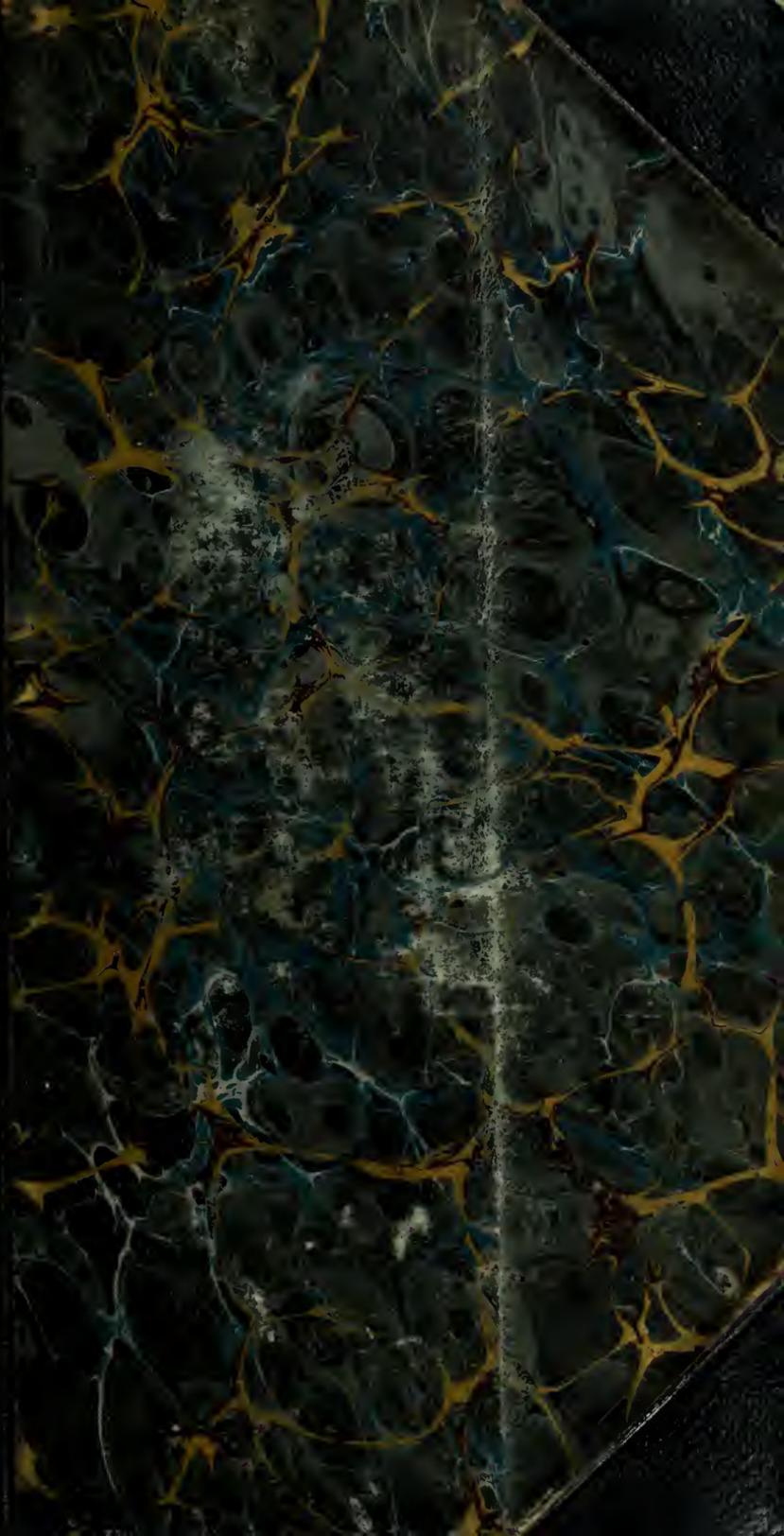


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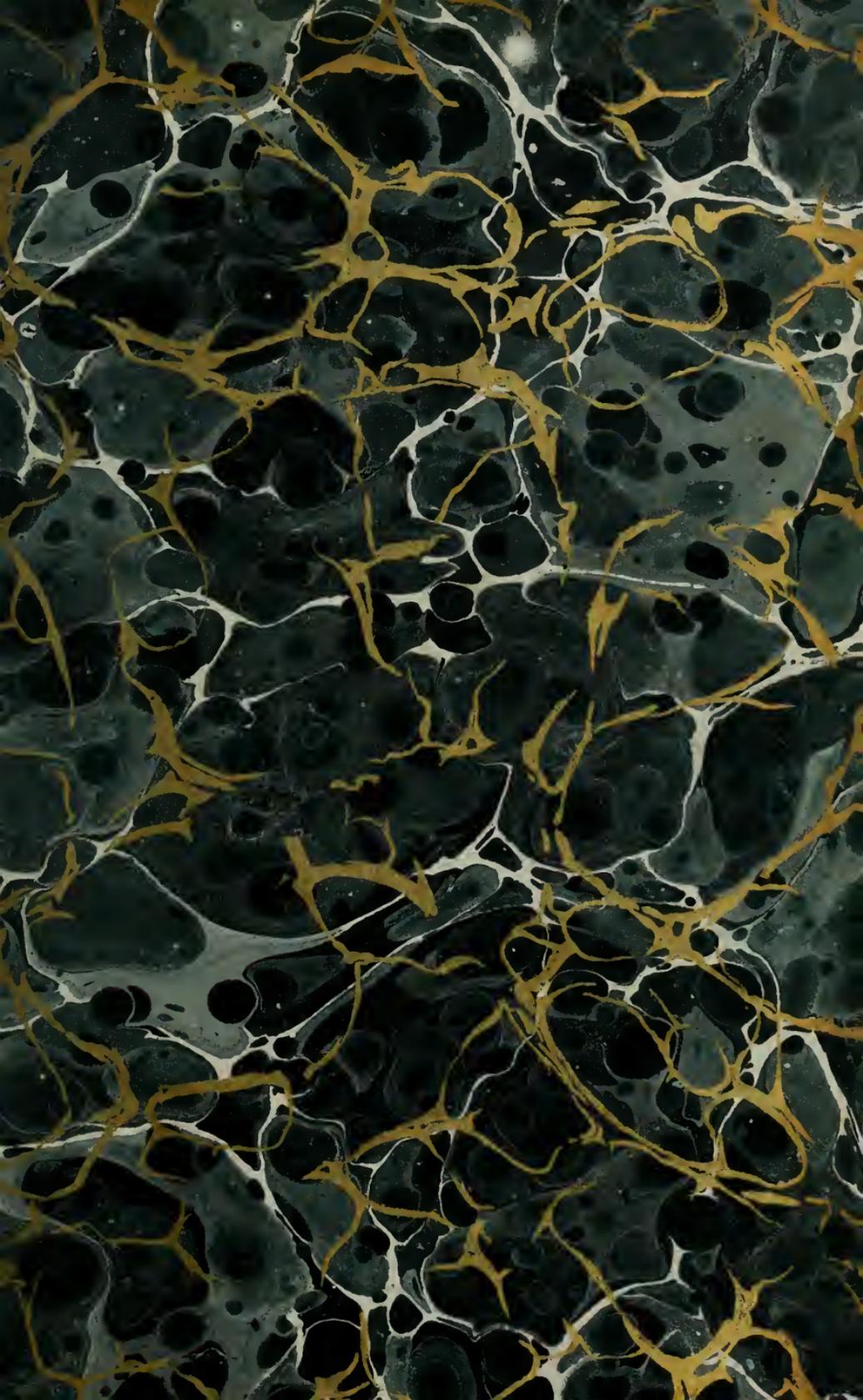


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THE SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG



THE  
SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG

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

TRANSLATED BY

PROFESSOR GEORGE BUSH, M.A.

AND THE

REV. JOHN H. SMITHSON

*IN FIVE VOLUMES*

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# THE SPIRITUAL DIARY

OF

EMANUEL SWEDENBORG.

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CONCERNING THE SPIRITS, SO CALLED, OF THE MOON.

3241. (Spirits came above my head: when they merely spoke they thundered (*tonabant*): something of voice or speech was let down from the midst, as if something opened itself, as happens when lightnings are let out of the clouds. There appeared, as it were, a great multitude of spirits above me. I thought they belonged to some world (and were) not yet known; but the more simple and gross spirits of our world, continually ridiculed them; whereat I marvelled; because they intercepted thoughts, no matter from whence (they were) and what spirits they might be. These spirits were then let down into the depths (*in profundum*), that they might not hinder: yet others could not restrain themselves from laughing at them, in nearly the same manner.

3242. Then were some seen by me obscurely, as it were infants; and one carried a certain one, who appeared to me distinctly so far as the face, with (*mössa pa hufwudet*): he was at first supposed from the face (to be) an infant, but was examined and considered (to be) a manniken (*homuncio*) or a little man (dwarf); because his face (was) not infantile, being somewhat long, but of small breadth, like that of an ill-proportioned man (*invenusti*): he was carried into my sight by another as small a (man) whom I did not see.

