them, wherefore [as before stated] they lay them supine, and, as it were, with knives dissect them. The souls also imagine themselves to be slain, but in this manner they are [only] divested of such lascivious lust.—1748, March 7.

ACCORDING TO THE PHANTASIES OF A MAN, SUCH ARE THE
SPIRITS ADJOINED TO HIM.

1204. It is a common [rule] that according to the phantasies of a man, such is the society of spirits in which he is kept, and also the more his cupidity is inflamed, the more numerous and wicked is the society of such spirits; for the life of a perverse man is phantasy, thus it can be known from his phantasies and his cupidities with what spirits he is associated, as was rendered evident to me from manifold and long experience.—1748, March 7.

THAT SOCIETIES SOMETIMES CONTEND CONCERNING THE THOUGHTS
OF A MAN, WHETHER THEY BE GOOD OR EVIL.

1205. I have this day perceived by living experience how heavenly societies contended respecting my thoughts. There were spirits who are concerned about corporeal things, and were without, a little above the head, and they wished from every object of sense to form thoughts and cupidities, and they sometimes desire whatever they see. There was a good society

within, desiring manifestly to draw me to themselves; I perceived their attraction, and in the meantime they conversed with me as to whether they should obtain [the victory].—1748, March 7.

THAT SOULS TAKE OFF THEIR GARMENTS AND MAKE THEMSELVES
NAKED WHEN THEY SUPPOSE THEMSELVES TO BE INNOCENT.

1206. A certain spirit was infested by spirits of the urinary province, who desire to infest all, and who anxiously seek out a cause [for so doing]; and when they only suspect a cause, from communicating with them, or from some act of their present life, they immediately judge, and [even] prejudge him, and desire to punish him according to their own methods; this is their first judgment. But when the soul thinks himself to be innocent, he is angry at this, and divests himself of his garments, yea, strips himself naked, that they may do to him whatsoever they please.—1748, March 7.

CONCERNING THOSE WHO IN EXTERNALS ARE HONEST, BUT INWARDLY
ARE RAPACIOUS.

1207. (((((There are some spirits who outwardly have an honest face and life, so that no one could suspect that they are any otherwise than honest, for they study by every means, for the sake of their own honour, so to appear; if they desire to ascend, then they have an innate fear lest they should appear otherwise to others, although inwardly they are of such a nature that, if they could, they would despoil every one of his goods with pleasure; and although they do it not, still they desire to do it, but their own honour and the laws of society, besides other things, prevent them from manifesting their disposition in act. Wherefore, were it not to appear before the world, they would do so without any conscience; and they have probably done so when they knew that they could not be detected. [Hence] also they do not fear to do the like by the agency of others, if the blame can be fixed upon those who do it, and they themselves not appear to be culpable. Wherefore they are of such a nature as though they had really done it, and moreover deceit is added to their wickedness, since they endeavour to do it secretly, or by others.))))))

1208. ((((((Such [characters] in the other life will have it that they are innocent, because they say they have done nothing

evil that has been detected, but that they have lived honestly and blamelessly. The same are also accustomed to put off their garments, and to say that they are innocent,—but this [they do] only while they are in externals. Such in their lifetime have also feared not the Lord, nor thought about another life.

1209. When, however, such are examined by angels through spirits, it is heard in every word they utter, whether they are of such a character, so that when their life is described, if they are such, it is clearly perceived from every word; for when their discourse flows easily, then it is in agreement with the act of their life; but when anything does not flow easily, it is immediately seen that there is something discrepant; from these circumstances, then, it evidently appears of what nature they are: this is the second judgment, namely, that of the interiors of man, but [only] of his moral life, and not of his spiritual.)))))

1210. (((((Such spirits of whom we have now spoken, desire, without any conscience, to kill whomsoever they meet in the other life, although they be their associates; they appear to themselves)))))) (((to hold an axe or hammer in their hand, and to strike another spirit lying down, with the face upward, before them; not, however, so as to shed blood, for they are timid, and fearful for their own death; nevertheless they cruelly and remorselessly strike those who are lying down before them, nor can they cast away the instrument out of their hand, which they wish to do, in order that they may not appear to be of such a nature; they are, however, constantly kept doing this, in order that their ferocity of mind may appear before spirits and angels.)))))

1211. Moreover their face appears beset with many wandering stars; there were so many of these stars on the face of this spirit, that I wondered at the number, but [they appeared] after he had thus been striking another: I was told that these wandering stars signify the appearance of uprightness (*honesti*) in externals.—1748, March 7. * *

1213.¹ * * They who are of such a nature, when in their dry (*sicca*) cruelty, because it is without the shedding of blood, are at a middle distance, under the feet, a little towards the foreparts; but when they are in externals, thus in the pretence of what is upright, they are then above the frontispiece, a little forwards, for they strive after honours, for the sake of which they pretend to be upright (*honestos*). The starry face of this spirit appeared not far from my face, to the left side, which signifies gain or lucre.—1748, March 7. They appear to strike their [own] feet, besides other things also which are bony.

¹ The numbers here follow as in the original.—Tr.

THAT THOSE WHO ACQUIRE RICHES BY FRAUDULENT MEANS, NEVER BECOME WEALTHY, BUT [EVENTUALLY] BECOME POOR.

1212.¹ Although it is evident from the acts of many, as an established truth, which has become so familiar as to be known as a proverb, that “evil gains do not come to the third heir;”² nevertheless, many being so unbelieving and blind, care not by what means they acquire wealth. It has, however, this day been also confirmed to me by the angels that this is the case, and that riches fraudulently acquired pass away, or are dissipated, so that the parties themselves know not by what means; whereas others are enriched [thereby].—1748, March 7.

ON INTERIOR THINGS.

1214. The angels of the exterior heaven do not so [fully] believe that all things, even to the minutest particulars, exist from the Lord, and are under His Providence; wherefore they admit of chance (*casus*); whereas the angels of the interior heaven admit of no chance, but they believe that all things, even to the very minutest particulars, are under the Lord's Providence, thus that the series of [human] contingencies is [of] Providence. They consequently believe that so few things exist from human prudence that they are as nothing, or like a few grains of black dust in a serene sky; even the angels of the exterior heaven perceive this to be the case, and they intellectually believe it to be so, especially when [they think] from principles [of doctrine]; this, however, is not the ordinary state of their understanding, because they have natural things [or states] conjoined with spiritual; wherefore when the former prevail, they are, as it were, drawn down from the belief of interior things, but when their natural [principle] is as a servant, then it is the spiritual [principle] which shines [in them], and confirms that such is the truth.

1215. It follows, therefore, that whenever, and so long as ever, the natural principle predominates, a man can never believe the more interior things of faith.

RESPECTING THE TWELVE DISCIPLES OF JESUS.

1216. There was a disquisition amongst spirits respecting the

¹ The numbers here follow as in the original.—Tr.

² “*Male parva ad tertium hæredem non veniant:*” the English proverbs corresponding to this are—“Ill-gotten goods seldom prosper,” or, “Evil gotten—evil spent;” but the Scotch proverb immediately answers to the Latin, “Ill-won gear winna enrich the third heir.”—Tr.

disciples, for the purpose of instructing those who were from the planet Jupiter, on what account men of inferior condition, as fishermen, were chosen, and not any from among the learned; and because I heard such their inquiry, it may here be remarked that at that time many [of the learned] were immersed in [mere] trifles and the like, so that they could not [so well] receive or believe those things which belong to faith, as the unlearned can; hence it was that they were chosen in preference to the learned.¹

1217. That twelve were chosen was because each disciple represented that which a tribe of Israel represented;—thus Peter represented intellectual faith; James, charity; and John, the fruits of charity; in like manner the rest were representative; wherefore, such were elected as should resemble the things which they represented.—1748, March 7.

THAT POWER [OVER EVILS AND FALSSES] IS OBTAINED SOLELY BY
VASTATIONS.

1218. I have conversed with spirits who were in vastation, and who despaired, because they would not believe what was told them respecting vastations, namely, that by such means only the power is acquired whereby they can become angels; and that before they have acquired as a gift so much power from the Lord as that they can be led as angels, they cannot be admitted [into heaven], and that there must needs be a fulness of power thus acquired before admission,—hence [the necessity of] vastation. So likewise, after they have become angels, inasmuch as there are still very many natural defilements, which rebel, and, as it were, ferment, whilst in course of separation; therefore they are [for a season] let out, and afterwards readmitted; and [I added] that the [said] power can never become so full [as to be perfect], inasmuch as there are always things to be separated, and consequently it must be for ever improvable; wherefore [the angelic principle is] nothing else but the capabilities which are conferred on spirits by the Lord, of being led in [the way of] truth and goodness,—which capabilities are something superadded, so that if, when equilibrium [or a new state of liberty] is thus established, one is led [therein] in truth and goodness by the Lord, one appears to himself as though he were good, and that evils and falses are abolished, which, however, is not really the case [but is an appearance mercifully given,—662, 736].—1748, March 7.

¹ The specific reason why the Lord chose *fishermen* for His disciples was on account of correspondences (see the work on the "Intercourse between the Soul and the Body," 20).

THAT THE THOUGHTS AND DEEDS OF SOULS CAN IN LIKE MANNER
BE DETECTED, AS THE THOUGHTS AND DEEDS OF MEN.

1219. Souls were examined, but not so that I could know what they thought and did in their lifetime, but I was told by the angels, through spirits, that human souls [deceased] can be explored as to what they had thought and done in their [former] life, as well as men [as is frequently shown elsewhere]; for the mode of examination is almost similar. But the reason why it is not allowable [thus to examine souls] is because they are then amongst spirits, who desire both to judge and to punish without respect [either to ends or circumstances], and thus without [just] judgment, wherefore it is not permitted.—1748, March 7.

THAT IT IS ALLOWABLE TO JUDGE CONCERNING THE EXTERIORS
(*interioribus*) OF MAN, WHICH RELATE TO HIS CIVIL LIFE.

1220. Sometimes I have been discoursing with spirits [on the question] whether it be allowable to judge of the exteriors of man; who consented that it was allowable, but it was said to them that it is allowable to judge of their civil and moral life, but not of their spiritual life, of which the Lord alone can judge, because He alone knows it. It is allowable (inasmuch as in the world societies are thus formed) to explore men's moral and civil life, from their words and actions, that it may be known from various causes and ends whether they can be associated with; otherwise in such a state of things as exists [in the world], a man might easily be seduced into evils, and robbed of all his property.—1748, March 7. By moral life is understood every honest [principle] in respect to society; but how [far a man's] moral virtues co-operate with faith, and what is the quality of his interiors in respect to faith, these are matters concerning which a man cannot judge.

THE JUDGMENT OF SPIRITS [OR THE MODE BY WHICH THEY
JUDGE].

1221. ((There are spirits who constitute the urinary province; the grosser kind (*crassiores*) of these spirits examine every soul they meet with, and desire to chastise and punish him; but their mode of judging is such, that whatever appears to them as disorderly, and in their eyes reprobate, they arraign as such,

and studiously seek to punish, irrespectively of [all] circumstances, of what nature [soever] they be; for as they proceed no further than to externals, they do not concern themselves about circumstances. Although the soul may not [really] be to blame, but only apparently so, owing to the society he is in, as may sometimes be the case,—such spirits persist in attributing blame to him; wherefore, nothing is committed to their judgment, except there be somewhat akin thereto within him,—[thus] without their knowledge. Consequently, unless the Lord governed all and everything, even to the least particular,—in such a case none of mortal race could escape so severe a judgment. Such spirits are just above Gehenna, and extend themselves not far from the face, in the plane of which they are, towards Gehenna, but [still] above it; this [mode of judging] may therefore be called the judgment of Gehenna. Of what nature these spirits are may be evident from a comparison of their phantasies and their life, with the operation of the kidneys, the ureters, and the bladder.—1748, March 8.)

(((CONCERNING THE ANGELIC SPEECH.)))

((((((It is not easy to describe the angelic speech, because words must be employed by which natural and corporeal things are signified; hence also the ideas partake of the like nature, and that [variously], according to the condition of each; for such is the nature [of angelic speech], that if the angels were to dictate the words, and they were to be written accordingly, they would understand nothing else than the sense of the words abstractedly from every natural and corporeal idea; whereas spirits and men would understand the same in a natural and corporeal manner, as things which correspond in an exterior degree. I wondered that I could neither think nor speak with angels . . .))))))

ON THE ANGELIC SPEECH.

1221 $\frac{1}{2}$. I wondered that I could not think and speak with angels but through [the medium of] spirits, except that it was granted, in some measure only, to know that it was angelic; and according to my inmost perception, I could sometimes think that I thought in an angelic manner, but yet it was not so.

1222. The angelic speech, or the [angelic] thought, has relation to interiors, which spirits do not understand, except

they have put off the crasser natural [states], nor can they apprehend them, inasmuch as the [said] crassitudes (*crassa naturalia*) adhere to them, and make their all. [See 782-789.]

1223. The angels of an exterior heaven, in like manner, cannot understand the things which the angels of an interior heaven think and speak, for these things are abstracted and divested from those things which constitute the all with the exterior angels.

1224. That which the words proximately contain is merely corporeal, whence it is evident that those who make elegance to consist merely in verbal witticisms (*æquivocis*), and in eloquence and poetry, are only corporeal.

1225. In a word, of what nature angelic speech is cannot be expressed; and if it were expressed, a man could form no idea of it, [for] in every sense of an expression, or of the words, there are indefinite things which the angels understand, whilst a man, or a spirit, understands nothing but what is corporeal and merely natural.

CONCERNING THOSE WHO, IN THE LIFE OF THE BODY, HAVE STUDIED
NATURAL THINGS ONLY.

1226. ((There are many, especially females, who place the all [of life] in the embellishments thereof (*in decoris*), nor think upon higher objects (*altius*) than such as the providing of elegant entertainments; and on dress, conversation, deportment, and the like [formalities], nor care about essential things, because they place their whole [life] in such [external] matters, nor concern themselves to know anything about eternal life and faith.

1227. This, indeed, is excusable in females until they have arrived at womanly (*juvenilem*) age; but if they continue thus merely external (*in his*), even to adult age and afterwards, when they can better understand things, and when the ardour [of youth] and desire of marriage have passed away, they, in that case, contract a nature which remains after death.

1228. Such women, then, appear with long and diffused hair [descending] to the middle of the body, which they also desire to comb, having pleasure in dressing it, and making it a [chief] point of elegance; for by the hair are signified such natural things as are merely formal, but the head and the face of such women do not appear, because the hair is spread around the face, by which are signified things essential. They also appear naked about the middle part of the body, which signifies that they had loved the things corresponding thereto (*similia*), and deemed them elegant.

From such their appearance to others they are easily known to be such as [described]; nor can they be associated with any but their like.

1229. Thus they are like furies, that is, when they have placed all their life's delight in such things. Spirits can immediately judge of what quality they had been in life, [especially] from the hair, its colour, length, diffusion, and from other particulars concerning the hair, and also from the body, its nakedness, how far it extends, and what parts of the body are especially exposed, and what portion they desire to conceal. Hence also souls can know themselves, for they must, before [they are gathered to their like], know the quality of their own life [as] formed [in the body;—1119].—1748, March 8.)

CONCERNING THOSE IN THE OTHER LIFE WHO ARE CONTINUALLY IN
THE HABIT OF REFLECTING.

1230. There are certain persons who from habit acquired in the life of the body, become imbued with a disposition to reflect upon all they hear, and some are of such a nature as not to dwell upon the objects [themselves], but to think inwardly concerning them, not for any ulterior end, either good or evil, but solely from a studious habit, in which they delight.

1231. Such persons, in the other life, have a certain place allotted to them, which is rather low down, forwards, a little towards the left, and there they appear to stand, and to think, nor are they concerned if other spirits desire to molest them, but answer them prudently, and that too from causes and principles; [for] it is given them to speak truths from the Lord, although they think it is from themselves, and that they have derived truths from such [habits of] reflection.

1232. The place where they are is described by them as being pleasant and herbaceous, like the Elysian fields, nor are they willing to be disturbed by any one, because they have pleasure in [meditative] thought, and when spirits provoke them they are not afraid, but they say that they are safe, because they know that the Lord protects them.

1233. Certain spirits from the urinary province desired to molest them there, but they could not enter into the place where they were; for when they only came to the circumference of that region, they appeared to be expanded like a thin cloud, which moved about that region, on the right side in respect to myself. This thin cloud [was seen] winding itself around until, [rising] upwards in a spiral form, it passed away. In the meantime those spirits began to lament that they were carried about

in circumvolution, not knowing whither they were going. Wherefore these reflecting spirits were safe in that place, nor were they permitted to be infested by that corporeal and material mode of judging.—1748, March 8.

WHAT IS SIGNIFIED BY DESIRING TO BE THE LEAST, AND THAT HE WHO IS IN THIS STATE IS THE GREATEST.

1234. ((((((From many things it may be evident how this should be understood, for a man ought not to desire to be the least, that so he may become the greatest; for in that case he desires and aspires to be the greatest; but it may appear what is meant by being greatest from this, namely, that a man should, from the heart, wish better to others than to himself; thus, he should be willing to yield the preference to others, and to serve them for the sake of their own felicity, from no selfish end, but from love.—1748, March 8.)))))

OF WHAT QUALITY THE ENDS OF A MAN'S LIFE ARE MAY BE EVIDENT IN DISEASES WHEN DEATH IS IMPENDING.

1235. Whatever a man loves, that he fears to lose; and therefore in diseases, when death is impending, it may be especially known what things the man had loved, or what ends he had in view during his lifetime; as [for example], if he has been ambitious to obtain honours, and if he has placed his delights in such acquisition; in that case he very much dreads to die, and even on his deathbed he will speak of such things as had delighted him; he will not even then abstain from such business [as promotes his ends], provided such conversations do not detain him from actually engaging in the same—so as to have still the same devoted affection in favour of self. The like is the case with him who has [his chief] delight in possessions, gains, and other worldly things—even in that season he clings in thought to such things, and at the point of death he makes disposal, by will and testament, concerning the same. Whereas the man to whom these things are of no concern, considers them of little account, and only thinks of eternal salvation, esteeming all other things as inconsiderable, and as not worthy of being named, even though it were the whole world.

1236. But for the sake of one's children, to be unwilling to die is natural, both in the good and the evil; for the evil also love their children, but on account of the ends which prevail in themselves, as that they may be eminent in honours, etc.

1237. The evil, also, at the point of death, can hold worldly things and the things belonging to them as of no account, and think only of eternal things; but this happens when life is despaired of, or when he no longer has any hope or chance of life left; then he can also speak piously, and despise worldly things; but this is rarely the case with those who are led by the love of self.

1238. But those who, from the love of self, are reckless of death, in order that they may become celebrated after the life of the body, and who, at the same time, equally disregard worldly things;—in such, a different cause is [operative], namely, that they wish to be considered as heroes; thus it is that they desire to die.—1748, March 8.

CONCERNING THOSE WHO MORE INTERIORLY EXAMINE [OTHERS], OR
CONCERNING A MORE INTERIOR MODE OF JUDGING.

1239. ((There are spirits who constitute an interior judgment, whereas those who constitute the province of the kidneys and ureters exercise [that office] in an exterior manner. The former, constituting that part of the brain where its excretions are effected, accordingly have an interior mode of judging. There are several of these excretory provinces in the brain, namely, within the *pia mater*, between its foldings, and also between its fibres, which are expressed into the mammillary processes, then towards the cribriform lamina; and in the living they are excreted by foramina or outlets, between the meninges, and between the fascicles of the fibres; but in the dead these parts are closed, wherefore they are impervious; there are also excretions which are conveyed into the great ventricles [of the brain], where there are phlegmy substances together with spirituous.

1240. There are spirits who constitute these provinces, and they appear almost directly above the head, at a middle distance. These spirits are such as excite scruples of conscience, which they insinuate into man, in very many cases, wherein any the least doubt exists; thus a supposed duty, if he omits to do it, they impute [to the individual]. This they do with many, and thus charge the conscience in cases where no charge is due. There are many of this kind in the world, and they are called the [scrupulously] conscientious; for they do not know what true conscience is, but they place a conscience in all things that occur;—as, for example, if a man travels into foreign countries, and there expends his money on things of great value, they can then aggrieve the conscience by this scruple alone, that the man's own country is thereby deprived of his wealth, which,

nevertheless, ought to remain in it.)) (Thus also they do in very many other cases; for when once such a scruple is established as a proposition, confirmatory considerations are never wanting, which thus aggrieve or burden the conscience; whereas true conscience is opposed to such reasonings.) For unless a man thus spends his money, his conscience [under the influence of these scruples] would be aggrieved, as all who know the subject would confess. In like manner, if it were made a subject of conscientious doubt that a man, by thus spending his property on things of the greatest utility, would deprive his heirs of it, (((whose interests, according to the law, as it appears, he is bound [to consult], as in other cases innumerable. Those who have been of such a character in this life constitute in the other life that province; and whilst they are present, they continually burden the conscience with such scruples, and that even to a painful degree; and because they only consider whatever confirms their scruples, they esteem the highest uses as nothing, [not considering] that these uses should preponderate [over such scruples].

1241. Such spirits even produce a sensible anxiety on the part of the abdomen, or on the region of the diaphragm, so that when they operate the anxiety is perceived. These spirits induce also similar anxieties upon man in temptations; and when they are permitted [to operate forcibly], these anxieties are intolerable, which I have sustained in temptation during several days, and at this moment I also feel them but slightly; this anxiety comes from those spirits, because they are of such a nature; nor have they any extension of thoughts so as to fix their minds in things more useful and necessary.

1242. I have this day also conversed with these spirits;—they endeavoured to aggrieve my conscience, nor could they attend to any reasons, because they so tenaciously persisted in their own opinion.—1748, March 8.))

ON THE STATE OF SOULS, THAT THEY THINK THEMSELVES TO BE IN THE BODY.