3242½. He who was thus carried and seen, came to me, below the arm, on the left side, and spoke with me, and said that he was such a one, so small, and not knowing whence (he came); but that still when he spoke, his voice then sounded just like the voice of those who (are) above the head: he also

showed me how he spoke, that it was, as if from the abdomen, and that he thus belched out (*egurgitaret*) much speech with much sound, and there was a sort of egurgitation of sound, with the voice, which cannot so (easily) be described; and in order that he might show what belongs to such voice or sound of voice, that he might as it were thunder, like a great multitude of spirits, he also withdrew a little, still (was) near me, and spoke similarly: then I heard as it were the thunder of heaven along with his voice: and he again returned, and showed the nature of (his) voice, that it was from the abdomen, and (was) an eructation. Thus it was also perceived that they were swollen (inflated) (*tumidi*) and supposed themselves to be great, although they were so little.

3243. Also previously, when it was said by a certain one near heaven, concerning the former (ones, who thundered), that they were not so numerous, he recounted them, and at length (found) that they had only been about 20 or 23 (in number), when so great a multitude was heard.

3244. I spoke concerning what earth they were from, and it was granted me to perceive to some extent (after a manner) that they were from the Moon. It came into my thought (*cogitatem*) that they (were) not similar to others because they have not such an atmosphere; and I am ignorant what atmosphere they have around them; but still that the human race was there, because there is nothing without an end: thus (so) nothing without the human race, to be a (the) bond between terrestrial and natural things, and celestial things: for otherwise, never can an earth, whether planet, or moon, or satellite, exist (*duri*).

3245. Hence, I could now perceive, that it was such as the human race, but I did not know what province in the body they represented (had reference to). Wherefore spirits of that earth, either these or others, came within me, and it hence was granted to perceive, that they had reference to the scutiform or xiphoid cartilage wherein the ribs are terminated in front, and which is the fulcrum of the muscles of the diaphragm, on the anterior side, and thus of the muscles of the abdomen also. It may be seen whether or no the *linea alba* passes to that cartilage, and hence (if this cartilage) is continued downwards, so as to be the common fulcrum with the *linea alba* of the muscles of the abdomen.—1748, September 22).

#### CONCERNING A BEAUTIFUL BIRD.

3246. (There was beheld a sort of flamy principle, purple, variously red, with white. I saw this before my face, at a

distance, and next (was seen) a hand, to which this beautiful flamy (thing) adhered, first, to the back part of the hand, then in the palm, by which he had held this flamy (something). This lasted a short time. I supposed that it was a sort of flamy (principle) seen in their earth, by the spirits, of whom (I have) now (been writing). The flamy principle licked his hand round about, and then was compressed into the hollow of the hand. (*vala*).

3247. Shortly it was removed to a distance, where it was bright, but straitened—what was there I could not see. The hand receded thither also; then this flamy (principle) was changed by degrees into a beautiful bird of similar colour, and the bird was also changed, as to colours even into a pearly species. It was then like a pearl (*lapis margaritica*); also expanded its wings and (acted) like a living bird; and like a living bird flew thence to a little distance, in front, and returned: it also appeared once as a more obscure bird; (bird of a more obscure colour), nearly like (*steglisa*); but without colours, again like a beautiful bird, (and) so was raised up out of sight.

3248. I reasoned variously concerning the bird, (as to) what it signifies: but my reasoning ended in this, that it is not yet discovered what it signifies, only (that it signifies) the inhabitants of Mars, because I hear and perceive them, to deny it: still such representation cannot exist, apart from the society of angels, which it represents: for it is plain, that bird signifies thought.—1748, September 22.

#### CONTINUATION CONCERNING THE BIRD AND PERSUASION.

3249. (Afterwards, there was a certain one, who from below either through my feet, or through the region of the loins, I do not know (which), ascended inwardly in the body as high as the breast, and filled the body. At first he was of such a nature, as to induce the persuasion that he would carry away what was dearest to me, by what he caused me to think. Next, however, when he perceived that he could not do this, he persuaded (me) (introduced the persuasion) that he was the Lord, with persuasion (that it was so), because such is the case, when spirits do not speak from themselves but from the Lord. But still I did not believe that (he was) the Lord. He, while of such a nature, carried away the beautiful bird, which was then flying around me; so that he took away that which was dearest; for many then desired (it); but he presently let the bird go free, from his hand).

3250. (Concerning which spirits it was afterwards said, that they are such as do not know other than that they are the same,

and so can be embued with persuasion, together with affection; but what he signifies I do not yet know, only it is insinuated, that if the inhabitants of Mars did not remain in their state, which amongst us is called the state of integrity, that others would succeed from a new earth, who would be similar; for when one (race) perishes, another succeeds; for there can be nothing lacking, so the Lord provides.—1748, September 22).

#### CONCERNING THE INHABITANTS OF MARS.

3251. (An inhabitant of Mars appeared, because we spoke concerning the bird (as to) whom it seems to signify. I do not yet know other (than that it denotes the inhabitants of Mars). He appears like a man in the world, as I perceive. I see obscurely as it were a man in his body. When I wondered thereat he said, that he cannot appear otherwise who has been such in the life of the body; for they who are such, as the inhabitants of Mars, these are spirits clothed with a body, and do not care for their bodies; because they are scarce ruled other than spirits, so that they know they are spirits clothed with a body. Wherefore, after the death of the body, he remains similar. Such also would the men and sons of the most ancient church have become, if they had remained in the state of integrity, as it is called.)

3252. (The same inhabitant as it were of Mars, when the Lord was named, could scarcely endure (it), saying that the Lord is he who leads him and speaks with him;) ((and then let himself (bowed) down more humbly towards the depths downwards, and there remains in a state of humiliation with joy of heart.—1748, September 22.))

#### THAT THE INTERNAL LAW PERISHED, WHEN THE LAW WAS PROMULGATED FROM SION.

3253. It was insinuated, and ascertained by spiritual idea, that the ancients, or sons of the ancient Church, were aware that a law was as it were inscribed in themselves; to wit, that having been first instructed by parents, (and) then having been led by the Lord, they perceived, what the law dictates, and many things which were then promulgated, because man was then of such a character; but afterwards, that this was so obliterated, that if they had been even instructed a thousand times, still they could not perceive what (was) that true and good, but refrained on account of punishments, and by means of external bonds, so that he was coerced by externals, since the

internal man was averse and contrary. Wherefore the law thus internal was obliterated at the time when the law was promulgated from Sion.—1748, September 22. It was also perceived of what quality (is) the law with the external man when the internal (man) is averse, (namely) that there is as it were nothing internal.

CONCERNING THE INFLUX OF MEN'S THOUGHTS INTO HEAVEN.