1243. As already frequently observed, souls consider themselves to be no otherwise than [as living] in the body, which is the phrase in use amongst men;¹ thus, that they are men, nor can they know otherwise except it be given them [to reflect] that they are spirits; on which subject I have just now again conversed with two, who thought they were living in the

¹ Hence it is obvious that our author must be understood in this, and in many similar instances, as speaking according to received forms of expression.—Tr.

world; for they retain whatever they cherished in the body, namely, all its cupidities, which constitute their corporeal life. They have also appetites, as the appetite of eating when they see food, such as they desired in the life of the body; even as one of them just now affirmed when he saw that I was eating. [In confirmation] I told them that they also retain the senses, as sight, hearing, smelling, and touch, as lively as when [living] in the body, and as though they were bodily [sensations]. I further conversed with them, saying, that nevertheless they are spirits, as they might know by reflection, and that they now have no need to entertain cares about the body, as they had in the world; for it is only in the world that food, clothing, and habitation are [sought after], being matters of anxious care to men, who at the present time desire to possess, on their account, the universe, whereas they might be content with very few things; but still less in [this] the life of the spirit is there any need to be careful about such things, wherefore they might now devote themselves to the study of heavenly things.—1748, March 8.

ON FAITH AND GOOD WORKS.

1244. I have conversed with certain [spirits], who in their lifetime had been learned theologians, concerning faith and good works, and who said that faith alone saves without good works, and that good works condemn. [I stated to them] that these forms of speaking, without explanation, are dangerous, especially to the unlearned; since the reason why faith is what saves [man] is, because within that faith is life, namely, the Lord, who alone is Life; wherefore it is He who saves by faith, and when life and faith are [together] they cannot but produce the works of charity; whereas without them [a man] is like a tree without fruit, bearing only leaves.

1245. On the other hand, when merit [or righteousness] is placed in works, in that case the works are void of faith, because it does not belong to faith to believe that a man can merit salvation from himself, or that he can justify himself by his works. Wherefore, when a man's faith is such, and consequently a faith in works only, he is condemned, because the man himself, consequently self-love and unrighteousness, are in [such] works.—1748, March 8.

ON THE INFERNAL CREW IN THE DARK CHAMBER.

1246. ((((((Concerning the infernal and deceitful crew in this

dark chamber, almost directly behind, see what is said above [775, 776]; in which [chamber] they do nothing else but consult together how they can fraudulently deceive those whom they meet. I have conversed with this crew, with whom some wondered that it should be permitted me to speak: but I replied that I was permitted to speak, even with the worst of devils, because they could do me no injury; if, however, they could do me any injury, I should have felt an aversion and a dread; but I can have no dread in respect to them, inasmuch as I am protected by the Lord. On which account it has never been forbidden me to converse with devils, if they desired to speak with me; as, also, because I should know the quality of their life, and of their hell. Moreover, it was permitted me to answer them, that by conversing with them they themselves could know of what quality they are; for, being corporeal, they know no otherwise than that they are in the bodily life; and that thus they could be instructed concerning their own quality or state. Besides, inasmuch as they are now in hell, they are rather to be commiserated than that any evil should be done to them; for if I were not to speak with them [at all], or were to use harsh language to them,—a disposition which certain souls having contracted in the life of the body, have brought with them,—they would, in that case, have miseries added to their torments, which would be against mercy and charity,—for to wish well, even to them, is a Christian duty. Moreover, there were some of them who were known to me in their lifetime, and respecting whom it was not believed that they would become infernal.))))))

1247. When conversing with these spirits, who inquired where they were, considering themselves still to be persons of the greatest consequence, and despising others in respect to themselves, I was permitted to tell them that they were in an infernal chamber, which was also shown to them by various proofs. And when they desired to go into other societies, and not to be kept there, that they might thus be free, it was told them that they could be nowhere else, and that if they were permitted to go out wherever they pleased, they would, nevertheless, of themselves relapse into the same society, and consequently into the same infernal chamber; so that it is they who precipitate themselves thither, for they cannot desist from such pride, and at the same time from deceitful arts. In order that they might know this, they were led out, that they might wander about, but they immediately relapsed of themselves; for such things [as constitute their life] keep their mind captive, and bring it back [into hell]. They love to be in the dark, saying it is their delight; [also] that no one should hear them.

1248. It was also told them that if they came into other societies, they would be instantly recognised, and cast out by them as froth; for when, after the first period of their life after death (concerning which mention occurs above), they have been often rejected from the societies of others; they contract, as it were, a certain mark, like Cain, by which they are known wherever they come, not only from their deceit and pride, but also from other signs, as that their faces do not any longer appear human, but like a greyish calcareous substance [as mortar, thus] entirely as though they possessed no life at all, but were like mere statues; thus there is a diversity according to their several dispositions. But this—in the sight of others only (for they do not so appear to themselves, but as men, each having his individual mark), not to specify other signs or indications, which they successively contract, as when they are punished.

1249. Some, who are also proud or haughty, no sooner appear than they manifest to me their disposition; for from their disposition (*animo*) they appear as great, and all others in respect to them as little, and, as it were, nothing, thus contemptible; but when a spirit thus thinks, namely, that all others in respect to himself are nothing, he is sent, by a spiritual representation, amongst those who are thus contemned, and then he appears to himself little, and others great, at which the spirit is extremely indignant; he can, however, by this means be led to reflect of what quality he is; and thus he is again sent amongst the infernals.—1748, March 9.

ON THOSE SPIRITS WHO ARE WITHIN THE TRIANGULAR SPACE.

1250. Concerning those spirits who terrify others, and [even, as it were,] slay, burn, and miserably maltreat them, within that triangular space which leads to the two cities called Jerusalem, the reader is referred above [723, 749, 745, etc.]. The worst are those who wander to the left, on the side verging towards the said filthy Jerusalem; such spirits, by their direful phantasies, represent men, especially Christians, as slaughtered sheep, which they hang up with the head downwards, with [an appearance as of] blood, and thus they turn them round on a pole, from which they suspend a sheep, [as it were, so slaughtered and] skinned; and they are delighted with such a spectacle.

1251. Even such spirits do not strike terror so much as the robbers of that space or desert above-mentioned; but by their phantasies they, as it were, take away the life of those whom they meet, of which [effect] I had a perception, as though they took away the interior vital respiration of the body; so that

unless I had known how the case was, I might have been induced [to believe] that they could have taken away my life. The spirits who still live in their phantasies scarcely think otherwise; for they thus think themselves to be in the straitness [or agony] of death.—1748, March 9.

ON THE MULTITUDE OF SPIRITS CONCURRING TO THE PRODUCTION
OF A SINGLE ACTION OF MAN.

1252. It is wonderful that so great a multitude of spirits concur to [produce] a single action of man, who thinks no otherwise than that they are the man, and that they [alone] act or operate. This was shown in respect to one representation only, respecting the appearance of my face, when it was shown to me how great a multitude there was; for they conversed with me in order, and said that they thought that they [alone] did it; and I likewise perceived what each contributed, from the highest part of the forehead to the neck [to form this representation]; thus with variety; for as their action [varied], so in like manner did my own face, thus represented to me, whilst they conversed with me in order, saying that they could not think otherwise than that they [alone] acted. From so many spirits, however, there existed but one representation, when, nevertheless, so many concurred to produce it.

1253. Some of these spirits said that they acted as of themselves, and that they thus thought that it was they [alone] who acted; but others, who were above the head, thought that they concurred, not, indeed, in an active manner, but, as it were, yieldingly (*sequendo*); to whom I said that it was nothing but their own phantasy; for that as they could not be my body, it was my spirit, and not theirs, which was invested with a body;—to which they had nothing to reply.

1254. I could also manifestly perceive that every individual spirit was likewise the subject of the representations of other similar spirits, so that they are never alone, but are the centres of the action of many; wherefore each spirit was a legion (*cohors*), so that there are as many centres as there are spirits, consequently each individual is such a centre. This may appear to any one as wonderful, yea, incredible; as, however, something similar exists in every member, muscle, and part of the body, and likewise in nature, and in its atmosphere, and in its vegetable productions,—namely, that there can never be any one thing, except it exist from many; and that nothing can anywhere exist but in a social and mutual relation, apart from which it can never do anything, still less contribute either

to the particular or to the general good: hence, when men are instructed in such knowledge [as exists in nature], they can know that what has just been stated is not incredible, and that thus the heaven of spirits and angels is connected, namely, by mutual consociations, which, when taken together, constitute general forms; and, in like manner, these again, in their order, forms more universal.—1748, March 9.

THAT THE WICKED AND THE UNBELIEVING, WHEN IN THE COMPANY OF GOOD SPIRITS, CAN SPEAK TRUTHS, AND EVEN BELIEVE THEM.

1255. I have heard two who were infernal, and who nevertheless spake truths, as though from knowledge, and thus as from faith, although they were infernal, which truths, at other times (*alioquin*), they could not know, still less believe; and by living experience it was shown to me that they were then in the company of good spirits, so that they spake from them as though from themselves; for the wicked know no better, and are not willing to know otherwise than that all they have is from themselves.

1256. Once, also, being in the company of angels, I had then a firm faith in those things, which I could not have out of the company of angels. Wherefore it is easy for the Lord to give faith to any one, so that a man may even think that he [really] has faith, but because his interior principles do not conspire [to the reception of faith], and because his life is repugnant thereto, such a state cannot exist according to order. Hence it may also be concluded how human minds are led and bent by the Lord.—1748, March 9.

ON A CERTAIN CUNNING AND DECEITFUL SPIRIT, HIS LIFE [IN THE BODY], AND HIS PUNISHMENT IN THE OTHER LIFE.

1257. There was a certain spirit in an infernal chamber with others; he had been amongst the deceitful and the criminal in his lifetime; for in that chamber they do nothing but invent stratagems, and add one evil device to another; the objects of their deceits are whatever things they meet with; [so that] they there lead a similar life as in the world.

1258. There was one brought me from that place, who conversed with me; I could perceive from many tokens that he was most deceitful; thus, from his artful cunning, and his open machinations, and likewise from the sphere of his activity, from which a spirit is also known, and concerning which much is stated elsewhere. I could not, however, even from this indica-

tion, conclude anything certain [respecting him]; especially as we are not to attribute evil to any one; still less are we to judge, inasmuch as none but the Lord alone knows the interiors of man.

1259. The same spirit afterwards prayed in a suppliant manner to be delivered from that infernal prison; and he prayed from his soul (*animo*), alleging at the same time many reasons [why he should be liberated]; as that, notwithstanding he might have thought evil, this could not condemn a man when in his lifetime he had done nothing evil, inasmuch as he could be reprehended by none; pleading other like [excuses] besides; thus, praying to be admitted into other societies, that is, of good spirits. This was accordingly permitted him; for as in the world he could be in the society of good spirits, so he thought he could in that life also, consequently that he could put on the appearance of goodness as in the life of the body, and remain amongst the good and beloved;—it was accordingly permitted that he should enter into a society of good spirits, above the frontispiece, in whose company being desirous to remain, he constrained himself, that he might resemble them; but this he could not do for any length of time; for in every particular of his [outward demeanour] an [inward] reluctance was perceived; wherefore he complained, and petitioned to have such [intermediate] spirits about him, that he might be more easily reduced to an agreement with them, which was also permitted; notwithstanding which, a repugnance was in like manner observed, so that he begged to be dismissed, and to come into other societies; or into a certain chamber that he might be alone, and thus safe; whence he was sent into a long vaulted chamber, and there, sitting upon a stool, he was turned round, which signified that he was versatile, nor could be present in any such society. At length he returned to me; and because [the spirits] wished to cast him down again into the infernal chamber, and as he still insisted that he was innocent, he was consequently sent thither, and made to revolve in various gyrations right and left, whereof some gyres being in contraversion to others had a like signification [implying] that he could remain nowhere, because he considered himself to be blameless.

Moreover, he was sent back into the infernal chamber, into the company of his former associates, but they would not then admit him; they complained of him that he was no better than before, still being desirous to frame evil devices in conjunction with them; wherefore they cast him out because he prayed in a suppliant manner, and considered himself to be blameless.

1260. (((((((((Certain spirits who were then above the head,

and who were not ill-disposed, were desirous to pronounce judgment concerning him, but they could not, because they were ignorant of his real character. This, however, was soon discovered;—for he was let down into the lower earth, a little before the right foot, to a considerable depth, where he began digging a pit, such as those who bury the dead are wont to prepare for their interment; whence a suspicion instantly arose that he had in his lifetime committed some deadly deed: there then appeared a funeral bier covered with black cloth, but no subject was seen conveyed thereon; but soon afterwards, however, one rising from the bier approached me, and in a pious manner told me that he had died, having, as he supposed, been killed by poison, [given him to drink] by such a one (*ab eo*), inasmuch as he had been at his house in the evening, and had drunk wine, and presently after his return home, being seized with deadly sickness, he had thought of him [as being the cause], seeing he had drunk wine with him;—he told me that these thoughts occupied his mind at the hour of death: not knowing, however, whether it were anything but [a mere] suspicion, at the same time expressing himself very piously, and stating that he [himself] had been a man of humble condition, and that if the other had actually done the deed, he might have done it for the purpose of trying the poison, with which probably he intended to kill others; thus he said nothing maliciously (*nihil mali*) concerning him, being content with his own death, by reason that if he had lived longer, he would probably have committed more sins.)))))))

1261. (((((When the wicked spirit heard all this, he confessed that in the life of the body he had committed such a deed, and had been tormented with remorse of conscience on that account; but that he durst not confess it to the priest, on account of his own honour.)))))))

1262. (((((After such a confession this punishment followed: he was twice rolled in the black pit which he had dug, whence he became so blackened as to resemble an Egyptian mummy, both as to his face and body, and in this condition he was carried up on high, and while flitting about [in the air], it was in this manner manifested before the angels of what quality he had been, and what a [wicked] devil he was. I also felt his approach to me, which was now [attended with a] cold [afflux], so that he was among the cold infernals.)))))))

1263. I was also permitted to perceive, by communication, his distress or pain of conscience, which was so grievous as very perceptibly to affect me.

1264. He also said that he never desired to inquire into anything good belonging to a man, but only evil.

1265. And because he had been of such a character, he was deprived of his rationality.

1266. The same [diabolical turn] he retained in the other life, namely, that he especially wished to destroy innocents,—such as had done him no harm, but good; he was also very desirous of revenge. He wondered that such things should be discovered after death, as he thought that because no one upon earth knew it, so neither did any in heaven; but on being told that when he was tormented with remorse of conscience, those spirits who had induced upon him such anguish must by all means know it, he could say nothing in reply, but acknowledged it must be so.—1748, March 9.

ON THE MUCUS FROM THE NOSTRILS.

1267. There are those spirits who have relation to the pituitous or viscous excretions, especially such as are excreted by the meninges and the fasciculated fibres, from the brain into the nostrils, and also by the glands of the nostrils, where they are both condensed and attenuated.

1268. The spirits who have relation to the mucus of the nostrils are such as, when once they have conceived hatred against any one, most pertinaciously desire [to exercise] revenge; thus, admitting of no argument [to the contrary], consequently inaccessible to any reasoning by which the hatred once conceived can be dissipated, which hatred breathes nothing but the death of its object, for then such spirits cherish and revolve nothing else in their mind [*animo*];—such spirits are [represented by] that viscid mucus of the nostrils.

1269. That same spirit (respecting whom it was detected that he had murdered an innocent man with poison [1260]) appears to have been of such a character, that he could not by any reason, howsoever true, desist from the cupidity of revenge even unto death. This spirit was lying, bound, near me, and he was of such a character that all the reasons that were urged [to cause him to desist] were of no avail whatever, so that they did not [even] enter into his perception, but were as nothing; until on perceiving this, I also perceived that he was unlike a man, who admits reasons from men, and revolves them in his mind;—but that he was rather like a beast.

1270. In the meantime he thought of nothing else inwardly than of revenge, and indeed in so secret a manner that I perceived nothing of what he thought. He excited in every one his own objects, and from my mind he excited that which he could pervert into evil, and thus into hatred, and in this

manner he fed himself continually; yea, he kept the thoughts of other spirits so bound, that they could not be delivered from the evil efflux which he diffused around him, which I also perceived in myself:—namely, that he could detain my interior thoughts as though fixed, and incline, or bend them [at his pleasure],—which is represented by that viscid substance, mucus.

1271. Whilst this spirit was still near me, he was perceived, as a certain monster [*moles*], the back of which was uppermost, [being a representation of that] which nothing rational could penetrate, so tenaciously did he cling to interior hatreds.

1272. [The sphere of] this [spirit] had the peculiar operation upon me that I was miserably tortured in the stomach, so that I was seized with constipation, together with an interior and dull (*muto*) pain, which continued for some time, until I had cast up, at different times, a nauseous acidity from the stomach;—such an effect have these spirits upon the stomach, not unlike that of the mucus of the nostrils, which, if a quantity of it is let down into the stomach, so inviscates the food, and obstructs the pores, that indigestion is the consequence.

1273. Afterwards I experienced a dull, painful obstruction about the upper orifice of the stomach, from a similar cause, for the mucus is there collected, and causes obstruction.

1274. When that spirit was with me on the left side of the neck, and when, by degrees, he lapsed downwards, he appeared desirous to suck [my] blood [like a vampire—1289].

1275. But being afterwards removed forwards, I was not willing to converse with him any longer, because he was susceptible of no reason; it was said that his thoughts interiorly are such that they cannot be described; he revolves at the same time so many hatreds, and so disperses them in every direction, that the spirits around complained that they also were kept bound by him, so that he was like the mucus; and [they further said] that they were so seduced by his thoughts, that they at the same time co-operated [or concurred] with him, especially those who were [naturally] not of a dissimilar genius (*prosapia*). Such is the pernicious sphere of such spirits.—1748, March 10.

1276. I am of opinion that he was of such a nature when deprived of his rationality, because he appeared to me mute, and, as it were, but a mass or stump within which those states of hatred were thus boiling up. The mucus, therefore, in a spiritual sense signifies tenacious hatreds [or hatreds which tenaciously cling to the spirit]. It was then also discovered that he was not of such a nature in externals; for when in externals he was more tractable; but it was when occupied in thinking that his thoughts were full of such hatreds; but not so his external, for with this he studied [to please in] the world.

1277. Such spirits as are thus continually revolving hatred within, and in whom hatreds are, as it were, boiling, are not admitted into the heaven of spirits, but are kept in a very deep place; out of which they cannot come, except on certain occasions, as is now the case; several of them being present when this spirit became of such a quality; otherwise he would have been without association; wherefore he afterwards spoke as he had done before, and he wondered that he should lie down [like a stump], and that other spirits, by whom he had association, should have withdrawn themselves from him; some spirits were then bound, and adjoined to him again.

1278. (((When such spirits from the deepest hell are bound together [so that their sphere operates powerfully], then those things which are in the stomach are rolled about [or excited], so that I was compelled to cast up my food; for thus the spheres of [such] spirits, by their first presence, induced a change [upon me]; because they have, as it were, poison with them, which they desire to infuse into a man, the effect of which was [to excite] vomiting. For as during their lifetime they desired to kill men with poison, hence this [desire] becomes rooted in their minds, so that they breathe forth a similar [influence], whence the effect above named [which is] from them, not, as on other occasions, from emetics, and from too great a quantity of food in the stomach; but I perceived that it was the effect of such spirits.¹)))

1279. (((In that very deep hell the sphere is so stinking and cadaverous (the stench being like that proceeding from dead bodies) that the ears [of my readers] would be shocked if it were described. Such spirits, however, are so delighted with the stench that they prefer it to the sweetest odours; yea, the very breath or sphere which they have about them is venomous and pestilential; for that such carry with them stench which irritate the interiors of the stomach, may hence be evident.)))

1280. (((When these spirits are sent thither they receive a certain ring (*circulum*) to which brazen points are affixed, at little distances from each other, which they press with their hands and turn about—a sign that they are amongst [such spirits], who are kept bound.)))

1281. Moreover, they are distinguished [by signs] from others;

¹ The author here, as in many other parts of the work, describes the effects which the influence or sphere of evil spirits produced upon his bodily sensations; hence the pains, sickness, etc., which he felt when various evil spirits approached him;—we will merely remind the reader, as the author himself has frequently done, that only those can experience these bodily sensations who, like Swedenborg, have open communication with spirits. All diseases, however, and all bodily pains which men experience, correspond to the malignant spheres proceeding from evil spirits, which are the essential causes of all diseases and pains (see A. C. 5711-5727).—Tr.

for this is declared respecting them, that when they become of such a character, or so evil, they cannot conceal themselves before other spirits whom they meet, for their phantasy produces similar effects, by which they are instantly distinguished—as we read of Cain; and because they are of such a character, they inspire others with aversion and dread, who [in consequence] flee from them,—thus, like Cain, they are safe.

1282. One of those spirits who was let out of that very deep place, but whom I did not see, was described by the spirit who was with me, and who, because he had perceived it, said that that spirit had a stronger and more virulent sphere of hatred about him [than others], and that he had destroyed many in his lifetime by poison, without any conscience; thinking that it was a matter of indifference whether they died a few years sooner or later. This spirit had thus perpetrated such direful murders, and, indeed, of the innocent, whomsoever he desired [to kill]. Their servants are, at the same time, with them in that very deep place; but inasmuch as they acted only from command, and not from premeditated [malice], they are treated more mildly, and they do nothing there but from command; wherefore their lot is indeed milder; still, however, they are amongst the worst of infernals.

1283. (((((((Inasmuch as this devil had presented himself externally as innocent, he manifested himself to me under the appearance of an infant, with a face not unhandsome, carrying in his [left] hand a vessel, but in his right hand holding a dagger, from which [appearance] it was given me at once to know that his intention was to kill by the poison which he carried in the vessel, and this, too, under an appearance of innocence; wherefore such characters immediately became manifest, however studious to conceal themselves. Thus also it was known that he was amongst the worst of infernals;—of such a malignant nature was that spirit who was possessed of so strong and so virulent a sphere.)))))))))

1284. (((((When they are let out they appear on a higher place, and the more direful they are, the more they appear to the left; as was the case with the spirit in question, who appeared accordingly, but with his whole body, which was naked, very black, even like that of a mummy.—1748, March 10.))))))

CONCERNING THOSE WHO THINK THAT REAL CHRISTIANS MUST
NECESSARILY SUFFER MISERIES.

1285. One of these spirits said that he had thought, in the life of the body, that no compassion should be felt for those

who professed piety, if they laboured under afflictions, inasmuch as [he considered] they were of such a character as to delight in misfortunes, miseries, and adversities, so that he thought it indispensable for a Christian to suffer such things.

1286. But it was permitted to tell him that the case is not so; for that true Christians can, equally as others, live without misery;—can eat and drink of the best fare (*bene, etc.*), but not in a luxurious manner; and they can be appaeled as others are, and, like others, they can enjoy the delights of social [and civilized] life, and also live in honour and affluence; but that all these things being corporeal and worldly, are by them accounted as nothing in comparison with heavenly things; wherefore, when persecution arises, they hold all such things in no consideration.

1287. Nor is it necessary that they should sell all their property and give it to the poor.

CONCERNING A VERY DEEP HELL.

1288. (((((The infernal genius or fury, who was of this hell [1282], and who carried with him such a venomous sphere, and who sent an infant with a dagger and a vessel of poison to me, and afterwards also to another, was removed that he might be remanded to his cadaverous hell; he proceeded towards the left, a little towards [the region of] the temples, in the same plane therewith; to a great distance without descending. He afterwards sank down, and first, as it appeared, into fire, and then in fiery smoke like that of a furnace; presently afterwards he descended under the furnace, for the place had the representative appearance as of a great furnace. He now advanced forwards (where there were caverns tending downwards), then sideways in every direction, where he became immersed in a cadaverous stench; on his way thither he was continually thinking evils and intending them, especially against the innocent, without any cause. The spirits around me were horrified and fled away. Whilst he was passing through the fire he uttered lamentations.—1748, March 10. This hell is underground, in caverns extremely dark, which have been before described.)))))

ON A CERTAIN VAMPIRE [SPIRIT].

1289. There was a certain [soul] who, as I was told by spirits, when he was about to die, thought of vampires, and being

seized with [such] an insane cupidity [resolved] that when he was dead, and consequently raised from the [bodily] life, he would act in like manner [as a vampire]. Being present with me, he made an attempt accordingly, just where the larger veins descend down the neck, and the spine of the back. But, inasmuch as no evil could happen to me, his attempt was in vain. This phrenzy, it is said, possessed him because in the hour of death he had thought of a similar exsuction [by vampires];—which thought then returned when he knew that he was [present] with a man still living in the body.—1748, March 10.

1290. The same spirit owned to me that he had made the like attempt on others wherever he thought he had an opportunity, so that that phantasy which he had contracted in the hour of death still remained with him.¹

IT IS BETTER TO HAVE FAITH WITHOUT UNDERSTANDING IT BY THE SCIENCES.

1291. It is manifest that those are more happy who believe, and yet do not see [John xx. 29], than those who do not believe except they can see [by the sciences]; besides, faith without sight is of such a nature that it disregards and rejects all demonstration, just as one who sees an object refuses to have it demonstrated to him that he does see it: so it is with faith. For that an object which one sees should seem to become a subject of demonstration only, is to have it called in question; for demonstration involves that disadvantage.—1748, March 10. Demonstrations, therefore, are only for those who will believe nothing, except they [are enabled, as it were, to] see it. Lest, therefore, such should still continue in their blindness, and be still more blinded [as to what is spiritual], those things must be demonstrated, which ought not to be demonstrated;—as, for example, that there is a God;—a truth which every one ought to believe without arguments in demonstration; whereas it is frequently the case that when such a truth is being demon-

¹ This spirit had probably come from those regions where vampires exist, and had thus allowed his thoughts to be engaged about this horrible creature, which is a kind of bat, but much larger; and which endeavours to make its way into the bedroom, where it fastens, almost imperceptibly, upon the sleeper; and in some cases sucks so much blood as to cause the death of its victim.—The author has several times stated that the last thoughts which occupy the spirit of man before death are the first which he entertains on his arrival in the world of spirits [see especially below, 1336, 1337, where a case of suicide is described]; hence it is that at the time of death pious thoughts are commonly impressed upon the mind, which are serviceable to the introduction of the soul amongst good spirits, and to form a kind of plane upon which his new state can be commenced.—Tr.

strated, somewhat of doubt adheres to every argument and gives rise to objections, and thus to scandals.—1748, March 10.

CONCERNING A DEEP HELL UNDER THE FEET.

1292. (((((There is a certain hell, which is that of the avaricious, under the feet, and that especially which is of the very worst of the kind is under the left foot, but not subterraneous, as the other hell above-mentioned [1288], but in a very low region. A certain smoke [seemed to] exhale thence, yet not smoke only, but such steam as arises from excoriated swine, which are placed in a trough with hot water, that the hairs may be taken off, as is done in some countries,—for instance, Holland:—such a steam, with mingled smoke, ascended [from that hell].))))))

1293. (((((There was a black spirit let down into the same region, because he could not be admitted into the other hell [above-mentioned—1288], probably because, for certain reasons, he had still to remain above amongst spirits; for he could not [as yet] be let down [under ground], wherefore he was sent thither; but the spirits there fled away, saying that he was black, consequently a robber, who would kill them; for he bore such a [distinctive] mark about him that he might be shunned as a murderer [—1281]; and even when he told them that he would not kill them, they still durst not remain, preferring rather to relinquish, as they said, their riches, which they appeared to themselves to have hoarded there, and to abandon them to the spoiler; for they are mightily afraid for their life; [at the same time] using every precaution lest the robber should plunder them of what they possess in their coffers.))))))

1294. (((As to his being black, they told him that he could, in like manner as themselves, be rendered white; namely, by the same means as the swine, which then appeared in sight, were stripped of their hairs; even so, they said, he should be divested of his blackness))) (*candesceret*), (((((((inasmuch as they themselves had thus been rendered white. To this, however, he would not submit, alleging that he was not one of that nature.

1295. Wherefore, here is the hell of the avaricious, who become extremely black (*atri*), and who walk about in a smoky vapour, and hoard up their riches, and because they are black (*nigri*) they appear to themselves to become white by such a depilatory process, like swine;—there still, however, remains that [stain as their] mark, wherever they come.)))))

FURTHER PARTICULARS CONCERNING THAT BLACK, MURDEROUS SPIRIT.

1296. Because that spirit could not be let down into one of those hells, he was left at liberty in the heaven of spirits, and, indeed, at a considerable height above the frontispiece; for in the life of the body he had desired to become great, but died before he could become such; probably because he was known to be of a bad character; since the character of a man, however it may be disguised, becomes [more or less] manifest, even to his fellow-men.

1297. Whilst this spirit was [wandering about] at large in the heaven of spirits (being, however, still in league with his infernal associates, namely, of those who, by poison, kill the innocent) he diffused such an envenomed sphere, that whatever he did, [other spirits] were in a manner inflated therewith, so as to think otherwise [than they would]; at which they lamented; for he inspired every one with something from his own hatred, so that he secretly perverted the good of others into evil; his sphere being of such a nature that he himself knew not, unless it were given him to reflect, that such a sphere emanated from him; with such [infection] he filled the sphere of spirits around me, as also myself, so that he was delighted; inasmuch as he thus appeared to be great, and, as it were, to have command.

1298. Hence it is manifest what an envenomed *efflatus* [or sphere] such a spirit has whilst he is free, and permitted to be in the sphere of others; or whenever such spirits are not kept bound in hell.

1299. Moreover this spirit, when in the world, was considered to be among the more honourable (*honestiores*), except that [by some] he was reputed to be cunning, [but] what others would probably have called being prudent, [inasmuch as] he had lived in high dignity and estimation, and was employed in state affairs of great importance;—hence it may be evident how a man, in the life of the body, can in a measure conceal his true character (*celare se*), and put on the appearance of not being so wicked a man.—1748, March 11.

CONCERNING A CERTAIN SAINT.

1300. (((((((((A certain spirit had desired in his lifetime to live in a holy manner, to the end that he might be esteemed as holy by men, and after death be considered as a saint; in order

thus to merit heaven. He consequently led a pious life, spending his time in prayers, but only for himself; nor beyond this did he perform any works of charity, or do anything towards the salvation of men; but consulted his own welfare only, neglecting that of others; [as] thinking it sufficient, in order to one's eternal happiness in the other life, if each studied his own good. He was also examined whether he had done any good to others, or any works of charity; [but it was ascertained] that he knew not what works of charity are, saying that he had lived in a holy manner, and that this was sufficient.)))))

1301. ((((((This spirit appeared to me in the human form, naked to the loins, which did not appear, [being] otherwise of a beautiful human whiteness. I could not, however, see his face. He was thus naked, and of such a whiteness, from his phantasy, because he had considered himself to be holy, on account of his having led such a life.

1302. But the same spirit was afterwards turned into a dark blue colour, and then into black. He acknowledged, indeed, that he was a sinner, and also that he had suffered himself, as he said, to be trodden under foot by others, which he called Christian patience; thus that he had been the least, to the intent that he might become the greatest in heaven. Wherefore he had for an end his own greatness in heaven, and thus despising others in comparison with himself, he became in consequence blacker than other spirits.)))))

1303. When any black spirits come other spirits flee from them; but the blackness arises from diverse causes, and which are well distinguished by other spirits.—1748, March 11.

ON CERTAIN EQUIVOCAL FORMS OF EXPRESSION [OR JESTING] IN RELATION TO THE HOLY SCRIPTURES.

1304. (((((Some persons from a bad practice, and some from contempt, contract that evil habit by which, in common discourse, they employ as means (*formulis*) of ridicule, or even in a trifling manner, those things which are of Sacred Scripture, as thinking by such means to add elegance to their idle jesting. But by such association (*sic*) those [holy] things become so adjoined to corporeal ideas as in the other life to cause much injury to those who have contracted such a habit. For such things being thus [immersed] in worldly and corporeal ideas, they must in the other life, howsoever numerous the amount induced from the [said] habit be separated, which is wont to be effected by various modes of discernption, as I know from experience. Wherefore let men beware how they mix holy things

with profane, and thus profane holy things. For [in the other life the same] ideas return, in similar succession (*similes*); thus when worldly ideas occur, holy things cohering with them [recur] also; and when holy ideas occur, profane things in connection with them also recur, wherefore they must be separated;—which indeed may appear wonderful to some, especially to those who do not understand how ideas are thus joined together. But it is sufficient to admonish respecting this custom, for these [profanities] can scarcely be healed but by painful modes [of separation].—1748, March 11.)))))

1305. Ideas amongst spirits are not as our words or expressions; as may also be concluded from this circumstance—that the ideas of spirits fall into the expressions or words of every language; so that, if it were permitted spirits of any idea or speech to influence men who were of a different language, all would perceive in their own language, or idiom, the sense of the spirit who spoke,¹ although he spoke only in one manner; wherefore among spirits such ideas are apprehended in another [and more vivid] manner [than among men]: accordingly, spirits have an instant perception whenever profane things are mixed with things holy; for their minds are immediately struck thereby, so that they [at once] perceive the profanation;—thus otherwise than man.—1748, March 11.

ON A CERTAIN JUST ONE.

1306. As there are spirits who, in their lifetime, pretended to be holy, or affected to lead a saintly life, who appear of a fair, natural complexion as to the body from the neck to the loins (the other parts, as the face and a part of the loins, not appearing) [1300]; so there are those who in their lifetime have considered themselves to be just or righteous, thus who have wished by their own justice or righteousness to excel others. These spirits do not appear of a fair complexion, but seem to be clothed in a beautiful snow-white vestment; but that apparent whiteness is afterwards changed, not into black, as in the former case [1302], but into a brown in which is a dull gory colour, and when this [adulterate] hue appears they are shunned even by their associates. Such a spirit was seen by me; he was clothed in a beautiful and shining linen vesture, but it was both told me, and also represented to me by an obscure view, what the colour was into which he is turned.—1748, March 12.

¹ Quere—Was it not in this manner that the hearers from nearly every nation understood Peter? (Acts.)—Tr.

THAT EVIL SPIRITS CAN ALSO THINK IN SUCH A MANNER THAT THEIR THOUGHTS CAN SCARCELY COME TO THE PERCEPTION OF MAN.

1307. A man can think no otherwise than as that he perceives his own thoughts, because his interior organs are so conjoined with the exterior, even by continuity and connection; he has, however a thought still more subtle [or interior], of which he has a different perception; and which, indeed, when he is [an] interior [man], is such that he only knows that somewhat [still] interior exists, being ignorant that therein are very many [more hidden] things, or principles, which, however, are understood by the angels. But this thought cannot be easily described, and I think that it can scarcely exist but in those who are led by the Lord; whence also they know and perceive in themselves what they are to do; in many cases such a perception exists, but with variety; they then know that the Lord operates this.

1308. Moreover, evil spirits also are in a manner conscious of [an inward] thought, namely, as though they only thought within their thought (*intra se*), so as not to suffer what they think to pass into the merely corporeal thought. Such thoughts were not so apparent before me by reason that they were abominably wicked; wherefore a certain spirit boasted that he could so think as that I could not perceive his thoughts; thus imagining that he could speak with angels, and penetrate into the thoughts of spirits, and even govern the sphere of spirits, in accordance with his own (*talem*). This, however, was false, for [such] spirits only think within themselves (*intra se*); which a spirit can do more easily than a man, because the connection (*nexus*) is not so continuous [as with man].

1309. However, the interior or angelic thought is a distinct consideration, being of an interior degree, consequently not understood by spirits, nor can spirits come into that state, unless they, in a manner, be divested of inferior spiritual things [786]; it may, in a manner, be likened to the living thoughts of a man when he is in vivid dreams, in which state corporeal things are separated, and also those things which are nearest related to the same, and which appear [to man] as interior things.—1748, March 12.

ON HEREDITARY AND ACTUAL EVIL.

1310. That the hereditary evils of parents are transmitted into their children, and into their descendants; and consequently that we are born evil, and thus derive from the seed [whence

we spring] an evil nature, is well known; also, that the disposition (*animus*) of the parents can be visibly traced in their posterity, as appears from many characteristics, such as the love of self, the love of the world, the love of earthly things, lasciviousness, etc., thus the things acquired through actual life by the parents, even from the first progenitors, are, except they be reformed, transmitted [into the offspring].

1311. But hereditary evils are diverse; in infants and children, however, they appear no otherwise than such as can be attempered with goods; thus they appear like the colours black, green, and blue, with the light [shining upon them], so that a kind of rainbow is thence formed;—it is otherwise if evils are again added by actual sin;—the love of self in a child born of such parents is, as it were, black; the love of the world is, as it were, yellow, and the love of earthly things, as it were, green; which, however, by being attempered [with the light], assume beautiful appearances, as in the case of infants in heaven.—1748, March 12. Those colours appeared to me obscurely, and like something continuous, thus capable of being attempered; like a certain watery or misty atmosphere.

IF TRUTHS ARE ADOPTED AS PROPOSITIONS OR PRINCIPLES, INNUMERABLE TRUTHS ARE THEN DISCOVERED, AND ALL THINGS CONFIRM THE SAID PRINCIPLES.

1312. It is known that whatever proposition a man adopts, or whatever principle he embraces, as the truth of a proposition, many particulars having the semblance of truth accede in confirmation. Thus, from one false principle others are produced in great number: but if a truth be adopted as a principle, then everything tends to confirm it; thus,—to instance a proposition put by me to spirits,—when this truth is adopted, namely, that a spirit does not possess (*gaudet*) the like memory that a man [delights in]; so that a spirit is ignorant of the past,—and this, because it is thus divinely ordered and established;—in that case innumerable confirmatory truths concur (*accedunt*); as that in this way an angel enjoys the highest degree of happiness; and [even] that he could otherwise have no felicity, and no heaven; inasmuch as every one would, from the past, be anxious respecting future things, would, like a man, be actuated by desires, and every day harassed by cares as man is; hence he would trust to himself, nor would suffer himself to be governed by the Lord; besides innumerable other consequences, which are contrary to a state of happiness. Wherefore the Lord commanded that man should not be

rendered anxious by such cares in thinking about the morrow. [Matt. vi. 34.]—1748, March 12.

THAT THE LORD GOD ALONE LIVES.

1313. [Certain] spirits were extremely indignant when I told them that it is the Lord God alone who lives, and that no man, spirit, or angel lives from himself, or has life from himself, but is only an organ of life,—inasmuch as the spirits could not comprehend this, I demonstrated it by various [arguments], as 1,) that bodily sensation, or the body itself, does not live from itself, but from its spirit; nor the spirit from itself, but from the soul; in like manner neither does the soul live from itself, but from the Lord: 2,) also, that men in general have no other notion than that the body lives of itself; whereas deceased souls or spirits, with whom I have conversed, still live, although apart from the [material] body,—[a truth] which in their lifetime they did not believe; and also, that souls think that they live from corporeal principles, in which they place the all of their life; when yet it is known to them that the corporeal [principle] of souls also can be taken away, and still they live, in a more interior degree, even to appearance just as before, whereof they had ocular evidence, so that it cannot be denied: 3,) I also asked them in what manner they were willing to conceive of the life of a man or spirit, whether in any other way than as of a form or organ; [thus] whether as a vital flame remaining within, and kindling the life; which [question] as no one could conceive in a spiritual view, they therefore could not but favour [the truth]. Whatever men may urge to the contrary is nothing but empty talk, such as that life is from life, consequently, [as though somewhat] separable [from its Source]. 4.) In like manner, the better kind of spirits live a more interior life than souls recently deceased; the angels of the exterior heaven, after having laid down the former life, lead a still more interior life; and the angels of the interior heaven, when they have laid down the former exterior life, a still more interior life, of which the exterior (*interioris*) angels can have no conception, but all the superior angels can.—1748, March 12. None of them is now able to utter a word; but they are all silent.

1313½. The angels of the exterior (*interioris*) heaven affirmed this to be the very truth, as did afterwards the angels of the interior, and also of the inmost heaven.—There came a voice to me by successive [transmission] through spirits, from the heavens, in confirmation [of this].—1748, March 12.

1314. But the spirits of a middle character desired to deny

that it was so, but it was not permitted them by the heavens, but only to say they could not comprehend it; for were they to lose their life such as they have as spirits they would not know what life it was. The reason is, because exterior things cannot perceive things interior, but things interior do perceive exterior things; the angels of the exterior heaven perceive this from the Lord by faith. Hence it is no wonder if men do not understand this, inasmuch as those spirits enjoy a far more excellent faculty of understanding than men; and yet when I asked them whether they did not wish to become angels, they replied that they did wish to become angels, but that they were unwilling to lose aught of their [present] life; and when I replied that they would then receive a better life, they could not perceive [this truth].

THAT THE ANGELS SOMETIMES SPEAK WITH THOSE WHO ARE IN THE
LOWEST HELL.

1315. I have heard angels by spirits conversing with those who were in the lowest hell, but then it was through the medium of [the said] spirits. Although the infernals are sometimes sent forth, for certain causes, from their prison, there is, nevertheless, such a gulf between heaven and hell that they can never pass over it, for by the "gulf" is understood that it is impossible for an infernal spirit to come into a heavenly society, because they are entirely repugnant or opposite to each other.—1748, March 12.

CONCERNING A TUMULT IN THE HEAVEN OF SPIRITS, ARISING FROM
A CONFLICT OF OPINIONS RESPECTING TRUTHS.

1316. On former occasions the like tumults [to this] had arisen, at which time I knew not but that the confusion was universal, and consequently that the Last Judgment was come; for it is, as it were, a representative image of the Last Judgment. [All around] seems a kind of chaos; for a confused murmur, or an indistinct babbling of many spirits together, is heard, who then do not know otherwise than that all things are about to be confounded [as in a chaos]; for the societies are dissolved, and each spirit is governed by his own opinion, and each thinks for himself, thus not in society, or in communion with others, nor, consequently, as with one mind or spirit, but many. And because their opinions are various, such a tumultuous murmur, or multitudinous din, is heard, [arising] from their silent thoughts, and at the same time from their murmuring discourses with one

another, being representations, as it were, of the Last Judgment; which also the spirits thought was indeed the case; for they could not but be ignorant¹ that this was a sign (*sic*) they should no longer be connected together, nor be in mutual consent, nor find rest [in their present state]. Hitherto I knew not what such a state of things was [or meant], and I thought with spirits, that all things would then be confounded; for it is like a confusion of tongues (*labiorum*), or like a chaos of opinions concerning certain truths, which are especially the objects of their thoughts;—thus a spiritual chaos appears to exist.

1317. Such tumultuous murmuring, or sound of confused murmurs, was of a threefold kind; one was around the head in every direction; it was merely such a confused medley of murmurs extending to a certain distance around, and, as was told me, it was only a dissension of thoughts, bursting forth into dissonant murmuring, consequently confusion, so that one did not know what another thought and knew; as is the case with a great multitude all speaking together, and at the same time variously; thus, in the like confused manner as water sounding, to which also, if I mistake not, it is compared in the Word.—[See Rev. xiv. 2.]

1318. There was another kind which followed: it was at the region of the left temple, under me, sounding upwards, like the sound of a multitude of chariots and horses; just as when a host of such is heard [passing], or as the sound of an army, with [its trains] of carriages and cavalry, or that of many carriages in the streets. It was told me that this denoted the clashing together of reasonings concerning truths, in which they were not willing to believe; for by such a collision (*ita*) the conflict of reasonings [is represented].

1319. A third kind which then succeeded was above me to the right; there was, as it were, a rattling murmur, but not so much confused, which appeared to move about hither and thither, and it was told me that thus the truths of faith are represented as combating with reasonings; for such [rattling] noise is [representative] of truths, which, however, still fluctuate hither and thither, thus to and fro, by reasonings.

1320. Whilst these three kinds of sound were heard, there were, at the same time, spirits who conversed with me, and told me what such sounds signified; these spirits spoke distinctly [together] and in society; whose speech, however, burst forth amongst those confused sounds; by this means I was told what they signified.

1321. The subjects about which they reasoned were especially three; which also followed in order. The first was, whether it

¹ Non possunt non ignorare.

ought to be understood according to the letter, that the apostles should "sit upon twelve thrones, judging the twelve tribes of Israel;" which interpretation is defended by many. Such as receive such [merely] literal sense were those who were in such a confusion, and who at the same time were in fear, lest the universe should come to an end, according to the [popular] saying [and notion]; thus, they were in a certain anxiety lest they should be cast down from their judgment [seats]. There were also several of the apostles present, who were the subjects of those who receive but the literal sense of those words, and defend the same; other apostles being accepted, who were absent. For when they are remitted into a corporeal state of life, which is the case when they are let down from the heaven of angels into the heaven of spirits, they are then of a disposition to defend such literalisms (*ca*), inasmuch as they had believed no otherwise in the life of the body than that they should judge the twelve tribes of Israel. As, however, such a literalism (*id*) is altogether repugnant to the interior sense of the Word, they become extremely indignant, demanding, in that state, to be [considered as] the rightful judges. There are very many also who, delighting in such tumults, excite other spirits, and who desire to stir up even the apostles against the Church and the interior sense [of the Word], and especially against that which is yet more interior.