3254. It is not perceived other than that pious prayers and thoughts might inflow into heaven, and thus go towards interiors. But the case is entirely different; for it is a fallacy to think so; for all life and thought (proceeds) from the Lord, (either) through the heavens in succession, or immediately through the world of spirits. That it is a fallacy may further be apparent from this, that spirits suppose they speak in my language, and know what I know, and yet it is a fallacy. Besides which grosser (things) can never enter into purer (things), as may be known to every one: but the life of the Lord passes through heaven, and is varied according to forms. What their nature is cannot be described; the more perfect the form of the general (*communis*) society, the more true and blessed, also the more quick or direct, the influx: wherefore it is a fallacy that man or spirit can penetrate by his thought or his art into heaven, or into spiritual and celestial things; but the more adapted (*aptior*) that man is, or the more fitted that his interiors are for receiving, the more truly and happily do the intermediates feel and perceive. But the more unfitted the man, or the more unfitted his interiors, the more the perversion (of influx) on the way.—1748, September 22.

CONCERNING THE SPIRITS OF MERCURY, HOW THEY REPLIED TO OUR SPIRITS.

3255. The spirits of our earth were with them, and spoke with them (and) asked them in whom they believed; they said that they believed in God; but as their disposition is to be unwilling to answer questions, they said that they are such that they do not say in whom they believe, nevertheless that they know. Wherefore in turn they asked the spirits of our earth in whom they believed. They answered that (they believed) in the Lord God. The spirits of Mercury said immediately that they at once perceive from their reply (they have exquisite perception), that they believe in none of them. Wherefore the spirits of our

earth were speechless, and were not able to answer anything.—1748, September 22.

CONCERNING THE SPIRITS OF MERCURY, THAT THEY DESIRE TO  
KNOW WHAT IS TO COME.

3256. Certain things were written concerning what is to come. When I was unwilling to read these in their presence, they were highly indignant, and desired to scoff at me, contrary to (their) usual custom, only saying that I was the worst (of men) and the like. Hence may be concluded how much special delight they take in the knowledges of future things, because they are the internal sense; and moreover, it was granted them to excite something from my interior memory, which was done readily, besides that, I knew what it was. (They did not (excite) anything but certain dreams, and the like. Such is the sagacity of those spirits, that they immediately perceive from others, and their (ideas) what they know. To such they cannot propose opposites (for) thus they could not be present in their society.—1748, September 22.

3257. And inasmuch as they were angry, in order that they might signify their anger, they brought upon (into) the right part of the head, as far as the ear, a certain kind of contraction and pain, supposing that they must have done it from themselves. Moreover, when they departed, they removed themselves (*se elongabat*) by degrees, but deep below (*profundius*), inasmuch as they were thus compelled to humble themselves.—1748, September 22.)

3258. (As regards the internal sense which the spirits of Mercury represent (*referunt*), it is such as is the memory, yea the memory of particulars, but not of the images, of things; for the memory of particulars contains visual images, which pertain to the imagination, thus to images of terrestrial and corporeal things; further, it contains things, for instance, laws and knowledges of laws, also (the things) of faith, like as that there is nothing but evil with man. This part of the memory more nearly respects (*se refert ad*) thought, because it affords to thought subjects of deep thinking, thus passes to speculation and constitutes it. Such memory do the spirits of Mercury represent; and what is wonderful, they know so many things which exist in heaven and hell, and which belong to things that no one can help wondering; and what they once perceive, this they retain.

3259. Although they are not aware that they know (a thing), yet as soon as it occurs, they remember it. Hence it may be

quite clearly manifest, that the memory of spirits and angels is much more perfect than the memory of men, and that they retain whatever they hear, see (and) perceive; and still more the spirits of Mercury, because they delight in these things, and earnestly desire them; wherefore there is also adjoined (to them) more reflection than (occurs) with others; for avidity or curiosity, and the love of such things produces reflection. It is different with those who do not care for such things. In their case such things are transient, but yet remain (*impresso*) still interiorly, as is the case with angelic spirits and angels, because they delight in the thought of judgment, or use hence derived.)

3260. (That they have such a memory, may be sufficiently apparent from this: that I reckoned up several instances. I do not know whether the names (were mentioned), because it was not granted to understand, but the substance (*momenta*) of the enumeration of persons (*eorum*) with whom (these) spirits also speak as (they do) with me; whether these (persons) also speak in turn with (these) spirits, I do not yet know. This is said to have occurred in the planet Mars.—1748, September 22).

3261. (The reason that the spirits of Mercury have as a law, not to say to any one what they know, but present opposite (and) foreign (subjects), or change (the subjects), the reason is, that they may not say to other spirits what cannot be of any use to them, for the Lord Himself inseminates knowledges that suit: so that if the spirits of Mercury who wander about, should insinuate (anything), then the reformation of other spirits would be more difficult. Wherefore the spirits of Mercury also fly from them, who are particularly pleased with the memory of particulars; for the spirits of our earth lament that they have lost the memory of particulars.—1748, September 22).

3262. (Moreover there was shown me a woman (female) of the inhabitants of (that) earth; she was of a beautiful face, smaller in face than (the women) of our earth, also more graceful in body—of a height nearly equal to the inhabitants of our earth. Her head was wrapped in linen, not arranged with art, but still becomingly. I also saw a man of the inhabitants of Mercury, of similar stature, more graceful in body than the inhabitants of our earth. There was afterwards seen, a species of their oxen or cows, which did not indeed differ much from ours, but (was) much smaller, also approaching somewhat a species of stag (hart), of a brownish yellow colour. There was afterwards sent to me by the spirits of Mercury a long paper (*charta*), made up from many papers, which were imprinted by types (*tryckta*); just like what is impressed with type here in the world. I asked whether they had such things amongst themselves, but it was said that they only showed that they know.