1322. But it was manifestly declared to them both by a loud voice, and by a spiritual idea, that this was nothing but a mere ratiocination, and consequently false; whereas they [the apostles] could not even judge a single spirit, unless in a perverse and sinister manner, like those who preside over the province of the kidneys and the ureters [see 959]. The impossibility of their judging was manifestly shown to them, so that they were indignant, and confessed that they had erred in their opinions.

1323. It was also shown that the entire heaven, both the heaven of spirits and that of angels, may be considered as exercising judgment;—some from their office, according to the province of the body to which they belong; and some from this circumstance,—that they are willing or not willing to admit spirits into their company, so that they either love their society, or are averse to it; thus every one exercises a judgment in respect to the society [in which he is], by admitting spirits into it, or ejecting them from it. The heaven of angels, in like manner, judges of those things which belong to faith, and which are understood by the twelve tribes, and the twelve thrones, and also by the [twelve] disciples; for the angels of the three heavens, in like manner, love to admit those who are in the faith into their societies, or they do not admit them, thus they exercise [as it were] judgment; whereas it is by no means the angels

who judge, but the Lord alone, who so arranges all things universally, and in the minutest particulars, that it should thus be effected. The angels know no otherwise than that it is they themselves who consent, and who thus admit [others into heaven], for this is done by [their] consent. This now is understood by twelve thrones, by the twelve tribes, and by the twelve apostles,—not that they themselves should execute judgment, which idea is entirely false.

1324. That it is the Lord alone who judges all was also then manifestly shown to them by a general spiritual idea; which [that it is the truth] they unanimously confessed they then perceived.

1325. Another subject of their reasonings was,—whether any one could be admitted into heaven unless in the world he had suffered persecutions and miseries,—[a proposition] which is also strongly maintained by the apostles whilst they are in their former state, as in the life of the body; and they accordingly desire to judge, and when they are permitted (only by way of trial) thus to judge, it was stated that they are not then willing to admit any into heaven except martyrs, and those who have suffered persecutions, and consequently miseries. In this manner they also [when in that external state] understand the Lord's words according to the sense of the letter [where it is asserted, Matt. v. 11], that those are blessed who suffer such things, according to [the literal acceptation of] the words. Hence also they wish to merit heaven, and to inherit from merit, wherefore they desire to exclude all others [who have not suffered persecutions], and to adjudge them to suffer miseries before [they can be admitted]. Such is the nature of their judgment, which they had frequently before asserted [to be true]; thus, thinking themselves worthy to be preferred before others, because they had suffered persecutions more than others, and had preached the Gospel throughout the world, [for] upon these subjects there had already been frequent contentions [or debates].

1326. But it was clearly shown to them that this is by no means the sense of the Lord's words, inasmuch as, in this case, no one at the present time could be admitted into heaven, because there are now no such persecutions in the world, since the Churches are now established, consequently there are [now] no martyrdoms. Besides, if persecutions and martyrdoms alone [could save] them, irrespectively of their faith, and of the truth, in whose cause they are desirous to suffer; as also irrespectively of the mind or disposition (*cordé*) with which one aspires thereafter;—at this rate, in the present age, those might claim heaven as their peculiar inheritance (*sibi*) who suffer for their opinions,

and also on account of heresies, as the Quakers, yea, others, who suffer from [mere] worldly causes; besides many other [heretics].

1327. But they said that they had suffered persecutions for the Faith and the Gospel; inasmuch, however, as they were [now] in such a state as they were in their bodily life, they were asked whether they had suffered for the faith, thus for the Lord, or whether they had suffered for themselves or [for their own sake] that they might sit upon twelve thrones, and judge the twelve tribes [of Israel]; thus, whether [they had suffered] for the Lord's kingdom or for their own kingdom; thus, whether for the sake of faith in the Lord, and consequently for the truth itself of faith; whereas it is repugnant to the truth that they should suffer for their own glory, and that they should be saved from their own merit; which they could not deny, because they had been willing to believe it. But it was shown to them that if they had suffered for their own glory, thus not for the truth's sake, they suffered no otherwise than those who undergo persecutions on account of heresies and similar causes. As to their having believed, whereas their belief [being confined to the mere letter] was not true, and yet that they had truly taught; this is quite common, and [well] known, that men can preach truths, and yet live contrary to them. They also wished to exhibit what their life had been, [showing] how they had condemned men, and how they had arrogated to themselves the power of excommunicating and acquitting, or of closing and opening heaven; it was, however, not permitted to adduce anything in particular concerning their life. And in reply to their assertion, that they had believed no otherwise than on account of the true faith, and thus for the Lord, it was said, that according to his faith such is every one's life, and that from one's life it may, consequently, be concluded of what quality a man's faith is; and, moreover, that many think that they believe, or have faith, whereas they have no faith; for the life shows of what kind their faith is. Against these arguments, after they had considered them, they had nothing to reply; it was only added that the Lord hath some good in reservation for those who think they believe, whereas they do not believe.

1327 $\frac{1}{2}$. They were, therefore, instructed what the interior sense of the Lord's words is, where it is said that those who suffer persecution, and who are miserable, shall possess the kingdom of heaven;—namely, that those who suffer persecution for the true faith, and in the true faith, do not, in that case, care anything about corporeal and worldly things, and that by the miserable and the poor are understood those who are spiritually such; thus, whether in the world they had been rich or poor, or whether in great dignity as kings, or [the contrary] as

beggars,—thus all who are spiritually miserable and poor, and who consequently suffer persecutions [arising] from those things which are false and evil, and who endure them, as in temptations; and thus who fight against the diabolic crew; hence all these things are to be understood in a spiritual sense.

1328. For if the miserable and the poor and orphans and widows alone were to inherit heaven, all others would, in that case, be excluded; whereas it is rather to be considered as true that there are fewer beggars, and fewer of the poor as to the bodily livelihood, yea, fewer of the miserable as to the bodily life, except they are [at the same time] spiritually such, come into heaven, than others. How miserable [for example] is the life of many sailors and soldiers, and also of many from the lowest class of the people, and yet they never think anything whatever about eternal life and about heaven; and other similar considerations, which require to be more discussed and explained [than they are], as also was said; it is written (*dictum*) that the queen of the south (*Arabia*) should be admitted into heaven in preference to such as they; and I believe that she, accordingly, is in heaven.

1329. Then followed in order the third question for disquisition (not that such [inquiry] can be [confounded] with the vain reasonings whence proceeded the murmurings), and which question was, Why those who are mentioned in the Word of the Lord, [and those] who have in some other manner become well known, should prominently appear, and not so those who have not become so celebrated; as that the apostles should on this occasion be present, and that they should even be the subjects of those who reasoned according to the letter only (*ratiocinationis*)? Inasmuch as this generally comes to pass in heaven, namely, that those appear present who are known; as in the case of those whom in their lifetime I knew, and who [accordingly] presented themselves [to my notice in the after-life]; inasmuch as this is a [grand] truth, it follows that many heavenly *arcana* can be deduced therefrom; as, that so the order and communion of [heavenly] societies require it to be; although no one is ever presented to view but by the Lord's permission; and accordingly such is the mode and condition of every interview (*et fit ex venia*). [See 290, 294, 610, 621.]

1330. It was added that there are myriads in heaven who are more worthy than the apostles, although they have suffered no such persecutions, etc. (*et similia*); which they could not deny, inasmuch as the heavens are full of angels, whereas the apostles are only in the exterior heaven (*caelo interiori*).

1331. That the apostles, however, might know that [in their better state] they are in heaven, for no angel, when he is re-

instated in a corporeal [degree of] life [—787, 788], and is thus become a spirit, knoweth what was done by him in heaven, inasmuch as one remembers not the things appertaining to another state (*eorum*); whence also they doubt not only their [ever] being in heaven, but also their being receptive of the life and enjoyments of heaven;—wherefore, in order that they might know it [in the meantime], prior to their being restored to the heavenly life, an angel conversed with them through me; so that they might at the same time perceive it as spirits, and thus might not only know they were in heaven, but also how superlatively happy that life is in respect of the life of a spirit, which [in comparison] is corporeal (*et corporis*);—in the meantime, whilst the angel was yet speaking with them, and they began to be affected with heavenly joy; in that state they declared it to be one of greater happiness than by preaching they could ever express, being such as to admit of no comparison, as I perceive even now from their sphere (*ab iis*) [to be their sentiment]; for neither will they [hear] any comparison made, since the case admits of none, wherefore it was recalled to their remembrance (which is [a favour] accorded to few) that they are in heaven, and that the joy, whereof they are so enamoured whilst they live the life of spirits, has relation to a life [in some sort] corporeal, being that state in which they desire to know all particulars herein recorded, and to pronounce judgment concerning them; and this too from actual usage in their life in the world.—1748, March 13.

1332. It is a wonderful circumstance, that when a certain individual was in a middle state as it were, in each by turns, in quick succession; in heaven as an angel, and out of it as a spirit, so as to be alternating betwixt both; when in heaven he said he would not be a spirit; when a spirit, that he would not be in heaven; thus, by reason that one forthwith forgets his former state. Hence also it may be known what is the [peculiar] state of some who are in heaven, namely, that sometimes corporeal affections (*corporea*) war with heavenly, and thus they love neither the one nor the other; wherefore when from such an equilibration of what is heavenly and what is corporeal, anxiety results, and consequently a sort of fermentation, such a one is then brought back into the former state of his life, until it becomes irksome to him, whereupon he is again admitted into heaven, as having been already gifted by the Lord with a capacity (*facultate*) to be one amongst the angels (*cœlestibus*) whenever corporeal affections do not predominate; for thus the [contending] powers (*facultates*) balance each other. Whilst the heavenly faculty prevails he enjoys heaven by gift of the Lord; and this [capacity for heaven] is that continual endowment from the

Lord, being somewhat constantly superadded to his former life, which is never taken away.—1748, March 13.

CONCERNING THOSE WHO LOVE WHITE VESTMENTS.

1333. There are amongst spirits many who love white vestments, and indeed so passionately that they incited me during several weeks with a strong desire to purchase such vestments. By which was signified that these spirits are especially such as think to merit heaven by their own righteousness; [for] such spirits are actuated by a correspondent desire (*tali cupidine*).

1334. But there is a difference amongst such spirits;—there are those also who [desire garments] less beautifully white, but of a durable quality. Such spirits regard life eternal, although with somewhat of the like [phantasy in respect to merit] adhering to them.

CONCERNING THOSE [SPIRITS] WHO VITIATE THE BLOOD.

1335. There are some [spirits] who love to run about, and who continually desire to mock at [or deride] those things which they do not perceive, as certain spirits do, in respect both to things more or less interior. There was one who was continually saying “that it is not so,” namely, that the Word of the Lord is not so to be understood [as the literal sense reads], but in another sense. Thus he could repeat almost everything said by the Lord, and elsewhere in the Word, because he had heard that the sense of the letter is in some instances of none account, as in that above cited respecting the twelve thrones, and respecting persecutions and miseries [—1321]. Such spirits consequently maintained that nothing should be understood according to the literal sense; thus contemptuously insinuating that what is written in the Word is not [literally] true (*ita non sit*), and this reiterately, and by consequence with a bias inclining towards the left [side] to a distance; and thus they persuade those [whom they meet]. Concerning the spirit [above alluded to] it was said that he represented those things in the body which vitiate the blood; for when anything vitiated and noxious enters into the blood, it pervades the veins and arteries, and thus vitiates the [entire] mass. Thus it is with those who treat the Word of the Lord in a disdainful manner, as not perceiving therein spiritual things, and loving only those things which are corporeal and material.

CONCERNING A CERTAIN [PERSON] WHO HAD KILLED HIMSELF.

1336. A certain person in the life of the body had been reduced by melancholy to despair, until, by being instigated by diabolical spirits, he destroyed himself by thrusting a knife into his body. This spirit came to me, complaining that he was miserably treated by evil spirits; saying that he was amongst furies, who continually infested him. The place where he was, namely, in the lower earth, was a little to the left, where he was also seen by me, holding a knife in his hand, as though he would plunge it into his breast, but with which knife he laboured very hard, as wishing rather to cast it from him, but in vain.

1337. For whatever happens in the extreme hour of death remains a long time before it vanishes away, as was told me.—1748, March 14.

THE NUMBER OF THOSE OF MY ACQUAINTANCE WITH WHOM I HAVE CONVERSED [AFTER THEIR DEATH].

1338. The number of those deceased who in their lifetime were well known to me, and with whom I have conversed after their death, is about thirty; and [I have also conversed] with thirty who are known [or mentioned] in the Word of the Lord.

IN ORDER THAT ANYTHING MAY BE PERFECT, IT MUST ALSO PUT ON A KIND OF BODY.

1339. I have conversed with souls respecting the fruits of faith, or the works of charity, stating that the works of charity represent a kind of body, the soul of which is faith; and that there is nothing perfect in the universe, except it have also, respectively, a species of body, and that there is nothing in man's life but what bears analogy to man. [It was added that] the like exists in the universal heaven, where the heaven of spirits represents the body, as likewise with every individual spirit; and thus in [all] other things.—1748, March 14. Lastly, that the body also, regarded in itself, is nothing in respect of the soul, but a something obedient and servile, and yet that the body thus obedient and servile contains things prior, and [hence it] is, as it were, a soul.

1340. As, therefore, the universal heaven resembles [or represents] a man, as before shown, it follows that the heavens,

in order, represent lives or souls; but the heaven of spirits [represents] the body, which ought to be similarly circumstanced as the body of a man; that is, it should serve; in which case they would receive good, through the heavens, from the Lord, who alone is Life. And when the heaven of spirits is such, it enjoys the good of the [superior] heavens, which then believe spirits to be no other than their body, as also spirits think human bodies to be theirs. This was declared from heaven to angels and spirits.—1748, March 14. But there are many, especially spirits, who, as they are not willing to [serve or] be servants, but to be their own masters (*domini*), are not willing, or not able, to understand these things.

1341. When this order obtains, then all the heavens are a one; and if the heaven of spirits be [in] such [order], in that case it also is a one; but this [heaven] is not yet such;¹ [but] according to the prediction, that the serpent would bruise the heel.

THAT SPIRITS WHO ARE NOT INSTRUCTED THINK THAT THEY SPOKE WITH ME WITH THE LIPS.

1342. When a certain [spirit] who had been known to me in the life of the body conversed with me, he appeared to me as though he moved his lips, and as though he thus spoke with his lips; which, when I mentioned to him, he said that [so] he did with his lips [actually] speak with me; but when, in reply, I told him that spirits have no lips [such as men have], and that consequently he could not speak with the lips, he, nevertheless, persisted, until he was instructed by a lively demonstration, that it was not so [indeed], but that it was a representation of the lips, and that it so appeared according to the representation of spirits.—1748, March 14. Hence the term *lips* in the Word of the Lord signifies ideas, and consequently thoughts.

ON SENSATION AND REPRESENTATIONS IN THE OTHER LIFE.

1343. The habitations of the blessed are various; they are represented before them altogether as in [the bodily] life, so that there is no difference; yea, with every sense [of enjoyment]; which indeed appears incredible, but from all things which have been said, and which are still to be said [respecting them], it can be abundantly evident [that this is the case]. For what is

¹ This heaven was the scene of the Last Judgment in 1757. See the author's work on that subject.—Tr.

sense [or sensation], and whence is it; as the sense of sight, of hearing, of touch, of taste, and of smell? Does it belong to the body, or to the soul? Does it not belong to the latter, inasmuch as the soul when separate [from the body] has no [material] organ and member of sense? not to mention many other arguments [in confirmation]. It is, indeed, said that [the soul's sensations] are not real, because not such as in the world; it is sufficient that a soul, spirit, or angel is utterly unconscious of its being otherwise, and this with every sense;—thus, if he were to touch, he would have the sense of feeling, as could be more evident to me than to others, inasmuch as I had the sense of touch precisely similar as when in a state of wakefulness [in the world]. I was, however, a spirit,—my body being separate,—yea, I [then] had a more exquisite sense: (let these things be repeated with additional arguments and demonstrations:)¹

If this were not so, what would the life be after death, or the life of the soul? For without exquisite sensation there is no life. Yea, the intellectual principle of a man must be exquisitely susceptible of sensation; there is not the minutest thing in an intellectual idea without an exquisite sensation, according to the degree [in which the intellect is]; wherefore the acuteness (*acies*) of sensation ascends according to degrees; although those who are in the heavens are, at the same time, regardless of such [external] objects, and consequently make no account of them; in the heavens they heed not such objects, but when their attention is drawn to them they instantly have [such an exquisite sense].

ON THEIR HABITATIONS IN THE OTHER LIFE.

1344. (((There are also delightful and magnificent habitations in the other life, such as no architect in the world could ever imagine; they consequently exceed all the art in the universe. The palaces constructed by art in the world are, both as to forms and decorations, as nothing [in comparison]; in a word, they exceed all imagination, and they exist in such variety, that one succeeds another in a more delightful, splendid, and magnificent style.

1345. I saw, yesterday, two [such] palaces, one where there was a great saloon (*conclave*), and a long arched vestibule leading to it; and when the great saloon was opened, which was

¹ The reader will perceive from this that the author here merely adduces the heads of the subject he treats, which, in the works printed by himself, he has drawn out with greater fulness and perspicuity. (See the work on "Heaven and Hell.")

delightful [to behold], a spirit instantly presented himself before me to prevent my entering.

1346. There afterwards appeared beside a magnificent wall, superb flights of stairs, one above another, and which led upwards; the whole in such magnificence, that the like was never seen by me; thus with infinite varieties, for, in comparison, the art and magnificence of the world are as nothing.—1748, March 15.)))))

CONCERNING THE FURIOUS CREW, OR FURIES.

1347. ((((((Those who in the world have continually lived in quarrels and thefts, as many of the lowest people do, and who think nothing about eternal life, nor consequently believe therein, but who almost continually live in contentions and enmities, provoking or infesting others, insulting them by various means, and injuring them in their property,—a practice they delight in;—consequently, who steal as often as opportunity serves,—such after death become furies, and likewise those who internally are like them, although externally they are better behaved, because they have been educated otherwise, and because they fear the penalties of the laws. Such after death, both male and female, appear naked with the hair spread about, not flowing [or dishevelled] upon the back, but cut around, and covering the head like a mop.)))))

1348. ((((((Both sexes are [as stated] naked, some only to the navel, when the lower part does not appear, except as a dark small cloud, because they had been without such principles as correspond to the region of the loins; some of them appear naked, but attenuated [in that region], and they are those who were better mannered, for they mutually salute one another; thus they go round and return behind their back, and when they see each other they salute one another,—these are such as were inwardly of the like disposition, but wish to save appearances, while cherishing the same propensities in their minds; for they are amongst that crew.)))))

1349. ((((((But those who are from the lowest class rush one upon another, keeping their hands on each other's shoulders, and thus they provoke each other, and jump over one another's heads, and again wheel round by various but sudden turnings [to the attack]. In short, they do this in every variety of way, according to their [various] life in the body; they do not attack with their fists.

1350. Moreover, their faces are accordingly so hideously deformed that they cannot be described; being monstrous according to every variety of their dispositions.)))))

1351. There was one amongst them who was said to preside over them, and who spoke for them, in order that compassion might be shown to them;—some amongst them had even been such as, in the life of the body, had learned something from the Holy Scriptures by sermons, but only because, at such times, they have heard some things thence cited, nevertheless they become like the rest when in their company.

1352. They appear in the plane of the left eye, and indeed at some distance, a little towards the left.

THE LIFE AFTER DEATH OF THOSE WHO PROFESS SANCTITY, AND
ACT WICKEDLY.

1353. (((There are some who profess sanctity, and who thus persuade others [that they are holy] because they appear holy, whereas inwardly they are ravening wolves: they are without conscience, and under various pretexts, artifices, and cunning are covetously intent on [possessing] the goods of their neighbours, which, if they can, and no fear prevent them, they steal; and they persuade others, even princes and kings, so to plunder the goods of others;—this they do without any conscience, although professing to have conscience.

1354. Such spirits flow (*veniunt*) by deceit into the region of the left eye, by which the intellectual [principle] is signified, and they proceed towards the conjunction of the optic chambers, where the nerve of one eye meets that of the other, for the right eye signifies what is holy; and both conjoin themselves there in union in a manner not to be mentioned; and in this manner they go away joined [together] and sit down. But they are afterwards separated (: the manner in which they sit joined together, and in which they are separated, is not to be mentioned, because it is profane:), and when they are separated, the profane spirit is inverted with his head downwards, which is immersed in a tun, but he is raised up again with the tun upon his head, which he labours to remove from himself, but in vain; and when he is liberated, he is again immersed in the tun,—his anger is also aggravated because he is thus in prison, and not able to see;—thus he is miserably punished, for his intellectual principle had polluted what is holy.—1748, March 15.))

THAT SPIRITS CAN BE GREATLY MISLED IN THEIR JUDGMENT
RESPECTING SOULS.

1355. It may be seen above [1221] that spirits are very

much mistaken as to their judgment [concerning others], as from this example may be evident, namely, that whilst a soul is in consociation with others, and is reduced to a certain affection of cupidity, they then examine him by speaking, and make him also speak [together with them], which is easily done; now, when they hear his discourse flow without any impediment, as from himself, they then judge that he is of such a nature; whereas it is the affection of cupidity [induced upon him] which thus, as it were, speaks, but the spirit himself is not of such a nature. Every soul is easily reduced into the state of such affections or cupidities, and then he speaks from the state of that affection as from himself; hence they immediately judge concerning his life, but which judgment is sometimes false. I have observed a similar thing in the examination of souls, and also in my own case, and thus [know] from living experience; wherefore the Lord alone knows the interior and more latent principles (*intimiora*) of souls.—1748, March 15.

THAT THOSE WHO ARE INTERIORLY DECEITFUL ARE UNEXPECTEDLY
CAST OUT OF THE SOCIETIES OR CONSOCIATIONS.

1356. There are some in the world who, without conscience, desire to injure their neighbour, and [to this end] they put on an external appearance (*faciem*) as of honesty [or sincerity]. From various causes they are extremely cautious, lest such [their character] should appear. They instigate others to commit mischief, provided they themselves do not appear culpable. Such insinuate themselves into the societies of spirits, and sit with them in conversation; who do not think otherwise than that they interiorly, or from the heart, form one society in common with them.

1357. But when some unexpected turn arrives, which suddenly excites and changes his interiors, then such a deceitful spirit is instantly cast out by them. For thus, as it were, fortuitously, his real disposition (*animus*) appears, and his hypocritical pretensions become manifest, and, moreover, are detected on various occasions; as when some shocking representation is exhibited; when suddenly, that he may accomplish it, he is cast out, as it were, upon a death-bier, or some such thing; thus his real quality becomes known.—1748, March 14. This is effected with variety, inasmuch as they are not good spirits who thus expose them.

WHAT THE TONGUE SIGNIFIES, AND WHO THEY ARE THAT
CONSTITUTE ITS PROVINCE.

1358. The tongue affords an entrance, both into the lungs and into the stomach; thus it provides for both. Hence the tongue signifies, as it were, the court leading to spiritual and celestial things; for the lungs signify spiritual things, and because the stomach belongs to the heart, to which it ministers, since it provides nourishment for the blood; for this and other reasons it serves the celestial as a vestibule. It is the lungs by which man has the ability to speak.

1359. Hence, therefore, it is that the tongue signifies the *affection of truth*, for affection is celestial, and truth is spiritual; those, therefore, who delight in the affection of truth are they who constitute the province of the tongue.

1360. But those who hate the truth, as those do who hate the interior and more interior things [of the Word], are contrary to those who constitute the province of the tongue. Amongst spirits there are those who love more or less interior truth, although they do not understand it; and there are also those who from various causes hold truth in aversion; spirits, too, of such a nature that no one would have suspected this of them.

1361. Moreover, such spirits infested me for a long time, for weeks, yea, for a month and upwards, and they induced, as it were, an itching sensation, or that danger in which they would cause the tongue to protrude between the teeth, and thus to cut it off,—of which I complained for a long time. It is incredible that any man should be infested with such an itching [sensation] or impulse. But I know whence it comes;—the cause is to be found in this circumstance, namely, it arises from all those who hate truths, for they only love the literal sense, in which case they trust to their own merits, and desire to merit heaven on account of persecutions, besides many other causes.—1748, March 14.

THAT THERE ARE SPIRITS AND ANGELS WHO CORRESPOND TO ALL
THE MUSCLES, EVEN TO THEIR MINUTEST PARTICULARS IN
MAN.

1362. It is a wonderful circumstance, which probably very few can believe, that there are spirits and angels who correspond to every particular muscle in man; [yea] not only do spirits and angels [thus correspond], but also [entire] societies of spirits and angels; yea, the more numerous a society is, and

the more societies there are of one genus, corresponding to each individual muscle, the better and the stronger it is, since they all act as a one, because in a multitude there is a unanimous force. The *conatus* of this action operates upon every individual man, yea, upon spirits. That such is the case cannot, indeed, be believed, nevertheless it is most true. Thus the heavens correspond to man, so that man may be called heaven and the kingdom of the Lord, because the kingdom of God is within him. [Luke xvii. 21.]

1363. That such is the case, I have been instructed by living experience; for it was shown to me what is the [different] operation into the face on the part of those who govern the muscles of the forehead, and that of those who govern the muscles of the cheeks, the chin, and the neck; when yet all act together, or endeavour to act together, into the face, in their own respective modes, according to the action of the muscles.

1364. Hence it can be known that every man has his own province allotted to him, and that there is, throughout the whole, an indefinite variety and harmony, as of all things in man, even to the minutest particulars. All this is composed by harmonious varieties, and from its being foreseen and provided that all who inherit heaven shall become part of this Grand Man, and thus be in the Lord, and that heaven can never be closed, even to eternity,—for the more there are in a society, and the more numerous the societies become, the better, the happier, and the more confirmed they are.—1748, March 14.

1365. Similar is the case with those who correspond to the muscles in the tongue; but there are as yet amongst spirits more who hate the truth than of those who are affected by it.

ON THE HOLY SPIRIT.

1366. Every man who is sensibly acted upon by any spirit thinks, and especially when the spirit speaks with him, that it is the Holy Spirit [who thus operates]; all enthusiasts imagine this [to be the case]; whereas it is unclean spirits, whom they then call the Holy Spirit, yea, whom they adore and worship. Such spirits love this, and thus think themselves to be really the Holy Spirit, as may be seen explained elsewhere.

1367. But the spirits who belong to the Lord, namely, such as are in the heavens, are not willing to be called holy, wherefore they do not call themselves the Holy Spirit, seeing that the Lord alone is their holiness; for the heavens are not holy (as a prophet, if I mistake not, says), wherefore no holy spirit, whereby angels or spirits are understood, is to be worshipped, still less to

be adored; for they have all been men, and thus introduced into the heavens, and who, by spirits of an inferior sort, can speak with men;—but the things which are Divine belong universally, and as to every particular, to the Lord.

1368. That the Lord commanded that they should be baptized into the name of the Father, the Son, and the Holy Spirit, involves Himself, because in Him is the Father, and in Him is the Holy Spirit, inasmuch as the holiness of angels, or of the heavens, belongs to Him,—thus [the Three are] One.—1748, March 14.

1369. Unclean and evil spirits were, and are, much incensed that I would not acknowledge them as the Holy Spirit, yea, they were so angry as to threaten to punish me. In the first instance they threatened me so much that before I knew [how the case was] they greatly terrified me; but afterwards, when I was instructed, I boldly declared this [to them] before the whole heaven, and in the hearing of angels. Those who are truly angels and sanctified spirits protest that they by no means wish to be called the Holy Spirit, inasmuch as holiness belongs to the Lord alone.—1748, March 14.

1370. Wherefore the Holy Spirit proceeds from the Lord, and is sent by the Lord; thus it is the Lord's. That holiness with angels and spirits is the Lord's property, and that the proprium of an angel and of a spirit is evil and unclean, is evident from many considerations; concerning which subject many cases of experience have been adduced. A man can never be holy unless he acknowledge that all holiness belongs to the Lord, and that it is not his own; he who does not acknowledge this is profane, both in things least and greatest; and this [non-acknowledgment] is the proprium of a man, thus of his spirit, and also of an angel; but he who acknowledges this has imputed to him, by faith, the holiness of the Lord; nor does faith belong to man, spirit, or angel, but to the Lord alone; and when by faith a spirit is said to be holy, and sanctified, or a saint, it is evident that the holiness of the spirit, so designated, belongs solely to the Lord.

ON THE VASTATION-PUNISHMENT OF THOSE WHO ARE OF AN ELATED MIND, WHO TRUST IN THEMSELVES, AND THUS WHO ARE NOT WILLING TO ACKNOWLEDGE INTERIOR, AND [STILL LESS] MORE INTERIOR TRUTHS, EXCEPT THEY COME BY THEIR MEDIUM, AND [THUS], AS IT WERE, FROM THEMSELVES.

1370½. The state of these spirits in the other life is represented

by those things which were seen concerning that spirit, of whom mention is made in the three following pages.¹

1371. ((((((One of their punishments of vastation is, that they are enveloped, as it were, in a certain coarse cloth, or woollen veil; and they are rolled up in it, so that they are bound as to their hands, feet, and body, and are also blindfolded as to their face, so that they cannot see; thus they are infolded in it as to the [whole] body.

1372. And at the same time they have an ardent desire infused into them of extricating themselves; for such ardour, or burning desire of those who are in the veils, is for the most part inspired, because they are of such a character; they have also then the liberty of extricating themselves, which is effected)))))) ((((((by unrolling, to some length [that wherein one is bound]: as would be the case if a man were bound up in a cloth folded round him several times, and were to begin to roll himself out,—only [that] when the spirit would extricate himself, it is by unrolling himself so as to revolve to a considerable distance, and that continually, yet without being able to unwind himself quite (for the more he unwinds the more he is to be unwound); yet still in the hope of being extricated, inasmuch as the involution was [at first] not so multiplied; still, however, it continues [undiminished], so that it is impossible to extricate one's self.))))))

1373. A spirit of this character was thus inwrapped in, as it were, woollen cloth (*velo*),—a fact which occurred near me; and whilst endeavouring to unwind himself, he declined towards the left, with a great length as [of cloth] trailing after him, in an oblique direction towards the lower earth, and thus to a considerable depth above the region where the woodcutters are; on the one side of which he was deeply let down, and at intervals appeared to elevate himself by a contravolution, and again [sink to] a depth downwards, but all in vain.

1373½. Yea, it appeared also as though his hands were separated from his body, his left hand first appearing to ascend on high [above him], so that he complained that he had lost his hand; presently afterwards his right hand in like manner seemed parted from him. I was informed that, except he received his hands again, that is, as reattached to his body, it would all be unavailing, for that he would still confide in his own powers, or self-derived ability.

1374. Inasmuch as he who was thus inwrapped had in his lifetime endured miseries and persecutions, being then content with having power given him to sustain them, he appeared, in consequence of a quality (*indole*) thence derived, to be of a quiet

¹ These words, “the three following pages,” observes the Latin editor, were written on the left margin of the original, and they refer to the manuscript.

mind, which [grace] he called his own; to omit many other expressions of his, when induced to speak freely (*multa*), in order that it might be known what effect that punishment had; as whether he would affirm that he could sustain it. He was, however, obliged to confess that in himself he was nothing but what was filthy and diabolical.

1375. In the meantime there appeared, as it were, an angel on high (*in celo*), who directed that punishment, in like manner as punishments are directed in the planet Jupiter, when angels are [seen] overhead; so was that angel seen to direct the punishments which spirits inflicted, whereof also that spirit had a perception.

1376. Afterwards his face was shown to me in so clear a light, as in the brightest sunshine (*clara die*), and also what change during his lifetime his countenance had undergone; the face was covered with wrinkles, especially about the eyes, and of a morose expression (*molesta*), with the nose rather sharp, and so diminished by age, that scarcely any nose remained, but a [bony] point; the wrinkles about the eyes having increased even to deformity. He was said [however] to have been of such a turn (*talis*) in his lifetime, that even then he repented of his folly (*resipisceret*), and was withdrawn from his elation of spirit, by [reflecting upon] the deformity of his face, which was said to be an [exact] index of his mind.—1748, March 14.

CONCERNING THE SAME SPIRIT WHO SAYS THAT HE IS WILLING TO
DESIST, BUT THAT, NEVERTHELESS, HE CANNOT.

1377. The same spirit who endured that punishment sometimes said that he wished to desist, and it was also perceived that when he was in fear he did so wish; but because there adhered that to him which made him incapable of desisting, therefore, in order that he might be able to desist (which end [of punishment] he can understand), inasmuch as such [a state] was extremely evil, wherefore in order that he might be able to desist he was to be compelled by punishments. Such or similar punishments, it was said, have been now already inflicted upon him ten times; I have before seen the same spirit under the veil, but he still continues [in this perverse state]. It is now seventeen centuries that this spirit has been of such a character; he is amongst those who are towards the front, in the plane of the left eye, and who hate interior truths, but with this difference in respect to this spirit, that he is of a haughty mind, as trusting to his own abilities that they are great, so that he could acknowledge those truths, if he could only think that they proceeded from himself.—1748, March 15.

1378. The same spirit also greatly contemned others in comparison with himself, so that he adored himself;—that he contemned others as compared with himself I could manifestly perceive; yea, if the restraints of his mind were relaxed, his haughtiness would rise to that pitch, that he would have the ambition to be worshipped as the Lord [of heaven]; because he had suffered somewhat in his lifetime, being scarcely willing to acknowledge that he had been supported by the Lord.

CONCERNING THE [STAGNANT] LAKE.

1379. (((((He was afterwards brought to the lake, which is almost in an opposite direction, and indeed forwards towards the left, thus in a plane with the body, when those things which are around the lake, and which are monstrous and direful, were shown to him.

1380. It is a capacious lake, greater in length than in breadth; on its anterior bank, which is nearest, there are direful monsters of serpents, and similar things, which are in lakes, and which have a pestiferous breath; but of what nature these serpents or these lake monsters are [I do not know], they were not seen [by me]; but it was only told me that such monsters exist there; there was only seen a certain black object exhaling a stench.)))))

1381. (((((On the left side, or on the left bank of this lake, not far distant, are those who eat human flesh, and who devour each other,—fastening their teeth in the shoulders of others, and thus satisfying their hunger.)))))

1382. (((((To the left, at some distance from that place, on the left bank, there appear huge fishes, called whales; they are monstrous, and swallow up men, and lacerate them with their jaws while in the act of swallowing them, and [afterwards] they vomit them up.

1382½. At a very great distance, or on the opposite bank, there appear faces exceedingly deformed, especially of old women, which are so monstrous as cannot be described; such faces had been shown to me before which are so deformed [I say] that nothing could exceed it; they run about in that region, and may be called insanities [personified].)))))

1383. (((((On the right side of the lake, or on the right bank, are those who seek to kill each other with cruel instruments,—they are instruments, and not to be called arms, but of various forms, according to the direful ferocities of their hearts,—thus they appear to wound and to kill one another.)))))

1384. (((((In the middle of the lake, and everywhere [in it], it

is black, like a stagnant collection of direful refuse,—muddy rather than watery.)))))

1385. That spirit, of whom mention is just made [1377], was brought to that lake, that he might see the punishments of those miserable [beings], and that he might choose for himself [which to undergo]; he chose to be where the whales were, but what he desired was not granted him; for, so to speak, sentence (*lex*) was pronounced against him, by a certain [spirit], that he should not receive what he desired.

1386. But he was brought into the lake, and there immersed, wherein he was led about under the mud, or rather, like a wave, he was rolled about a considerable distance, sometimes as though under an arched covering, and that in every direction, from the front to the opposite bank, and also to the left, almost where they are who devour [human] flesh [1381], and where there appeared, as it were, an atmosphere of a golden hue, which moved about, and at length came to him; thus he was raised up, and that golden atmosphere was continued under him, according to the direction in which he was raised, but himself did not then so plainly appear, although still there; I thought that that golden atmosphere, which accompanied him in his ascent, signified [the presence of] some good; but which, on its being, by a certain spirit who was sent thither, lifted up in like manner as the train of a woman of rank (which [in Swedish] is called *slap*), was said to contain impurities, as it were, verminous [matter]; thus signifying that such self-confidence with pride [was within], and which appeared to them as gold, whereas it is most foul [inwardly].—1748, March 15.

CONCERNING THE FISHES WHICH APPEARED TO THE SAME SPIRIT.

1387. When the same spirit was in the lower earth, enveloped in the coarse cloth or woollen veil, there suddenly appeared a table with great fishes, one of which, with a [monstrous] gorge, swallowed him while crying out;—[this appearance] signified the natural things which he loved in preference to spiritual things.—1748, March 15.

THAT [THIS SAME SPIRIT] WAS DESERTED BY HIS COMPANIONS.

1388. After his face had appeared in its [hideous] deformity [as above described], and [it was evident] that he was of a nature to correspond, inasmuch as the face is the index of the mind (whereas they had before thought that he possessed a counten-

ance full of majesty), therefore he was despised by those with whom he had before been, and was deserted by his companions; and was thus brought to the right a little above the head, and thence a little downwards by a slight declivity to the lake.—1748, March 15.

THAT THE SAME SPIRIT CONTINUALLY CONTEMNED ME, BUT STILL HE
COULD NOT DEPART FROM ME.

1389. How much soever I strove with that spirit, he still desired to mix himself up with the things which I wrote, so that he could not desist, howsoever in his heart he contemned me, for provided what is written proceed from himself, he has his desire. He has now returned, and is above my head, and says that he will remain with me, and that he will guide me, in agreement with his own [sentiments]; by which is signified, that there are such [persons] as will indeed read these writings, but who will still remain in their own opinions, and who will interpret things according to their own phantasies; from which, because they are [merely] natural, they will not desist, although they see truths.—1748, March 15.

THAT [THE THINGS WHICH ARE] REPRESENTATIONS IN THE OTHER
LIFE ARE ACTUAL IN THE WORLD.

1390. Representations in the other life, such as the punishments of the miserable, appear indeed as phantasies, but still they are actual,—because those who suffer punishments have sensation; they feel them, and are tormented altogether as though they were in the body, and sustained them in the body,—a fact which is abundantly evident.

1391. Moreover, similar [things] exist also in the world, for all those things actually exist [even] upon earth; so that it cannot but be that they signify [spiritual things], as that Jonah was swallowed by a whale, which actually happened in the world; as also did the miracles of Egypt, and many other [necessary effects] called miracles.

1392. All representations of the Lord's [kingdom] in the world are actual, as all objects that exist in the vegetable kingdom; for they signify corresponding principles (*talia*); also in man, who is furnished with correspondent members, inasmuch as the universal heaven is actually such [as] a man.—1748, March 15.

CONCERNING COLOURS BY WHICH SPIRITUAL THINGS ARE SIGNIFIED.

1393. That spiritual things are represented by colours is known, as from [the signification of] the rainbow, and from other colours, and also from experiments; that it may be known [I will here state] only in reference to black and white,—that black is of such a nature as to absorb all rays, and to scatter them around in a confused manner, without any order,—hence is blackness: it is the same with evil, which is represented thereby, since it absorbs all the rays of intellectual light, and scatters them in so confused a manner that at length nothing of light or of whiteness appears. White, on the contrary, does not receive the rays of light, but reflects them,—in like manner, those who justify themselves, and who place justice or righteousness in their works;—such [minds] reflect the rays of intellectual or of interior light, nor do they admit any: it is similar in respect to other colours.—1748, March 15.

THAT A SPIRITUAL PRINCIPLE IS WITHIN THE NATURAL, AND THAT THE NATURAL APPEARS AS NOTHING.

1394. From many considerations this is evident, as from this one example; namely, that the words or expressions of speech are all from natural things, so that speech is natural; whereas the sense [or understanding] of speech is spiritual, or may be spiritual, when, indeed, the sense only is perceived, and the words as nothing; in this case words, or corporeal things, are only instruments, and of no account. There is also a sublimer sense, namely, when [the expression involves] more meanings than one,—from which a sense still more interior is formed; and if those meanings are denoted by their own expressions, or signified by their own signs, then such sense [of senses] is spiritual; and those signs, or those compounded expressions, that is, the ideas proximately expressed, [though] called senses, are [as] nothing.—1748, March 15.

1395. That several senses can form one idea, and thus one expression or one sign, and can thus be understood together, is especially evident from spiritual speech, where several such senses form one idea, as it were, simple and momentaneous; as that in speaking with spirits, the things which have just now been said concerning words and the sense, and also what is here said, constitute only one idea; and so in other cases;—such an [abstract] idea is also with man, for when he reads these things, he comprehends them under one idea: it is so in other things.—1748, March 15.

CONCERNING THOSE ON THE RIGHT OF THE LAKE WHO ENDEAVOUR
TO KILL EACH OTHER WITH VARIOUS INSTRUMENTS.

1396. ((((((Some of these spirits came thence to me, saying that they are continually endeavouring to kill each other, and stating that they had been of such a nature in their lifetime, and had cherished intestine hatred against their neighbour, which, as often as they had opportunities, would violently burst forth,—such is their delight. They continually loved litigation, summoning their neighbour to judicial proceedings, [inflicting] punishments and fines, with which they were delighted, and unless the laws had prevented them, they would, in like manner, have rushed out in open violence against their neighbour, even to the laceration of his person, and have attempted his life.))))))

1397. Such also are they who in war love nothing but carnage and plunder, and have especial delight therein; it is different with those who do this from duty, because they hold their opponents as enemies [at war], and who consequently act from command; some of whom I have also seen [in the other life]; who are amongst the more blessed, although they had been soldiers; for it is the interiors which in the other life condemn [or absolve]; thus, according to the quality of the mind, or will, as it is called [for such is the man].—1748, March 15.

WHO THOSE ARE THAT ARE IN THE INFERNAL EARTH.

1398. There are those who in their lifetime have desired to be preferred before [all] others, so as to be the first in whatever they do; yea, they not only desire to be the first in the world, but to be the supreme also in heaven; so that they are in a constant competition (*amulatio*) with others respecting pre-eminence, not, however, at the same time, with open hatred; but still as having no charity towards their neighbour. Such are in an infernal tun; they are, however, not [absolutely] evil; they act from instinct, for rationality is taken away from them, so that they can be inclined, or bent, whithersoever one pleases.—1748, March 15.

THAT THERE ARE INDEFINITE VARIETIES IN THE OTHER LIFE.

1399. Man knows nothing more than, simply, that there is a hell and a heaven; that in hell there is fire and torment, and in heaven felicity; but in what these things consist he is profoundly ignorant, wherefore he judges concerning them from

those things which are in the world (((((in a general, or rather negative manner (*nihil*), because he has only a general idea, for where there is only a general idea, in that case one has next to none; whereas indefinite varieties exist [both in heaven and hell], so that they cannot by any means be described.))))))

1400. ((((((It is as though a man knew nothing more than that the earth exists, without knowing anything of [its] kingdoms, governments, and societies, in which case he does not know what the earth is, [for it is only] from a knowledge of those things which are upon the earth that a man knows the quality thereof.)))))) The case is similar in other instances;—as, for example, that man has a body, but if he be ignorant of what is in the body, he knows nothing [of its nature]; when, however, he looks into it and sees wonderful things, he then perceives that indefinite varieties exist therein. In like manner, when he only knows that he can think, he then knows nothing [respecting his mind]; but when he knows that there are indefinite things [therein] which he can never understand by any science, he then first begins to know [something about the mind]. Again, if he only knows that such a science [as geometry] exists, and nothing more, he then knows nothing [of it specifically]; but when he knows the science, he then begins to be aware that there is nothing but what has in it indefinite [variety]; so that, if he speaks of the universal world, and knows not what is in the world, he knows nothing.—1748, March 15.

THAT THE TERM PERCEPTION IS APPLICABLE TO THE ANGELS.

1401. Because the term *to perceive* relates both to the intellect and to the affection, so as to involve both, therefore the term is peculiarly applicable to the angels, who perceive those things which belong to faith, both as relating to the intellect and the affection (*utroque*), for they perceive in an instant that such a thing is true.—1748, March 15.

ON A STATE OF VASTATION IN DARKNESS.