3263, that there are such things in this earth) ((and they now add that in this earth their knowledges are of such a character: thus that they are as it were printed (*exarata*). They do not wish to say that they think the knowledges of things are alone written thus in this earth; then also they laugh (mock), (saying) that men here are as it were dead, (and are) only such papers. They so consider the interiors of this earth. Wherefore they also flee from (avoid) them, because they know nothing except from papers. Thus did I follow their thoughts, when I wrote these things.))

3264. ((The inhabitants of Mercury said they had calculated the number of earths, which they increased to about 600,000.))

3265. (In a word, the inhabitants of Mercury are the memory of things, separated from the memory of images (derived) from corporeal and terrestrial things; from which memory (of things) is speculation, which is as it were interior, or rather the imagination of things; thought is of its imagination, which is their speech, wherewith it was previously granted to speak with them, and it was said that I spoke with them with (by) living thought.)

3266. (They do not wish to be called haughty, nor proud, but that (it be said) they glory in their faculty in memory.)

CONCERNING THE INHABITANTS OF ANOTHER WORLD, OR SOME  
UNIVERSE IN THE STARRY HEAVEN.

3267. (There was, as it were, a volume of spirits, not so continuous as a volume of other spirits, thus as it were separated (*discrete*), and quite extended in breadth and length; which was perceived in the earth under me. I thence recognized that it was a certain class (*genus*) of spirits unknown to me. This volume endeavoured to struggle upwards, thus to come hither, but it could not, or those spirits could not. It continually appeared as if held by an object; so that they could not struggle up. It was thus perceived that they had a different nature which did not accord with the nature of spirits of this earth; for there was such an obstacle.

3268. Wherefore they proceeded, as it were, by extending but still by proceeding elsewhere; (the volume) sought, or (they) sought some place where they could struggle out; but for some time in vain (for the reason, that they should have spirits with whom they should be associated, so that they could have been able to come to me): at length (they proceeded) towards the planet Mars, and there, on one side, they found a freer place for struggling out, but still an obscure (place),

inasmuch as such spirits are not found there ; it is only (known) that they are still capable of being conjoined in some respect.

3269. (They then spoke thence, at first concerning the spirits of the planet Mercury, who were present at a distance towards the right, about, as it appeared to me, near the end of this universe : concerning whom the spirits, new-comers in their company, spoke, saying that they are of no account ; they at once perceived (*sentiebant*) their nature, that it did not accord with theirs.

3270. After some speech (talk) and exploration, it was made apparent that they attend to nothing but to use ; they do not care for the first object, but the use thence (derived) whatever the uses may be, which belong to any objects whatever (they wish that these things be said) : but they do not subsist in that (proximate) use, but in its use ; nor in this, but in this one's use, as far as the ninth use ; they subsist there, because their nature is of such a quality.

3271. (Also because they could not struggle forth into the atmosphere of the spirits of this earth, nor into (that) of others, only (into that) of certain (belonging to) the planet Mars ; and because the spirits of Mercury in general (*in communi*) were thus removed ; and therefore because their nature does not accord ; besides that, they only wish to know and be acquainted with uses, yea not merely the uses next (proximate) to the object, but the more remote (ones), yea to the ninth advance (*progressum*) ; wherefore they could not at all accord with the spirits of our earth, who, save only angelic spirits, do not care for even the proximate use, except for such uses as tend downwards, and terminate in material, corporeal and terrestrial things.

3272. When exploration was made as to what is their nature, inasmuch as it was wholly unknown to me, that ever spirits could be given, who did not stop in the proximate use of objects, but proceeded from this use to the ninth degree of progression. Wherefore the idea is to be apprehended by means of examples ; one example was also granted me ; to wit, (they asked) why I wished to know it, or what was the use of my knowing it ; then I immediately said, the proximate use ; then passed over the progressing uses, to the proximate use, or a certain general (use) ; but they did not admit this, saying that after that comes the use, which in like manner progresses to their ninth. The progression was also given ; hence it was granted to know that there was, as it were, a sort of multiplication of uses in themselves, till they came to their qualities and quantities, and there rested. There was then also granted me by communication, a living perception of their nature, that they are of such a character.

3273. It was further said that in the earths of the universe (some) are given, who progress to the fiftieth use.

3274. Meantime, when they got to the ninth use, they then know objects, with the proximate use, or the proximate (next) use removed from the object (for they now wish that (it be said) they care nothing for the object (but) only for the use of the object): so that they know this (proximate) use obscurely, progressing thence more manifestly according to the degree of progression, up to the ninth (use), which they think they see clearly, yea, most clearly, because they are in (of) such a disposition.

3275. I also saw a man, a little to the right, a little above; but only as a sort of graceful cloud; he did not turn his face to me, only the left (side of it). I thus saw a greyish beard, long (and) quite becoming—so (that he seemed) old; and when I told them that I had seen one of their inhabitants, and indeed of such an appearance, they said that they are old, and are such, in their earth. Satisfied that he was seen on the right, there, (and) not on the left. On the left would be a sign of uses (that were) not good.

3276. And when I told them that in this world (*hic*) are proximate uses, they then said concerning them, that they are not so valuable—(they said so)—for the reason, as was given me to think, that to them proximate uses are in obscurity, and do not accord with their nature.

3277. I also perceive that they have reference to such a memory, because they thus come to the knowledges of uses, and are first content (when) therein, as is the custom with the old; not that they rejoice, or take gladness in the knowledges of uses, but that thus they are contented. Their life is such, for it was communicated to me.—1748, September 23).