1402. Those who think that from themselves they understand what is true and good, and [consequently] trust in themselves, and accordingly consider themselves as outshining others, whereas they are ignorant of what is true and good, yea, are in such a [state of] mind as not to wish to understand what

is true and good,—such characters are also vastated by a state of darkness. They are immersed in darkness, when they at the same time speak, as it were, insanely, because they are at the same time in stupidity; they appear a little above the head, whether towards the front or the hinder part [is] doubtful, so that one knows not where [situate]. They have their back upwards [1271], and their head inclined, looking downwards. In such a state are now some spirits, who had been of such a character in the life of the body.

1403. There are now others higher up, and at some distance from these [just mentioned], who say that they are in a clear light, even clearer than on other occasions; thus some may be in the surrounding space in light, whilst others are in darkness, as when some are obscured by a cloud, others at a distance may at the same time be in clear light.—1748, March 15.

1404. It was told me that these appearances signify that those who, because they were learned, thought themselves to be in the greatest light, will be in the greatest darkness; but those who were in the surrounding space, or those who did not trust themselves, will be in the greatest clearness; for those who were in darkness were such as the world believed to be in the greatest light.—1748, March 15.

ON SPIRITUAL PERSUASION AND PERCEPTION.

1405. (((As those who are led by the Lord perceive what they ought to do, and indeed in a manner not intelligible by others; thus also they are persuaded what they ought to know, and this also in a spiritual manner not intelligible by others; wherefore, although things apparently most true are presented to them, so that there is scarcely anything contradictory, but all things affirmatory, still they are not persuaded [that they are true] until a spiritual persuasion, which arises from faith, is added.—1748, March 15.)))

1406. (((So long as any man thinks that he leads himself, and that he understands [truth] from himself, he cannot have that perception and that persuasion, and so long also he considers those perceptions and persuasions [in others] to be fables; and probably will prejudge them to be enthusiasts [who enjoy the same]; for what such persons cannot themselves know, this, they think, can have no existence. Those, however, who had been learned (*doctores*) in their lifetime, could not in the other life believe this; but at length they [were induced to] believe it, but only in an intellectual manner, because it was demonstrated to them by experience; which

experience may be given to souls in the other life, but whether or not, in like manner to men in the body, I do not yet know.—1748, March 15.)))))

1407. A most manifest perception was given to me for weeks, yea, for months, that I was led by spirits through ways and streets in gyres [1015, 1030], according to their will, without their saying anything as to whither I should go, or suggesting anything into my thought, but only [a perception] that they thus manifestly led me,—consequently, that an interior perception could be experienced (*percepi*), which was not so manifest.

1408. Those who say that they are led of the Lord by the Holy Spirit in those things which they think and preach, as nearly all teachers and priests declare and confess,—but yet who have not those [spiritual] perceptions and persuasions,—such [teachers], although they say so, still do not believe it; hence faith is discerned, whether it be in the intellect only, or whether it be true [or at the same time in the will].—1748, March 15.

1409. They think, as souls and spirits declared, that they should in that case know nothing, because there would be nothing of their own [in what they know]; which, however, is most false, for they then first begin to perceive and to know [according to truth].

FURTHER PARTICULARS CONCERNING THE WOOLLEN VEIL
[see 1371-1376].

1410. A certain woman was enveloped in a woollen veil, but finer and of a lighter colour [than the one before mentioned]; she in like manner began about my head, and proceeded to the left, towards the lower earth, and over, as it were, the habitation of the woodcutters, but not so deeply down [as the other,—1373]. The veil consisted of but few foldings, and yet when revolving herself [in order to unwind it], she could never attain that end; thus, being but slightly enveloped, she was ever in hopes to become at length extricated, but still in vain; yea, she revolved so [long] that there seemed to be scarcely any axis or body remaining [enveloped]; still, however, there was she within the veil; thus [vainly] she endeavoured to extricate herself.

1411. In respect to the turnings or modes of unfolding and infolding, they were various; for she revolved herself first towards the lower earth, and, as was said, over the dwellings of the woodcutters; she again returned, and without any involution, came to where I was (*ad me*), as though hurled [in that

direction], the intermediate [part of the] veil flowing freely; she then proceeded towards the region in front, in a plane a little above the head;—in this manner she varied [her state].

1412. This veil was also changed into a coarser one (such as the matting made of the like substances as the Dutch matting for floors is made of, whereof I am certain).¹ In such a veil [or envelopment], of a colour bordering upon yellow, she was at length, in consequence of persisting in her tenacity [of indignant conceit], entirely inwrapped around, so as to appear a voluminous body, which was hurled, like any missile, toward the region behind; but afterwards, being placed upright near me, revolved vertically, as it were, around a different axis, and thus she became liberated. For she afterwards spake, and I perceived that she constrained herself not to indulge such a disposition; thus she was, for this time, to some extent amended.

1413. But it should be observed that the vicious propensities, together with their phantasies, are what is thus represented by the veil; and although it so appears to those who are enveloped therein, still it is their interiors which produce such external [phenomena]. It is observed by the angels who are present, how the interiors are changed, and hence in conformity thereto the veil is formed; thus with variety according to the changes of the interiors, consequently not alike in the case of one individual as in that of another, which [diversities] the inspecting angels observe.

1414. Wherefore I suppose that this woman was enveloped in a veil from causes which had preceded,—namely, she was indignant that others had not shown so much honour to her [as she expected]; for she trusted in herself that she was among the more ingenious or clever, and excelled others; and since she was possessed of such a cupidity, and had great confidence in herself, and was incapable of being amended by words, she was accordingly put into the veil. Whether there was any other cause akin to what operated in him who was before enveloped in the veil [1370 $\frac{1}{2}$], I do not well know. Probably, however, she was of a similar disposition, and had been [numbered] among such characters as would not know things interior, and [still less] things more interior; besides being of a haughty spirit, as I now perceive [she is]: wherefore her punishment resembled his, but with a diversity according to that of their minds, and of their imaginary self-ability.—1748, March 16.

¹ These words included in parentheses are in Swedish, of which the Latin editor has given the above translation.—Tr.

! ON THE SPIRITS OF ANOTHER EARTH, AND, AS I THINK, OF THE
PLANET MERCURY.

1415. ([Certain] spirits came to me, whose genius I was permitted to describe, because they constitute those things in man which are called the internal sense, and thus in a certain way [belong to the memory].)

1416. (They came to me, and investigated those things which were in my memory; and when the various places where I had been were excited [from the memory], and also the streets, houses, temples, and the like, they were in nowise willing to know such matters, but they at once cleverly and dexterously excited the things which were done in those places, so that whatever occurred when I was there they excited, being regardless respecting the appearance of the places, houses, temples, and the like, all which relate to locality; for such is wont to be the case with man, that when a place recurs to his memory, instantly the things which happened there recur; thus with man, facts are in a manner adjoined to the places [where they were transacted—thus] accessory to the memory, not within it. Wherefore those spirits cleverly passed over the places, and immediately excited the facts (*res*), with which they were delighted: it was also said that they were not permitted to behold places, nor material objects, nor, consequently, things corporeal and worldly; but, passing over such things at once, to regard those things only which are real. Hence it could then be observed that they were from another planet [than ours], because they were not willing to attend to anything corporeal, worldly, and the like, but only to facts; and because, on the contrary, those who are from our earth delight in things corporeal, worldly, and the like, therefore they were more prompt than our spirits; and could [so] quickly peruse [what was stored up in my memory].)

1417. (In short, as they were not willing to attend to corporeal, worldly, and the grosser material things, I could perceive that they were from another planet; and also afterwards, from their not attending to those realities which were represented by such corporeal and worldly objects, as was the case with the Ancient Church (wherefore [it is at least certain] they were not of the men of that Church); but they only wished to receive the knowledges of realities, with which they are delighted, apart from such corporeal things;—hence also their promptitude or readiness.)

1418. (Hence they are also called knowledges, or rather they were internal senses, because they delighted solely in knowledges, as they also confessed that they represented the

memory of things real, from which memory a speculation or purer imagination arose (*vide in seq.*.)

1419. (There afterwards appeared to me a great flame, rather white, burning delightfully and brilliantly, which [appearance] lasted some time, and signified the approach of similar spirits, but of a genius yet more prompt.)

1420. (Who, when they approached, ran over still more quickly [than the others had done] the things which were in my memory, nor could I know what they perceived, because of their acuteness and quick discernment of things, whilst briefly stating their quality (*quod tale sit*); whence I could perceive that they, in a manner, knew them [already], and examined into them accordingly.)

1421. (Wherefore they were like flames running over the subtile things [in the memory], and delighting therein; consequently those things which I had seen in the heavens, which they said they knew; and when I told them that they probably think that they know them, whereas it may not be so; since those things which a spirit perceives in a man, from his memory, he thinks he knows, and that perfectly; I could, however, perceive that there was a multitude of these spirits in the plane of the occiput behind, a little to the left, who at once enjoyed that perception, and had such a capacity of knowing, because they attend only to things real (*res*), and thus to interiors; nor are they willing to abide in externals, for such an [interior] memory have spirits.)

1422. (When I inquired from what planet they came, seeing they were not from our earth, they were not willing to answer [such a question], nor even to admit that they had been invested with a [material] body; for they were not willing to think that they had existed upon any earth, or been invested with a [material] body; inasmuch as it is contrary to their principles that they should think about corporeal and earthly things, and especially to make them the subjects of conversation. And when I represented to them meadows, corn-fields, forests, and rivers, they immediately turned them into almost the contrary,—they obscured the meadows, and filled them, as it were, with serpents; and they also blackened the waters, so that they were not willing that I should behold clear water; and whilst I was thinking why this should be, and why their waters should be thus changed and become so black, I heard that it was because it was not in agreement with their institutions and laws, that they should think concerning such [material] objects, but only of things real, so that they might receive the knowledge of truths which are realized in heaven, and not of those things which exist upon earth.)

1423. (And when I told them that they ought not thus to change objects, and in this manner to conceal such things, inasmuch as that is not to deal sincerely, they were not so concerned about it; wherefore it was permitted to liken such [proceedings] to green colour, which is a correspondent [emblem thereof]; not that they do this from falsity and deceit, but from a certain law amongst themselves, [requiring] that it should at the same time be perceived that they thus concealed [objects]. It is [accounted] deceit and falsity when they do things from malice; but when they do it from a law, it is not so; inasmuch as it is also [openly] perceived:—these spirits insert these things.)

1424. (It was also given me to perceive that such was their life upon their own earth, that they cared nothing about earthly and corporeal things, but about those things which are foreign thereto, as the things which are in heaven; whence [also] they speak with spirits, who instruct them concerning those realities which exist in heaven; consequently they delight in the knowledges of spiritual things, wherefore, also, when they cited many things from my memory, they said that such a thing was [true], and they thus confirmed [me therein], as not knowing that I am in the body.)

1425. (And when I represented [certain] planets to them, because they should not say from which planet they were, they said that they knew that there are many planets, and other particulars relating to the inhabitants of those planets, because, being delighted with knowledges [they had ascertained this]. And when I represented to them, in a spiritual manner, the planets called Mercury and Venus, they directed my sight to the planet Venus, but I could perceive that they wished to conceal [somewhat]; and thus that they were from the planet nearest to the sun, where men are of such a quality, and so delight in knowledges; which was given me to perceive from their proximity to the sun;—namely, that they are of such a nature as generally to constitute the internal senses, and consequently those things which are [objects of the] internal senses; namely, knowledges.)

1426. (When a certain spirit, who could adroitly converse with them, was my interpreter (*loqueretur*) with them (seeing I could not, as being in the body, so quickly represent things to them), they said that this was well [expressed], still, however, they immediately judged that this was too studiedly (*eleganter*), and that too ingeniously [represented], and so forth; so that they did not approve it as being according to their mind; which is also peculiar to the internal sense, for this sense has its own perception, and such spirits immediately judge from their own

sense (*ex se*), and agreeably to their own genius. From their perception of that sense it could also be concluded that those spirits constituted the internal senses in the grand body [or heaven].)

1427. (Nor are they willing to instruct me concerning those things which they know, for they desire to change them into their opposites; wherefore I inquired whether they instructed the inhabitants of their earth? But I received answer by an interior sense, that in like manner neither will they instruct them, but that they explore them, which is done, I suppose, in order that the desire of knowing may thereby be nourished and increased; for if they answered to all questions, such desire would, in that case, perish; wherefore their spirits are kept in such a state [of reserve] as not to be willing to inform them; still, however, the inhabitants are explored by them in various ways; and this, too, because they should in all cases know what was not the truth [or appearances]; for if they knew truths [only], in that case they would not have the opposites [by way of contrast]; consequently no thought, which derives variety from opposites, and which also acts and lives therefrom.)

1428. (When I conversed with them by means of the internal sense, they perceived more things than I did, and when I told them by an interior sense that such objects must needs exist, because the Lord has so disposed, and still disposes all things in order, so that nothing is wanting, and nothing can possibly be more perfect, and that this [order of things] is necessary that men may live;—when I stated these things more fully than is here expressed (for the internal sense has this [advantage]), they then said that only to know this is sufficient; thus they were [lost] in admiration, inasmuch as this comes from the Lord.) [Compare 1422.]

1429. (At the same time I suggested to them [the consideration] whether they were willing to perform any use from their knowledges, seeing it is not sufficient to be delighted only with knowledges, since knowledges regard uses, and uses regard ends, and so on; [thus] from knowledges alone, if they rest therein, themselves derive no use, but others [only]. From such knowledges we ought to think that they can thereby perform uses; still, however, they said that they derived delight from knowledges, and that such delight is a use (*et quod id usus sit*).

1430. (When I represented to them birds of the larger and smaller species, such as exist upon our earth, they at first desired to change them, but afterwards they were delighted with them, because before spirits they signify in a natural [form such] knowledges.

1431. As I could not engage the attention of their spirits, who were at first with me, to the representation of places, houses, and the like, I represented to them certain most agreeable scenes, with many lights and lamps: they then remained there, and were so taken as to be detained thereby, chiefly perhaps on account of the lamps [and their signification.]

1432. (A certain man from among their inhabitants was shown to me; he was not unlike the men of our earth, clothed with a dark garment, by which their mind (*animus*) was signified (the arms being covered almost as ours are, but with the sleeves as they are worn in England, cuffed, in the place where otherwise the gloves are turned up).¹ Whether their men are thus clothed, or whether their minds are thus represented, I do not know; [I only know this] that when I afterwards represented to them such a man so dressed, they said that they knew them, or us [meaning themselves].)

1433. (They now continually endeavour to change the knowledges, or the things written concerning them, into other things; for they are not willing that I should know anything that they know, but they wish to learn from others all they know,—nor have they ever enough [of knowledge]; they said that knowledge is so indefinite that it could never be exhausted; for they are always learning many things, and yet there are indefinite things which they do not know.)

1434. This kind of spirits differs entirely from those who excite interior things from exterior, as those things which correspond, which is especially common to the angels from this earth; for the men of this earth are chiefly in corporeal, earthly, worldly, and material things, and when they become angels, they then excite the interior things corresponding thereto, thus disregarding external things. The spirits of the planet Mercury are not of such a nature, but are only concerned about those things which adhere to, or which are associated with [externals]; as what a man did when he was in such a place, consequently such things as are wont to be associated with the memory of places; nor do they delight, as they say, in things interior thus produced from material things; thus [they regard] things as stripped of their sheathing or covering, for they are not willing to behold the sheath.—1748, March 16. Such [characters] cannot exist on our earth, because all here love and have loved those things which are external and material; wherefore the spirits of our earth cannot be with them.

1435. The spirits of our earth are also curious, and desire to know many things, but especially terrestrial and material

¹ That is, at the wrists. The parenthetical words are in Swedish, of which the above is translated from the Latin version supplied by the Latin editor.—Tr.

things; they are, however, reduced by the Lord to know interior things corresponding thereto, and to desire them; wherefore the spirits of our earth are grosser and duller [than the spirits in question], and are polluted with corporeal cupidities, of which they must be divested before they can understand interior things, and they must be entirely devastated of such cupidities, so as to hold them in aversion, and as nothing, before they can be delighted with interior things; the spirits, therefore, of our earth chiefly constitute the provinces of the external members of the body.—1748, March 16.

ON THE SEEDS OF FAITH WHICH ARE ENROOTED [IN MAN].

1436. The seeds of faith, which are enrooted in a man, a soul, a spirit, and also in an angel, by knowledges, and by various germinations thence derived, are of such a nature, that when such truth of faith is inseminated, it by degrees fructifies so as to produce other truths, and thus, as it were, to occupy the entire ground; and falsities are [on the other hand] by degrees rooted out; for when the truth of faith is once conceived, it produces more truths, as waters [flow] by derivation from their fountain; or as the roots of a tree are [by derivation] extended into the earth; or as a glandulous root which has taken deep ground, and at length dilating itself to a [considerable] space, eats away the things it meets with [in its progress]. Evils are first obliterated in man, otherwise [truths] could not be inseminated. Evils are the “tares” which strike broadly their roots, and oppress the roots of the good seed. Afterwards the persuasion of the truth of faith [succeeds in the mind], and produces [other] persuasions thence derived, which are conjoined with other knowledges. Then comes the love of truth, which thus propagates itself immensely and bears fruit.

1437. But it should be observed that it is the Lord alone who inseminates truths and goods, and brings them forth, and causes them to germinate; wherefore, unless they are the truths of faith, they cannot be enrooted, still less propagate themselves; but they are the roots of the “tares” which oppress, but cannot extirpate them; for they are reserved, so that when the tares are taking root, the good seed may spread itself and germinate.

1438. It should also be observed that such knowledges should be so insinuated as not to be infixed in the memory from the will of man, for in that case the roots would not be deeply fixed, but it is principally effected when man is not aware of it; so that he knows not that he has learned [these knowledges],—thus the [irradiation is effected] chiefly from hearing, by means of somewhat of reflection given by the Lord.—1748, March 16.

1439. Nor should a man endeavour to assume from himself the love of the truths of faith, nor from any other love, as from the love of self and of the world, for hereby the truth cannot be enrooted; but the Lord alone inspires the love.—1748, March 16.

1440. The seeds [of truth] are innumerable, because they are of faith, thus of all spiritual and celestial things; but the universal and only seed in which the rest are arranged in their order and subordination is this—that the Lord alone governs the universe, and that He is the All in all of truth and goodness; and that man, spirit, and angel, regarded in themselves, are nothing.—1748, March 16.

CONCERNING THE SPIRITS OF [THE PLANETS] MERCURY AND VENUS.

1441. (They said that they well knew that there are many earths, because there are sorts of spirits with whom they cannot associate, wherefore [they conclude that] they are not from the inhabitants of their earth.)

1442. (We also conversed with them respecting birds and lambs, but they were not willing to hear of such things, because they were earthly; but it was told them that lambs signify innocence, and that in this case when lambs are named, one means innocence, and does not think of lambs; but they said they did not know what innocence is. When it was asked whether it were severities (:alfwarsamheter:), neither were they willing [to hear this], alleging that they were ignorant what [severities] mean; but what gentleness or affability (:artighet:) means, they knew, and studied to be of such a character. Which state [of apprehension] corresponds with the interior sense; for those who do not ascend higher than to such knowledges, do not know, except as to the term, what is innocence, [a quality] which some probably confound with infancy and its ignorance, thinking that those who are endued with much understanding cannot be innocent: wherefore the interior sense, or the knowledge only of those things which are in heaven, does not comprehend those things which are more interior, still less those which are inmost, as in the case of innocence [wherein consisting];—but it is agreeable to their genius to be *artige*, that is, pleased with the knowledges of things, and to glory therein.)

1443. ((I also saw that spirits who are of the inhabitants of Mercury, who only constitute the internal sense, being very many, [condensed,] as it were, into one mass, extended themselves into long ranks (*series*); but because many of them were

not willing to extend their [progress] hither, or to this earth, they therefore turned back in a revolving manner (*in gyros*), as though it were any great army, to the right: and thus they wheeled themselves round, and approached the planet Venus, at which when they arrived, they expressed themselves unwilling to remain, because they knew they were extremely wicked there; but being instructed, I was permitted to know that they called them very wicked, because themselves confess that they are nothing, and [again] that they are beasts; which [humiliation] those who were from the planet Mercury disdaining [averted themselves accordingly], and betook them to the other side of the planet Venus, saying that there they are good; from which [side], as it were from a fixed point, they formed themselves into a curve to the right and left; and thus they surrounded, as it were, that broad planet, or the spirits of that earth.))

1444. It should be observed that in heaven a few representatively stand for all; and that any globe (*orbis*) consisting of a few, [representatively] appear to constitute a broad planet; such is the mode of representation in the heavens, inasmuch as each individual is an image of the whole, as also a few represent all.

1445. (That they surrounded the planet Venus was, because thus by the interior senses things more interior could communicate with the external, otherwise no communication could be effected. Thus, as externals communicate, by the interior sense, with more interior things, even as there can be no communication of rational things, [except] by means of the memory of material ideas; so neither can there be any communication of intellectual things except by the (so-called) interior memory, that is, by the interior sense. He who is ignorant of this is likewise ignorant how a man can enjoy the faculty of understanding, that is, of thinking, judging, concluding, and finally determining and willing; for these things do not flow from the memory of material ideas, which arise immediately from the external senses, or through those senses.)

1446. (They were asked whether they knew the Lord, and whether they knew that a knowledge had been promised to them, which was superior to all the knowledges which they possessed? That a promise had been given they knew, but whether it was to that effect they still doubted. There was shown to them the likeness as of the sun; but this, they said, was not the Lord, because they saw no face. But here the inquiry stopped short, nor could the interior sense, which loves bare knowledges, know any further, wherefore these [spirits of Mercury] applied themselves to those who are from the planet Venus.)

1447. (Those who think that the universal heaven of spirits consists only of the spirits from our earth, are certainly of a

narrow mind, not to say foolish (*fatui*); whereas the inhabitants upon this earth are so few, in respect to the omnipotence of the Lord, as to be, as it were, a mere nothing; and although there be myriads of worlds [or systems], and myriads of planets, they would still be nothing. Those are also insane who deny this, by reason that the Lord became a man upon this our earth, and suffered, as though it followed that this earth alone knows Him,)—whereas all the earths in the universe acknowledge Him alone.