3278. ((They afterwards appeared above the head, quite high, saying that they have found those with whom they can be. So they spoke with me thence, and showed me the quality of their speech, to wit: (that) there is a general (*communis*) speech by means of the lips. My lips also moved according to the manner of their speech, in an undulatory manner; then, also, there is a particular speech by means of the motion (moving) of the muscular fibres in the lips, which I could only perceive *in a general manner* (*communiter*) to be so. When they were asked, whether or no they had a face, so that they could speak with the face; this they at first did not wish to say; but were compelled by this: that their bearded man might not be violated. They showed that their speech extended from the lips towards the eyes, which signifies extension to the intellectual (principle); afterwards they also signify (their) gladness, or life from knowledges of uses, by means of an influx of their life into the eye, as I believe, especially (into) the left (eye).) (Such is their

speech: it was asked whether they had no articulate voice. They replied that they do not know what is the speech of words, consequently what is articulate sound; (they know slightly) what is sound; for they speak with me through spirits, or by means of ideas which flow (*labuntur*) into words with me; for their thought is of ideas as amongst all others, only that it does not flow into words, but into such slight motions of the lips; which is the same.)

3279. (Moreover, when I began to doubt whether they had lungs like us whereby we speak with articulate sound, they showed me by living experience how from their lungs flows an aura or atmosphere into the lips; for (it flowed) from near the interior locality of the thorax towards the circumference of the thorax, and thus upwards by means of a sort of influx of ideas into the fibres, and so into the motive (fibres), but by means of such internal pulmonary breathing; thus by an afflatus.—1748, September 23.)

3280. (As respects their mind (*animum*), they are also in some relation to those of Mercury, but in a lesser degree, to wit: that they are not so willing to spread abroad what they know. Wherefore they are restrained but a little, thus in a less degree than the spirits of Mercury. They also extol (exalt) themselves somewhat above others, but because they are ancient, not in a childish manner (they wish me so to write it). They are, therefore, like the spirits of Mercury, a memory not of scattered facts (*rerum*), but a memory of uses continued progressively to the ninth use; hence it seems that what their thought is, may be inferred from those things which have been said concerning the way of thinking of the spirits of Mercury.)

3281. That old (*vetustus*) man, who was seen is adored by them, as their god; to wit; they apprehend that so seems he who rules all things; to whom, therefore, they wish to be similar; thus (to be) old with a gray beard; and when they were told that such (a personage) does not rule the universe, and that he could have been conducted to them, in order to confess it, they therefore wished to see and hear him, and when he was shown them, he told them that he was a thief, who (is) above my head, and directed the things which I wrote. He confessed before them, that he is nothing, and perceives himself to be ruled by another Supreme (being); he wishes to say that he was ruled, on account of his spirits, one superior to himself; but inasmuch as they are of such a nature (this) is permitted them; but thus they are brought by a shorter way to worship of the Lord who rules the universe; and that he might demonstrate to them, that it was he himself, he spoke with them, according to the inmost life of their nature.

3282. So that he entered by their thought, thus by the speech of ideas, completely into their interior life, which was also granted me to perceive; so that I then (saw) that (it was) their inmost life). He said that he was not the Supreme. When they perceived his life from whom they said they have their life, they then confessed that it was he; so I spoke with them (saying) that they can be rendered still better: therefore they worship such a bearded (man) but recognise him from (his) life. It was granted to perceive that there are many (of such a sort): yea, that they suppose every one who is such as to be able to infuse the like life in them to be their god. This was said to them.

3283. It was said concerning these that still they are in a good way, and thus are easily led to heaven, so as to become angels, which they ever love to become, as I now perceive. That they are in a good way, is hence confirmed in general that they love uses, and that they possess a life of uses, not uses of cupidities. That, although they worship the bearded (man) on account of its suiting their life, they still become angels, because (they do it) in simplicity and ignorance—just as it is the case with those who worship some saint in this world: when he does this from simplicity and ignorance, especially boys and girls, they are easily brought in the other life to worship the Lord. It is different with adults, who know it to be false, and being imbued with phantasies confirm the simple-minded for the sake of (on account of) their pride and their pleasures, who are represented (as) in a bad way, and immersed in worldly, corporeal and terrestrial things.

3284. They afterwards withdrew, and indeed, backward above the head, and there immediately assembled their (spirits) whom they greeted by volume (*voluminatum*) by means of a sort of undulation, like waves, rising and falling in the middle; and they related to them what was done, and said to them: that they worship only their inmost life, and that whoever in the other life is of such a sort, from amongst their spirits: thus (whatever) societies can inspire such a life in them, that they worship them as god; wherefore they have not one god, but innumerable (ones). They are now told that the Lord who rules the universe is one, and that one must needs rule: and from Him (is) the life of all.

3285. Such things as have been written concerning these spirits of another universe (to wit) that they do not rest till (they reach) about the ninth use, occurred to me on this same day, as if I have previously seen precisely similar things, and that I have similarly meditated as to what such progressive uses signify; so that they certainly appeared to have been as it.

were previously shown to me. In like manner also, I have formerly thought that such recollections exist, and yet (these things) did not take place previously; of which matters Cicero also writes; and thus, I think this (proceeds) from the spirits of (that) universe: for they wish that these things may not be mentioned. Wherefore they inject such recollection; hence, also, it is apparent from whence (comes) so lively a recollection of such things; and that they can do it so vividly comes from their life, which is very similar to a persuasive (life): for when they hold any one in such persuasion, as is their life, then the man cannot do other than think so.

3286. In order that they might know what god they worshipped, of whom (mention has been made) previously, as being bearded, he was held by the evil spirits of this earth, and these of the grossest sort, as it were bound; over (above) my head, so that he pressed the head, quite a long time; and meanwhile they employed him, or his life to perpetrate the evil, which here I do not describe; and after that he was shown to his spirits who were congregated, in order that (it might be apparent) what they feel (*sentiant*) concerning their god, who could thus be held by the grossest and worst spirits, and was unable to liberate himself. In order that they might still (farther) know it, they wished to depart, yea, beneath the world, thus supposing they were absent, and immediately some of them were snatched up in a moment, on high above me; and it was thus shown that he could not liberate himself, nor could they believe that they were far away in the universe, when they may thus be presented in a moment, and all be present most completely (*presentissime*) in the sight of the Lord: he is still detained, and is beheld by them, and is silent. Wherefore, they now say: we behold the god whom we worship to be like the devil, (and) not (like) a god. These are their words, he is described as so hideous, that they have not seen (one) more hideous.—1748, September 23.)

#### CONCERNING THE FINITE AND THE INFINITE.

3287. I spoke with spirits concerning the finite, and the infinite, and indeed by ideas (saying) that let the finite be multiplied into ever so many indefinites, still it is nothing in respect to the Lord, who is Infinite: thus the finite is nothing in relation to the Infinite; but when it wishes to think concerning the Infinite, that it appears, as a something more obscure, so that it appears to it as nothing.—1748, September 23.

HOW THE SPIRITS OF MERCURY ACQUIRE TO THEMSELVES THE  
KNOWLEDGE OF THINGS.

3288. (I spoke with them, and it was perceived that whenever they come, they at once perceive from the societies of other spirits what (these) know concerning such things as are then objects: for the faculty of spirits is such, that they at once perceive what others know, and what they do not know, so that there is communication, like as when a spirit comes to man. Thus it was several times granted them to know whatever I knew concerning anything, merely by inhering in their ideas, and so by exciting in me things, forgotten, or not forgotten, which may fall into their sphere: as has been several times previously made known to me from experience. Wherefore because they thus wander about, it is granted them to know innumerable things, which they also retain. But still they confess that although they know indefinites, nevertheless there are indefinites still which they do not know; for never to eternity can it be given them to be able to know anything, not even the least, although there are indefinites, because from that (one) alone spring indefinites of indefinites, which they do not know.—1748, September 23.)

3289. But yet they cannot know from other spirits more than the Lord grants; which was also shown them in my case; although previously it was granted them to know something, as well by their exploring as by living voice, it was now suddenly closed, so that they could know nothing from me; wherefore, being angry they said angrily that I knew nothing.

CONCERNING A SPIRIT WHO AIMS AT NOTHING ELSE THAN TO DO EVIL.

3290. There was a spirit with me inwardly, who harboured nothing else in his mind than to watch how he might injure me; and I did not perceive it, but twice or thrice I spoke with him, (saying) that he is of such a nature that when any speak and think concerning others, he only (looks out) how when occasion is offered he may injure, despoil, or inflict evil, just as the occasion offers, for which he perpetually watches. Of such a character are many in our world, that they watch in mind for the evils of any, when these speak and think concerning others; but inasmuch as I have not manifestly met with such, having such a nature, I presume that they are separated from others because their thought is at variance.—1748, September 23.

WHAT ENDEAVOUR (*conatus*) (IS).

3291. I perceived in spiritual idea, what *conatus* is, to wit, instance a spirit who endeavours (*conatur*) to put forth (*exserere*) all his evil, in different modes, according to disposition; thus the spirit is an endeavour (*conatus*) to all evil, and so much of him as is put forth by means of ideas, speech, or arts, so much of endeavour goes forth (*vadit*) into act; wherefore every idea is an image of him, so far as from him.—1748, September 23. Moreover endeavours go out (*abeunt*) into active and efficient forces (*vires*), and where they become efficient operate according to their nature, but are received according to his nature and disposition (bestowed) by the Lord, thus also, according to state. Active, efficient forces thus again go forth (*vadunt*) there into act (and) so are terminated.—1748, September 23.

## (THAT THE LORD WAS SEEN.

3292. When it was written concerning the spirits of Mercury, that knowledge (of the Lord), was promised them, and that there was shown the likeness of a sun, and they said that it was not the Lord, because they did not see the face; and when spirits spoke concerning it, though what they spoke I know not, then the Lord appeared like the sun, in whose midst (was) the Lord, surrounded by a solar bond, as it were; the spirits of Mercury then sunk down in profound humiliation, and acknowledged (him) in anxiety of humiliation; he was next seen by spirits of this world; by those who saw him in the world (he appeared) as when in the world; they confessed one after another, consequently many (of them) that it is the Lord who was in the world; thus (they spoke) before all the assemblage. Next he was also seen by the spirits of the inhabitants of Jupiter, who also said with manifest voice, that it was He whom they had seen; for in that earth he occasionally presents himself to be seen.—1748, September 23.

## CONCERNING A LIGHT.

3293. Certain (spirits) after the Lord was seen, were let down, towards the front (regions) on the right, and as they progressed, said that they saw a light, much purer than they had ever seen, and so said many; that they have never seen greater light; and this, when here, it was evening-time.—1748, September 23.)