1448. (After the spirits of Mercury, or the internal senses, surrounded the earth Venus, as it appeared [to me], I then felt, interiorly, a change in the brain, and which the spirits who were about me confessed [they also experienced]. The reason was, that then a more powerful action took effect, inasmuch as the interior sense was, by the incident in question (*sic*), more excited;—the change cannot be easily described.)

1449. (The inhabitants of Venus on that side thereof [spiritually speaking] which looks to earthward (*huc spectante*), are [reduced], as it were, to despair concerning their salvation, exclaiming that they are beasts and brutes, abominations and hatreds,—not that they actually slay men,) but that they are [in] hatreds against their neighbours;—consequently that they are damned, and incapable of being saved. Whilst they are in such vastation, they also utter damnable expressions against heaven, and against salvation—such is their [state of] desperation;—[a state] of which I have frequently had some experience, thinking that [it arose] from infernal furies, whereas it was from those who are in such despair. This, however, is forgiven them, because they are then, as it were, insane; (but the Lord so tempers them (*moderatur*) that they shall not proceed further in their vituperative expressions than to certain limits, so that they can [still] be saved, as is the case when they come to the extremity, and at the same time to the end of their sufferings; because their corporeal principles are then dead.) Those who were on this side of the planet Venus, and to whom the present [statement] refers, are said not to have been evil, but simple; they [were such as] had not believed in the Lord Himself, but in a certain Supreme Creator (without any medium (*insigni*), or Lord as Mediator); wherefore those of such a character in the planet Venus are vastated in this manner, and so are saved, after they have been instructed that the Lord is the only Mediator and Saviour. They have now confessed that without a Divine Intercessor they can never be saved, because they are filthy and unworthy. Some of them who had thus undergone extreme vastation, were elevated into heaven, and received there with so much tenderness, that they drew tears from my

eyes; whilst they declared that they were unworthy, [especially] since they had uttered such things, besides other [blasphemies] which they had thought,—yea, they forced the tears [from my eyes].

1450. (([Some of] the inhabitants of the planet Venus are described as being giants, so that the inhabitants of our earth only reach up to their navel. They are also rather stupid, not inquiring what heaven or what eternal life is, caring only about those things which are peculiar to the territory where they dwell, as their cattle, etc. They cannot, on account of the heat, associate together by day, but by night; wherefore they live in [comparative] darkness, and they see [in such dusky] light.—1748, March 16.))

1451. (The spirits from among the inhabitants of the planet Venus who were on this side, have spoken partly with me; they also said for certain that they were only goatherds; they have only cattle with small horns: when I represented sheep to them, they said that they had none such, but when goats were represented to them, they said that such were the animals of which they were the keepers (for so they wished to be called). The larger species [of cattle] they indeed know, but do not possess.

1452. They are very simple in that earth, but it should be observed that those simple and stupid spirits are represented as being on this side of that globe (: namely, Venus :); their situation only signifying the different quality of their minds, for they are not all of that character.)

1453. (Those who appear on the other side of the earth Venus are worshippers of the Lord,—some came from thence to me; they were above the head, and said that they acknowledge, and that they have acknowledged [when upon earth] our Lord only, adding that He had appeared to them, and that they believe Him to be with them, and further, that He walks amongst them, which they represented to me, so that they had seen Him, as it were, walking amongst them; wherefore they thus represented Him, as it were, to the life, walking amongst them;—they also said that they were only keepers of cattle.)

1454. (The spirits of the planet Mercury who represent the interior sense, or who constitute that sense, do not abide in one place, or within the sphere of the spirits of one earth; but they wander at large throughout the universe, not knowing whither they go. Wherever they meet with such spirits as love material, earthly, and corporeal things, they shun them, and they go where they do not hear of such things, herein resembling the interior sense, which, regarded in itself, does not love those

things which are of the external senses. For it is evident that in order that the interior sense may operate, it should be removed [or abstracted] from the senses of the body; since, unless the interior sense be abstracted from these bodily senses, it cannot operate; wherefore the external senses, and the memory of material ideas, obscure, yea, extinguish the power of the operation of the internal sense; wherefore also they cannot remain near this earth, but avoid it. I perceived also in myself, when they were speaking with me, that the internal sense was, as it were, abstracted from the senses of the body, so that I was almost deprived of those senses in that degree, that the light vanished from my eye, so that, whilst I was writing, I could scarcely see for some moments; such was the effect of their operation.

1455. They cannot be called the internal memory, inasmuch as in them there is the faculty, which the internal sense confers, of thinking, as I have now been instructed. I could scarcely speak with them, except by a species of active thought, which they much better understand than the speech of words, which they hate, and are averse to hear it. They think that they are rather [to be called] thought than internal sense, as they say, but they have not the faculty of judgment, but are simply delighted with knowledges; they may, however, be simply called thought, for the interior sense cannot be without thought;—but thought and judgment are widely different.) They are not the thought of judgment, for they do not conclude concerning uses and ends, nor [judge] from ends.

1455[$\frac{1}{2}$]. (The spirits of the planet Mercury proceed in troops and phalanxes; many are now congregated, and form, as it were, a globe together, and are thus united by the Lord, so that they may act as a one, and be of one sense or mind; otherwise they would, like the internal sense, be easily dissipated; for they must needs be kept together in one [body] by the Lord. When they speak, or when a subject speaks that which they think, then they are all in one movement together, like a great scroll, and, indeed, with such a sensible undulation, that my foot, as it were, undulated, and also the earth upon which it stood; which signifies that a man cannot have intellectual life without an internal sense, for the foot, inasmuch as it walks, signifies to live in the body,) [or the life in externals].

1456. (The spirits of the planet Mercury are now very remote from me, and they speak with me by spirits, saying that they are now congregated, or conglobed together, and that they are now going beyond the sphere of this world into the starry heaven, where they think that there are such [spirits] as do not

care about earthly and corporeal things, for such they seek, and desire to associate with.)

1457. (But it should be observed, that wherever they are in the universe, they still operate in this manner, like the internal sense; neither place nor distance is of any account; the active and impulsive power diffuses itself upon all fitting subjects of the senses; but inasmuch as the internal sense of the inhabitants of this earth looks only downwards, and mixes itself with earthly and corporeal things, from which it is not so separated as that it can be elevated upwards, or operate abstractedly; therefore it is that they cannot remain here, but wander about the universe; nor are they allowed to operate as though present, except upon those who are about to speak with spirits, and thus who can be withdrawn from the operation of the sensual ideas of the body.)

1458. (They also acknowledge the Lord, which they likewise confessed, but only because they are knowledges; for, when thinking, they do not enter into things more interior until they come into a spiritual state; but although they abound in knowledges, they are nevertheless brought to the faith with more difficulty than others, for they delight not in [the exercise of] judgment, or in the faculty of judging; for in such [exercise] as they now allege, they are disturbed;) and even whilst only thinking about it, they have a sense of uneasiness.—1748, March 16.

1459. (Some spirits from the earth Mercury came hither; they were sent by others that they might perceive what was doing here, to whom one of the spirits of our earth said that they should forbid their associates to say anything but what is true, so that they should not, as they are wont to do, state the opposite to those who inquire of them, as in so doing they deserve to be punished; but the troop of spirits at a distance, from whom they were sent, replied that, if any were to be punished on that account, all would have to be punished, for they cannot but act alike [in this respect]; inasmuch as to the inquirers on their earth it was their duty to reply in this manner, because they ought not [so] to learn the things which they desire to know, still less those things which are earthly and corporeal; nor do they do this with intent to deceive them, but because it is [innate] in them so to [conceal things]; consequently neither is it lying, but only exhibiting the opposite to their ideas, that they may therefore desist [from such mode of inquiry]: it would be otherwise if they did this with the intention to deceive; such wickedness they now protest they hold in abhorrence. The spirit was content with this reply.—1748, March 16.)

A REPRESENTATION [*significatio*] OF THE FUTURE IN RESPECT TO THE INTERIOR AND MORE INTERIOR DOCTRINE AMONG MANKIND (*hominis*).

1460. It was represented first of all in [my] sleep that I was imprisoned, and that I had escaped from prison; when, upon my awaking, certain persecuting spirits were pursuing some one, as [they had pursued] me; [still] I could neither see nor perceive that it was myself [they were pursuing]; but they exclaimed that now they catch him, and again, that they cannot apprehend him; for he was in the act of flight, and others were observing whether they could come up with him. Because they thought it was myself, when being awake, I did not perceive the same, it would appear that the spirits were in [their] sleep, which was to continue [the representation] (*quem continuarent*). At length they overtook him, and cried out that he was taken; when that spirit came to me.

1461. He was afterwards seen with his face black, and cruelly besprinkled with blood above and below the region of the shoulders; a miserable [object; but] with his face all black as it was, he looked upwards to the Lord, but there was then no aid.

1462. These things appeared to signify that the learned, who are external men, understand and teach nothing but what is external, and thus press [or force] the letter [of Scripture], explaining it according to their own mind (*animam*); taking sometimes exterior things and sometimes interior, and thus wresting them, thus employing both senses so as to force them to favour their own opinions. Such appear hereby to be understood; for [so] they persecute the interior and more interior sense of the Word; especially those who consider themselves to be more learned than others, whom they hold in contempt as compared with themselves; and are at the same time proud and covetous of those things which relate to the body and the world. That such spirits persecuted him who in the dream [1460] represented the interior sense [of the Word], seems to be implied in the signification. Whether any such [persecutions] will assail the doctrine [of the internal sense], I do not yet know; at least, [I think] that the unlearned will not do so.—1748, March 16 and 17.

1463. That those who press the literal sense [of Scripture] very greatly deceive themselves, is evident from one example only, concerning which I have also conversed with spirits and angels [1321]; namely, that the twelve apostles should “sit upon twelve thrones, judging the twelve tribes of Israel” [1327]. As to the tribes, there were ten of them at that time dispersed abroad; how then could they judge them? That they should

sit upon twelve thrones, is not consistently understood of the apostles, who were simple men, and did not understand, even when they were with the Lord, what the kingdom of God means; wherefore they could not even judge a single man or soul;—which was also affirmed [to be the truth] [1322]. Besides this, there are many similar [appearances], of which the Word of both Testaments is full.

1464. I have also conversed [with spirits] concerning those in the world who [in respect to my writings] will be content with saying that they have the Word, and that they [consequently] have no need of any [farther] revelation, thus rejecting these things which are of and descend from heaven; whereas [herein] the genuine sense and understanding of the Word is treated of, and also what [the true Christian] faith is; and, moreover, many things are specified respecting the state of those who are in the other life; for the Word, in its ultimate or literal sense, simply mentions that there is a heaven and hell; adding that there is damnation in hell, and happiness in heaven; whereas indefinite varieties exist in both. Wherefore the objection that they should have [such varied knowledge thereof] only from [after] revelation, is of no avail; especially as it is known that any one can take [passages] from the Word, and interpret them according to his own [states of] mind (*animos*), whilst he adheres only to the letter, and explains it according to his pleasure in its exterior (*interiori*) sense, as may be evident to many.—1748, March 17.

A REPRESENTATION (*significatio*) OF WHAT IS TO COME [IN RESPECT TO INTERIOR THINGS.]

1465. For several weeks, yea, for a month and upwards, I was in danger as to my tongue, arising from those who, from causes before assigned, are averse to interior things (*intimiora*), both spiritual and celestial; whence it could be concluded whether those who cause this act in such a manner (*sunt tales*) [in sign], that they who trust to themselves and their own wisdom will be averse, or repugnant to these things.—1748, March 17.

1466. Those [spirits] who represent the learned, or the wise of the world, have confessed that they cannot desist, and indeed that they wished that my tongue were thus destroyed; which is a sign that the wise of the world can but with difficulty be instructed in those subjects which constitute the interior and more interior things of faith; and although they could understand them, still they would not, because they desire to know them from themselves, and to explain them by their own sciences; and inasmuch as they have confessed that they can

scarcely desist, it is according to the Lord's Word "that it is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the kingdom of heaven:" by riches being here understood those sciences from which [merely] human learning and wisdom are derived.—1748, March 17.

ON THE VASTATION-PAINS OF THOSE WHO ASSUME HYPOTHESES [*hypothetica*] IN SPIRITUAL AND CELESTIAL THINGS, AND WHO CONFIRM THEM BY REASONINGS.

1467. It is known that some persons assume certain propositions, hatched from their own brain, which, because they love them as their offspring, they afterwards confirm by many [arguments], and then regard them as truths, although they are falsities; but others can see that they are [only] hypotheses:—thus the case is alike in things spiritual and celestial, as in other matters.

1468. Such have their own punishments of vastation,—namely, they appear to themselves to be let into, as it were, atmospheric waters, which are so attenuated as scarcely to appear as waters, wherefore it is allowed to call them atmospheric waters; thus, those who have hatched hypothetical principles or fables, and who by persuasions have become confirmed therein, appear to themselves to be immersed in these thin waters, in which they suffer vexation; and are carried about, now into the deep, and now near the surface, for they are anxious to emerge; they experience vexation somewhat like that of the veil.

But there is much variety amongst them; for those who confirm truths, not with a view to their own glory, but from the love of truth, suffer no inconvenience; there were some who were immersed therein, and they said that they experienced no inconvenience whatever; others, however, felt extremely molested, who also said that they were now being freed from such molestation, which they felt to be "diminishing:"—wherefore the varieties are according to the state of their own souls.

1469. Those who take truths from the Lord's Word as propositions, and who confirm them by philosophical considerations, or by arguments taken from nature, suffer no molestation whatever, provided they do it not from the love of self. But those who, from their own ingenuity, assume certain principles, and from them desire to derive spiritual and celestial truths, or to confirm them, do suffer molestation; since this is an inverted mode of proceeding. But I am not as yet permitted to state anything definitely as to these varieties, because I am in the company of celestial [spirits], and not in that of the spiritual.—1748, March 17.

ON THE SPEECH OF CELESTIAL ANGELS.

1470. The speech of the celestial angels is different from that of the spiritual;—the celestial admit with difficulty anything spiritual, for it immediately appears as hard and material. This is shown by representations, as when the human mind is represented as to its two parts, namely, the understanding and the will; when the two are thus represented it appears to them as hard, nor can they admit it, because they have not an idea of it; but no sooner is it represented as the affection than everything hard and material perishes, and then they admit it. And when it is so represented as that affection is in the intellect, so that nothing intellectual appears,—thus, that their intellectual [thought] is the form of affection, so that the will is thence formed, and consequently the spiritual or intellectual idea of the will perishes,—in this manner it is understood by them what the will is. In like manner when an action is, accordingly, so represented as that the like affection which is in the intellect, and thus in the will, should thence exist in act; so that [such action] is nothing but affection [in outward form], provided affection constitute its interiors, and thus be the first and second [constituent thereof]; then only do they understand [the representation].

1471. Consequently [they understand also] what constitutes the fruit of faith; namely, that affection or love is the life thereof, and consequently is within faith intellectual, whereof the idea, as [was said], perishes; and thus within the will, whereof the idea in like manner perishes; and ultimately in the action, which is [called] the fruit of faith; so that the idea of action is the complex of all; but [which is] only affection so [manifested] in its own forms; or rather it is affection alone (for they admit not of such qualifying (*formam*), nor of the expression *form*, but simply that understanding, will, and action are only affection,—so they understand it); or, when it is so represented as that the idea of the understanding, and likewise that of will, and in like manner that of action, should perish [or become abstracted].

1472. This is difficult to understand and to express; yet such is the nature of celestial speech, which consists of such exquisitely soft and delicate ideas; other [or spiritual] expressions they call harsh, nor can they endure such; yea, words are often wanting to express their ideas.

1473. Wherefore I this day conversed with celestial angels [in a representative manner], by means of ideas [only]: they are even now present, and direct these my thoughts; whence it

may appear, as it were, in such a representative idea of what profound thought they are [capable], being such as to draw its conceptions (*notiones*) from life, and thus by [orderly] derivations thence [as from their source downwards]; and which conceptions I cannot comprehend, inasmuch as they do not admit of spiritual acceptations (*spiritualia*).

1474. All celestial angels, however, are not of this nature, for there are some whose ideas are not allowed to expatiate more freely than so as to remain in the idea of affection, which is the life of all; for thus they become regenerated. From this [as a principle] other things are afterwards formed, so that their spiritual things become celestial; inasmuch as therefrom they derive their origins; consequently, as it were, their sap, or root, or soul.—1748, March 17.

1475. But those celestial angels, who already are initiated [into that state], and begotten again of heavenly seed, can more fully perceive what is implied in the above, and that, too, no otherwise than as from his affection, which is the soul, [they perceive] the entire man; some have perception as of beautiful trees, in which the affection is represented by the seed; others [again] perceive it as the sap or juice; others can form [from that idea], as it were, entire paradises, etc., but according to [representative] similitude, in a celestial manner, of which no one except those in heaven can conceive, nor can it ever be expressed in [human] words; as, how all things, both intellectual and such as relate to affection, exist, in a celestial manner, in charity, and thus the will, which is the all of action, is formed of innumerable things; yea, hath so much interest (*tantum inest*), that the will is, finally, the nature (*indoles*) [of the man] into which the things peculiar to him (*propria*) are inserted by affection; thus when evil [they are inserted] by cupidities, so as to form the nucleus accordingly, whilst the intellectual things of truth and of good form the bark and shell. Hence it is that when the nature (*indoles*) is such, the former nucleus rots away, and a new nucleus is to be formed by the bark and shell. These things, which cannot but appear most obscure to man, appear, nevertheless, to the angels so manifest that they reckon them amongst their easiest objects of intelligence; for they see innumerable things in the nucleus or nature, and [also] in the shell, and thus how, by the shell, so to speak, new shoots are insinuated, which enroot themselves in the former nucleus as in dung, and thus grow, and absorb the nucleus formed by the loves of self and of the world; and [they also see] how it is absorbed, and how truths and goods thence derived, and how goods and truths thence derived, are enrooted. These things I have written under the guidance of angels, that it may be

understood, as by an obscure exemplification, of what nature is the speech or the series of ideas (which is the same as the speech) of the [celestial] angels.—1748, March 17.

1476. The angels also, from the Lord alone, perceive of what quality the fruit of faith is; for there are varieties thereof, which are compared to various fruits upon earth, as apples, grapes, figs, almonds, and the like.

1477. But it should be observed that the ideas of such things are according to the knowledges of truth, fuller with some than with others; for by how much the more knowledges increase, the more do ideas increase likewise, as may be evident to any one, as, for example, [in the question,] What is faith? which, in its complex or aggregate, contains all things both celestial and spiritual; thus, the more knowledge of particulars one possesses in relation to faith, the fuller will be his idea of it.

1478. Souls, after the death of the body, are capable of receiving many things into every idea; and also of perceiving the sense of speech by ideas, and this they can do the more fully the more they had been [as men] instructed in the truths of faith;—it is otherwise with those who have not been instructed. This capability increases both in proportion as falses are extirpated, and in the degree that the affection of truth is insinuated.

1479. But angels have this capability to such a degree, that it transcends all power of expression; for in one idea they comprehend very many things which cannot be uttered in words; and this in things simultaneous and successive;—the ideas of a man being in respect to those of an angel, as the light of a candle to that of the sun.

1480. But if there are falsities in one's ideas, they must be eradicated, for they are as "tares" (Matt. xiii.); but cupidities, which formed the nucleus [of the mind], and which filled it with many falsities, must die; otherwise the ground is not suitable for truths.—1748, March 17.

1481. These instances may serve to show the quality of angelic perception, but every reader will form to himself an idea thereof according to his knowledges; those who are merely natural men will form an idea of it in a natural manner [only], thus they will have no understanding of the subject.

1482. The state of spirits and angels is such as that none of them can think anything but what all the others who are near shall understand and perceive; nor have I, for these many years, been able to think anything which all present have not perceived; at which I at first felt indignant, and I thought that I could never remain in their company; seeing that, of myself, being devoid of all knowledge, I could not even think at all;

but afterwards, when I perceived that the Lord leads the thoughts of all, it caused me no uneasiness; wherefore let those who are living in the world know,

1483. That after death one thinks in a manner almost the same as he did in the life of the body, the ideas remaining similar; and that all spirits who are around can perceive what one thinks, and that, too, much more clearly than a man does the speech of another; so that he cannot withdraw himself anywhere, but that all the thoughts of his heart are laid open. The Lord, however, has that care of those who are in the faith, so that their interiors may not be exposed to evil spirits, who would, in such case, attempt instantly to rush in; for such is their nature that they desire nothing so much as to punish, whenever they hear or perceive anything false or evil.—1748, March 17.

CERTAIN SPIRITS ARE INDIGNANT WHEN IT IS TOLD THEM THAT THEY ARE NEVER ALONE, BUT THAT THERE ARE MANY WHO SPEAK TOGETHER.

1484. It can never happen that any spirit can be absolutely alone, he must be in a certain association with spirits who speak together; [certain] spirits, however, think that they are alone, and that they speak from themselves, and when they are told that it is not so, they are wont to be indignant; but this has most repeatedly been made manifest to them by living experience, which those who are in the same society readily affirm, when [for the sake of experiment] they would leave such a spirit (*eum*) to a certain extent alone.

ON THE PUNISHMENT OF CIRCUMROTATION (*verticilli*).

1485. Some also undergo a punishment which may be called that of circumrotation (*verticilli*), that is, they are whirled round like a wheel (*axis*), and this continually, and even very swiftly, after which they appear like garments without a body, and their arms are like the sleeves (*brachia*) of garments in which there is neither bone nor flesh; consequently light, and thus they are whirled about accordingly.

1486. This is the punishment of those who do not speak what they think, but devise artful insinuations (*technas condunt*), under cover of their expressions being [literally] true; for they are those who, when they come into the other life, and perceive that they must not speak otherwise than as they think, being at the same time aware that their associates and other spirits

perceive their thoughts,—endeavour to excuse themselves on the plea of their speaking the truth [in the letter], although still with equivocation (*per technam*), thus hoping to remain in good societies, and to practise the like artifices as in their lifetime they delighted in. For they think it is owing to such subtleties (*technas*) that they are admitted; and that no one perceives their cunning (*id*), which yet most manifestly appears. Such spirits are whirled about as described, and are represented (*fiunt*) as mere bodiless garments, hung up [and waving in the wind].—1748, March 18.

HOW SPIRITUAL IDEAS [ARE EFFECTIVE] IN DISCOVERING THE DISPOSITIONS OF OTHERS.

1487. Inasmuch as the ideas of spirits, especially of the good (: to say nothing of angelic ideas :), are more perfect (*pleniores*) [than ours], and as they perceive whatever in a man, or in a soul, is of his affection (*animi*); therefore also when corresponding ideas from the Lord are granted to a spirit, he can in that case discern the quality of one's affection from the ideas thence derived (*quales ejus animi sunt*); not to mention other perceptions, which hitherto cannot be described. But this from the Lord only, and according as one regards truths.—1748, March 18. In case one thinks he hath such [discernment] of himself, he then seizes upon falses instead of truths.

ON THE PUNISHMENT OF THOSE WHO DELIGHT IN REVENGE (*vindictis*).

1488. (((There are those who have such delight in revenges, that even from their own description their most exquisite satisfaction is to take vengeance [of their adversaries]; and to brood over their vindictive cupidity,—even this they call their delight, so that scarcely by any other name are they willing to express it.)))

1489. There are very many such who have become so partly from this cause, that all freedom of speaking, yea, of thinking, has been withheld from them; so that their vindictiveness is pent up within, and, as it were, nursed there; and thus they inwardly cherish hatred to such a degree that it [soon] engrosses the whole mind (*animum*).

1490. (((Not only are such characters not content simply to destroy the body, except they at the same time torture [their victim]; but even this not satisfying [their vengeance], they go further, and would wickedly, by the basest artifices, pervert his

moral and even spiritual life. Accordingly, whatever good they observe in a man's civil, moral, yea, spiritual life, they do instantly, with all their ability, pervert it, that so his happiness may be endangered. Thus they labour to destroy the eternal welfare of their adversary, and confess that in so doing they find their chief delight. The more interiorly they can explore, in order to pervert good, the more ardently they desire to do so; and this, too, by various evil devices; inasmuch as, from the manifold exercise of their thought, whilst ruminating [on the subject of their] enmities, they are of quick discernment. I was informed that there are thousands of such spirits.))

1491. So dectiful are they, that no one can at first view suspect them of such wickedness; for a society of such spirits acts in a gentle manner, like the sphere of good spirits; yea, they can simulate angels as to the [yielding] fluidity of their sphere, so that I was amazed on being told that such is their character. But it was added that whilst in society together they can be kept acting, as it were, in unison, and they are prevented from hurting one another in any manner; thus from doing, or even saying, aught injurious to any one. For whenever this is permitted (*fit*), they then break forth [in open outrage] against one another. Still, however, that they were inwardly such as above described was represented to me by the change of their fluid sphere, as it were, into [one of] subtile collisions; whence they are dispersed, and sent into other societies, until they can find rest in none, but their animosities and vindictive passions (*amores vindictæ*) burst forth [into acts],—thus they become unmasked before angels and spirits; for as in the life of the body they had feigned themselves of the celestial temper (*cælestes*), so it is permitted them in the other life to simulate the same character; yea, they even appear on high, above the head, in front, where celestial beings are (: their situation, however elevated, is of no consequence, as is elsewhere shown :).

1492. Their real character being at length unmasked, they are permitted to wage their deadly animosities against one another, so that it is plainly perceived, not only that such is their character [generally], but also what are the specific varieties of their hatred, for they are [therefore] let into the assemblies of their like, who excite their [latent] animosities, whence it becomes apparent whether their hatred be greater or less, and especially from their reluctancy, when compelled to speak and act according to their disposition (*talìa*), or, [on the contrary,] from the consent of their mind; whereof all present have a manifest perception [accordingly].

1492½. (((They are afterwards punished according to the kind

and degree of their hatred, and thus of their vindictive spirit.¹ Their first punishment is usually this,—they are let downwards into the lowest parts of the earth, apparently, as though to a great depth down a dark aperture, as it were, to the centre, yea, even beyond it, according to the degree of their hatred. For there are some who have so much pleasure in revenge, and that, too, of the direful kind above described [1488], that the delight of their life consists therein, and [consequently] cannot easily be extinguished. But in the other life there are not wanting diversities of punishments corresponding to every crime.))

1493. (((Whilst they are in the act of being let down through such a dark aperture, they are struck with a species of terror, or (:fasa:)² horror, such as one experiences [on descending] into the darkest pits. So horror-struck do they become, at the same time being held captive by their vindictive cupidity; which whilst it lasts, and is augmented, they are let down still deeper, yea, almost to the other side of the earth, through the midst of which they, in a manner, appear to pass; but this, too, is done with variety; for it is perceived, and that evidently by means of representations, both by spirits and by myself, whether they still interiorly retain their hatred, so as to restrain it from breaking forth, or not; if it does not break forth, they turn about hither and thither; wherefore this takes place according to the diversity of their hatred and the like. They are struck with horror, as was said, on being [plunged] into dark pits and caverns of the mountains; and that horror is either increased or diminished [according to the degree of their hatred].)))

1494. It is the angels who moderate and relax the punishment, or permit it to be increased, according to the desire of spirits; for the angels perceive to what degree the horror increases, and how far the cupidity of revenge, and the delights of it, are allayed. Hence it becomes still more manifest what is the quality and quantity of their lust of revenge, and consequently of what kind and degree are its delights.

1495. ((((((There is a region, to the left of Gehenna, which also, in proportion as the punishments are more or less grievous, extends itself thereunder; where they appear only as dire serpents, of great size, with large bellies. Here, [especially] underneath Gehenna, are the punishments of those who in like manner breathe revenge, even to the destruction of the souls of men, and the condemning of them to hell. For this is a most direful [spirit]; nor ought any man, therefore, of whatever religion he may be, because himself differs from them in sentiment, to anathematize (*devovere*) any one to hell, for such a

¹ Literally, of their hatred *breathing revenge*; or, *vengeance-breathing* hatred.

² A Swedish word, signifying horror.

spirit (*hoc*) breathes the most atrocious revenge; whence their own punishment is of corresponding severity. The Lord loveth all throughout the universe, inasmuch as He delivered mankind from hell; wherefore, to exercise such hatred against human beings as to curse them to hell, carries with it as great a punishment; namely, that they should be conveyed under Gehenna, especially when the hatred and revenge emanate from worldly causes.)))))

1497.¹ (((((Accordingly, into such a dungeon (*locum*) are such spirits consigned, where they appear to each other (*sibi*) as so many serpents, of the kind called dragons, and there they live in direful phantasies; they cannot, indeed, hurt one another, but are, as it were, divested of rationality, thus resembling such monsters. There they remain for centuries, until their former life is altered; for as the delights of their life consisted in revenge, these delights cannot be extinguished but with [such] life,—wherefore they remain in that state until they no longer know that they had been men. Thus their former life dies (*perit*), although still it remains, and they are enabled, by a superadded gift [of the Lord], to alter their life [1218]; in which ability so long as they can be preserved, they can be continued amongst certain classes of spirits; but of what quality they then approve themselves has not yet been granted me to know.—1748, March 18.)))))

CONCERNING SPIRITUAL IDEAS.

1498. Spiritual ideas are much more perfect (*pleniores*) than any which man enjoys in the life of the body, and [a spirit] can perceive many more things than a man can; hence, when I was detained in spiritual ideas, I could, in a certain manner, see how these [arcana] which have been discovered concerning heaven and hell, may be received as credible amongst men; for no sooner does a man or a soul become known as to the quality of his life, or his love [whercin consisting], than it is given to know thence, by a spiritual perception (*idea*), what any one will be disposed to believe concerning the same, [thus] whether they will reject [my statements] as fables and levities, whether they will denounce [all] as enthusiasm or visionary [phantasy], and of what species, or whether they will even blaspheme outright [thereat]; or whether, on the contrary, they will receive them [as the truth],—and in like manner concerning other similar [questions]. For when the Lord infills the idea, and thus gives intuition, such things are very manifestly seen; what, then, must

¹ The numbers follow here as in the original.—Tr.

not heaven see? But He who alone sees is the Lord, wherefore all things which are seen in truth belong to the Lord, without whom (*alioquin*) one sees falses instead of truths, and, as such, believes them. The Lord, accordingly, diminishes or increases the faculty of seeing, but it is only the exteriors and the proximate interiors [which are thus seen]; whereas the interior things which belong to the rational mind, no one sees except the Lord alone; thus [He alone sees] what is to come, and what effect the things here and elsewhere discovered, which are permitted spirits [to see], will have [upon the human mind], etc. etc.—1748, March 18.

WITH HOW MANY I HAVE CONVERSED WHO WERE KNOWN TO ME
IN THEIR LIFETIME.

1499. I have computed the number of those who were known to me in the life of the body, and with whom I have conversed. They exceed thirty at least; for I could not remember all. With some I conversed for days, with others for weeks, and with two individuals for about two months. I also conversed with them upon their family affairs (*rebus domesticis*) in their lifetime, and very many other subjects, just as a man converses with men, and also concerning transactions which have occurred since their death, and upon a variety of other topics besides.—1748, March 18. I can now augment the number to sixty.—1748, September 24.

WHAT THE PUNISHMENT OF HORROR, ARISING FROM DARKNESS,
EFFECTS [1493].

1500. When they have, accordingly, been let down into the dark aperture, and afterwards been restored to the light [above], in case they again desire to exercise revenge, that horror is [again] represented to them, so that they desist; wherefore it is horror which corresponds to such [their] state, whereas terror and fear [correspond] to other evils; they are accordingly deterred from [indulging in] them.—1748, March 18.

THAT THOSE WHO ARE DESIROUS OF REVENGE CAN PRAY EVEN
DEVOUTLY.

1501. I have likewise perceived, whilst I was praying (for even in that state it was sometimes allowed that certain souls

and spirits should pray with me)—so that it was permitted me to perceive with what earnestness (*fide*) and devotion they prayed, and do pray, in their adoration, for the same was then communicated me; and I perceived that they who take delight in revenge could also pray devoutly, as though it were from [genuine] faith; nor could I perceive that there was anything of simulation therein, at which I wondered.

ON THE SALVATION OF THE HUMAN RACE, BY THE COMING OF THE LORD INTO THE WORLD.

1502. Except the Lord had come into the world, no one on this earth could have believed that it is He who governs the universe, and that He is the Only Son of God; for the prophecies [concerning Him] were before [their accomplishment] so obscured in human minds, that they would not have believed, unless in a Messiah who should be a King upon earth.

1503. That there is an interior man, and wherein consisting, would have been utterly unknown to them, and such ignorance would have prevailed universally in the world, as that, at length, there would have been no interior man upon earth.

1504. There could, consequently, have been no remains preserved in the man of this earth,—that is, no remains of the interior and more interior man.

1505. Therefore, in the other life, there never could have been any seed of truth and good inseminated.

1506. Consequently, neither could man have been saved, but [must have been] damned to eternity; and thus be in infernal torments.

1507. Nor, in that case, could the human race have been preserved upon this earth, but would have totally perished; as formerly the human race perished by the Flood.

1508. Wherefore the Lord alone fulfilled all the law.

THAT MANY THINGS, BOTH UPON EARTH AND IN THE HEAVENS,
ARE EFFECTED IMMEDIATELY BY THE LORD.

1509. That many things are effected upon earth immediately [from the Lord], is evident from the case of the apostles, who sometimes, when they spoke, were inspired by the Holy Spirit, and the words which they should speak were given to them, which was immediate inspiration. Nevertheless the Lord desires that all things, even to the minutest particulars, should flow according to order, so that they should proceed, as it were,

of their own accord; for the Lord is Order [itself], and thus He establishes order, such as it is in the human body, in which all things, even to the minutest particulars, flow, as it were, in a spontaneous manner.

1510. Many souls, therefore, complained why they were not saved, and why they had to undergo the miseries of devastation; to whom it was said in reply that those things which are evil must first be subdued and reduced [to order] before they can be [saved].

CERTAIN [SPIRITS] ARE CARRIED UP INTO HEAVEN FOR A SHORT TIME, AND ARE SOON LET DOWN AGAIN.

1511. There are some [spirits] who, when vastated, have received somewhat of a capability of good, and who, whilst they become impatient, and are afflicted with the miserable state (*molestia*) of vastation (since they can consort with some societies, in certain states), are conveyed for a little while into heaven, and are in the company of the blest; but these are only taken up towards the back, or the hinder part of the head.—1748, March 18.

THAT KINGS AND GREAT PERSONAGES (MAGNATES) MEET WITH THE LIKE TREATMENT AS PERSONS OF THE LOWEST CLASS.

1512. When souls come into the heaven of spirits there is no distinction made in respect to kings and great personages, consequently there is no respect of persons; I have known some [who in the world had been] of great dignity and power, and with whom I have conversed for a considerable time, who were treated by spirits with as much indignity as though they had been of the lowest class, so that at length they themselves confessed that to be powerful, great, and learned in the world is absolutely nothing.—1748, March 18.

ON THE INHABITANTS OF SATURN.

1513. (Some [spirits] from this planet came to the confines of this [our] world, for the transit from one earth to another is easy, so that a spirit can almost in a moment pass from one sphere to another; distance being of no account, as neither is it to the eye, still less to the spiritual life, or to spiritual sight; yea, it is allowed to converse with those who are from that planet as

though they were near, there being intermediate spirits, who in a moment can transmit the speech; [a truth] which can scarcely be perceived, except by those who can know interior things.)

1514. And when the spirits of our earth met them (which was at a considerable distance forwards, in the plane of the right eye), they, the spirits of the planet Saturn, said that they could not but wonder that genii from this region should so often come to them, and ask them what God they worship; and when they observed that the spirits from our earth did not know what God they worshipped, they said that as they did not know this they must be mad, and that they cannot be men, but brutes, or wild beasts; for, say they, what is greater insanity than to ask us what God we worship, thus manifesting their ignorance of the one only Lord, who governs the universe, and that there is no other Lord besides Him? They say that the Lord Himself is especially present with them (*peneo cos*); but, seeing He governs the universe, they now say that they no otherwise know that He is present with (*apud*) themselves than by reason that He must be everywhere present.

1515. Moreover, they also said that another kind of spirits also came to them in troops, who, however, only desire to know how affairs are constituted with them, and nothing more; these, indeed, they admit, are not insane, but yet such as only desire knowledges, and are not willing to make any use thereof, wherefore that there should be any such; being those who, as before stated, have relation to the interior sense, and are from the planet Mercury [1429]; the spirits of Saturn, however, do not treat them with disrespect (*vituperant*).

(((((The stated, moreover, that the inhabitants of that planet are small [men]; and it was said by one who was permitted to see them that they scarcely, in height, reached my loins;—they are, however, robust (*corpulenti*))))))

1516. (Their spirits are well-disposed, and are humble and modest,—they are, indeed, amongst the best disposed and the most humble, so that they humble themselves [profoundly] before the Lord, and esteem themselves as nothing;—they have relation to that in man which is called the internal sense or reason.)

1517. (When the spirits from our earth irritate them [by their questions], and desire to seduce them from their faith, their probity, and humility, they then wish to die, having [representatively], as it were, small knives in their hands, ready to strike their breasts therewith. And when they were asked why they did so, they replied that they would rather die than be withdrawn [or seduced] from their worship, their probity, and their humility; wherefore, they often did so when the spirits of our

earth infested them with such questions, whereby they endeavoured to seduce them; saying, that they are well aware that they should not kill themselves, and that this is only a phantasy, for a spirit cannot be killed by a knife or a dagger; but such an appearance is only [a representation] of their anger, signifying that they would rather die than be so seduced.)

1518. (There are also on that earth some who call their nocturnal light (which, from the ring [surrounding that planet] and their many moons, is great) the Lord; but such have been seduced, and in the other life are better instructed.)

1519. ((Moreover, those who are on that earth were described as being diminutive men, whose height scarcely reached up to my loins; still, however, as being robust.)))

1520. (It was also said that they do not live in societies as elsewhere, but in pairs, together with their children, who, when separated from their paternal home, live by themselves; and after they are separated they have no longer any concern for the house of their parents.)

1521. (([Also] that they do not cultivate food, but find it everywhere, namely, vegetables and fruits, on which they live; nor do they see any wild beasts.

1522. [Also] that they have no other clothing but what naturally belongs to them; that is, they are naked, but girded with a thick tunic or skin.

1523. So that they do not suffer from cold; thus they have no concern about garments.

1524. In respect to their speech, they say that they have almost no speech, but that they signify by the face, especially by the eyes, their thoughts and wishes; in like manner, also, they instruct their children.))

1525. (When they arrive at some degree of maturity, they speak with spirits, who instruct them, and who especially teach them probity and humility, and to worship the Lord.)

1526. (They appear sometimes as though caught up into heaven, not that they are [in reality] caught up and elevated, as it appeared to me, but that they appear to themselves to be elevated in this manner, and again let down.)

1527. (For since they are [representative of] the internal sense or reason, and since it is the reason which ascends, as it were, into the intellectual mind (for it appears to ascend, inasmuch as the more interior mind understands by the internal sense, or by the reason),—hence is that representation and vision.)

1528. (They live in their probity and humility, and their spirits call themselves angels, saying they are in heaven; but a certain spirit said that they could be in heaven when they

would; consequently their spirits appear to themselves, in like manner, to be carried up into heaven, and when they cannot [as yet] remain there, they are again let down, as is also usually the case [with most] spirits before they finally become angels.)

1529. (When they become spirits, or after the death of the body, they then also appear in pairs, for they continue their former life; but this is the case [only] until they become reason, or the internal sense.)

1530. (When they die they say that their bodies are cast forth, nor do they care about burial, seeing what is cast away is filthy; but that their life [or soul] which was in the body, and which becomes an angel, [is all they are concerned about].)

1531. (Hence it is evident that the inhabitants and spirits of our earth have relation to the external sense, and that they are corporeal, and consequently approach nearer to the nature of brutes than of human beings; as the spirits of Saturn also said respecting those of our earth. But although such are the men upon this earth, they have, however, [from the Word] the knowledges of the truths of faith, which serve, as it were, for a ground in which the spiritual and celestial truths of faith can be inseminated, since without such a ground they could not be easily inseminated,—and thus the truths of faith can grow; wherefore also such [as possess the truths of faith implanted in knowledges] enter more easily, after they have been divested [or vastated] of exterior things into the interior and more interior heaven; and because some bring with them such [knowledges] from the life of the body, they also serve as ministering spirits to instruct others who do not possess such knowledges [derived] from Revelation; wherefore the Lord has loved our earth more than others; for, to the end that order may be perfect, celestial and spiritual truths ought to be enrooted in natural truths. Thus it should be observed that the knowledges and ideas of angels, although indefinitely more profound than the ideas of man, are nevertheless grounded (*radicata*) in natural truths; truths thus mutually succeed and correspond to each other.—1748, March 18.)

1532. ([From] spiritual ideas, concerning which mention is made above [1498], I can know that the men of this earth will judge variously concerning these things,—namely, that there the earths are such [as here described]; which, however, can by no means be denied; and also that their spirits are of such a nature, and especially that men can possibly converse with them,—inasmuch as they judge from the external senses, and from every kind of phantasy and cupidity (*amore*). But this is of no concern to me, for the things here described have been seen and heard by me as sensibly as in human society, wherefore I do not

heed their judgment or opinions; [for I am] persuaded that when they become spirits, and especially those who become angels, will clearly see the truth of this; possibly even some of the human race, if it so pleases the Lord; only let them consider that in the spiritual world, as they call it, local distance is of so little consequence that what is remote appears as near at hand as in the case of those souls who spake with me, and who were heard as audibly as though they had been very near me, yea, close to my ear, whereas they might be hundreds of miles distant from me, as I sometimes observed to them. As local distance appears to the eye, when looking at the sun and the stars, so little, how much less must it appear to the internal [or spiritual] vision! It is the fallacies of the senses which seduce the inhabitants of this earth, who constitute the corporeal senses, or who scarcely extend their ideas beyond the senses of the body.—1748, March 18.)

THAT A [CERTAIN] SPIRIT COULD NOT BELIEVE BUT THAT IT WAS
HE WHO WROTE.

1533. When I had been writing certain things, a spirit who was near me, on the left, thanked me after I had finished for having assisted him whilst writing; [for] I was aware that he thought himself to be myself, as is usually the case. He departed, and told others that he knew not but that it was himself who wrote, but he did not know whether he should consider it to be his own hand that wrote, thus intimating that it was [done conjointly] with another spirit; and I suppose that if it had been so, he would scarcely have been aware but that he had been writing with his own hand. Such are the co-operations of spirits with man;—there were also others at a greater distance from me, who likewise desired to claim something to themselves;—hence it may be evident how spirits co-operate [with men].—1748, March 19.

ON THE ACKNOWLEDGMENT OF THE LORD IN THE HEAVENS.

1534. In the heaven of spirits good spirits perceive, as it were, out of themselves, that the Lord is the [God of heaven]; so that [a sphere of] faith in Him is diffused around, which I have experienced in various ways, and that, too, for a considerable duration, with variety; formerly, as though I were, in a manner, circumfused by the Lord Himself; afterwards, in a different manner, as though kept in the faith from without, and

the mind were [consequently] coerced, as by a circumambient sphere of faith (*quia quasi in aura fidei sit*).

1534½. When [those] spirits were present, who made me waver [in the faith] so that this atmosphere was, as it were, a little attenuated; in that case I was constrained to have recourse to [doctrinal] principles, and that, too, in an axiomatic form, as likewise to [confirmations] from things in our body, as that the soul governs the body, and its functions, which are so extremely diverse, as a one; and that the will alone governs a thousand muscles at once.

1535. It was told me how they acknowledge the Lord in the exterior (*interiore*) heaven,—namely, almost in a similar manner, being kept, as it were, within a circumambient sphere (*aura*) of faith, and thus preserved, as it were, in the faith.

1536. In the interior heaven (*caelo intimiori*) there is a certain perception (*sensus*) whereby they know that the Lord is their God, and that He governs the universe.

1537. In the inmost heaven there is a certain thought, thus a still more interior [sense] that the Lord governs the universe, and the minutest particulars of all things; [some] desire to call this a sensation, others thought.

1538. In this manner the operations of faith in the Lord proceed from Him, and indeed from the inmost heaven into the heaven of spirits, in which it acts externally; but with evil spirits there is no faith, wherefore they are persuaded by various arguments and reasons according to their understanding; for it cannot act from the internal, because internal things do not as yet correspond to their states (*iis*).—1748, March 19.

END OF VOL. I.

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