## CONCERNING CERTAIN NAKED ONES.

3294. Certain (*quædam*) of those, who had insinuated themselves into the companies of the good were recognised to be of a different character; hence being separated, they appeared to them (as) naked, as if (thereby) they attested their innocence. They were such as in the life of the body, from many causes, in like manner, also from misfortunes have displayed themselves as pious; when remitted into that state they cannot be distinguished (by the good spirits) because they were of such a nature when in the world; but yet when restored to the general state of their life, they are amongst deceivers, just as is the case, after they are freed from misfortunes in the world. But yet angels distinguish them in every state of (their) piety.—1748, September 23.

## CONCERNING THE SEA UNDER THE FEET.

3295. Under the feet is a deep sea with waves, as (so) it appears; to which, some are let down, and because there is a horror of the deep, they are thus horribly afraid lest they be cast into the sea. It is not yet apparent to me for whom it is, or who are cast therein.—1748, September 23.

CONTINUATION CONCERNING THE INHABITANTS OF ANOTHER WORLD,  
OR A CERTAIN UNIVERSE, IN THE STARRY HEAVEN.

3296. When their god, whom they worshipped, and whom (I have mentioned) previously, was angry, at being thus exposed to his spirits, having become angry, he attempted to injure me, in his modes, by casting himself on (*superinjiciendo*) my head: I do not know the nature of his curses, or magic, but that he practised them in his manner was felt. I felt something within me, like an expiration of air. I said to him, that I knew how this takes place, to wit, how they respire, when the lips are moved, besides other things which I do not remember. I said that he could do me no injury; meanwhile I sought to sleep, and so fell into slumber, and dreamed something concerning my lost writings, and the fire-places in which they were burnt. I awaked from that sleep and perceived around me many spirits, also (some) who were of this earth; then also, good angelic spirits in the midst of their crowd.

3297. When I supposed that thus they were continuing my

dream, for they were in a turbulent state, I then heard how they grievously punished and mangled some one, who was their god; who, as I perceive, thus lay in wait for me the whole night. They who punished and mangled him were his spirits from that earth. They continually supposed that they were thus treating me with the greatest fury; which also, I perceived and heard; and meanwhile I reflected upon their cruel punishment, how they treat those who despise that god, and do aught (against) him. He thus instigated them; for he is evil, and loves himself.

3298. Their punishment (inflicted on him) was of this sort: they wrapped (rolled) him in a woollen cloth (sheet) from feet to head, and thus rolled (wrapped) him around in their manner; and after he was rolled (wrapped) around in their manner, they held in their hands the knot (where the cloth) (sheet) was tied, and twisted it; so that it (he) was tied and twisted more tightly than I ever saw on any other occasion; and thus they rolled him around (*convolvendo*) between their hands, and mangled and tore him, by a cruel mode of attrition (*contritionis*). It cannot so (easily) be described. That rolling about (*involutio*) was repeated several times—he was let out, and rolled up, and subjected to attrition (*contritus*). They also endeavoured to adjoin the (a) phantasy; but I perceive that the force of the phantasy was removed by the Lord, lest they might produce such a feeling as they endeavoured to inflict; and when he had escaped from their hands, there was present towards the left, somewhat deeper, another cohort of his spirits, who—

3299.—seemed to me to treat him in a similar manner. If there was any difference, I did not observe it. After he escaped from them, other cohorts treated him cruelly, and so, I think, to the fourth cohort in succession. At last, being liberated, he came to me, and is now with me; and they were then told, that it was their god, whom they thus treated; and this (was shown) so plainly that they could not deny it. For it was present, and if they doubted, would confess it; and they saw him present, also that it was he, and that they had not at all touched me. The angels above, moderated all (this), as (they are present) near all punishments.

3300. Immediately after, another spirit, an evil-doer, was similarly treated: and many others; and their chief (*primarius*) was thus wrapped up in a cloth (sheet) and carried and shown to spirits and angels, and acknowledged who he was.

3301. I afterwards spoke with the spirits of that earth concerning their god; then concerning the Lord, (saying) that he rules the universe, does good to all, and punishes no one; also, that the Lord knows each and all things from every (each) one's

infancy, (and) now that the Lord knows each and everything from each one's infancy to eternity.

3302. There was then shown a certain one (*quedam*) (who was carried)—her face was white (bright), which I could not see for the whiteness (brightness). She was carried from the anterior, backwards to the left; and it was insinuated, (and) then manifested, that she was his mother; for he thought of his mother; but the thought fell upon the evil-doers, who were punished, as has been told. For he wished to call his foster-mother; perhaps because she was worshipped by them as a goddess; and then he was shown to me, such as he was during his life—he had a brownish face, here and there of a muddy colour (*lutea*) and of human yellow; but (in general) a brownish black; he was exceedingly hideous (and had) a seat near the ground; he was seated, as it were, upon something humble, in the corner. I do not know whether he has a house, or is outside of a house. He nods (shakes) his head, like an old man. This was the most general movement of those who speak by slight motions of the lips—for this is the result (of that).

3303. Meanwhile, when the punishment of mangling continued, angelic choirs were in the majority (*in pluralitate*) in the same place where the punishment (was going on), as also round about there; and they spoke with me thence: to whom (the evil spirits) did no harm; I hardly know whether they knew (it).

3304. The nature of those spirits is, to still raise doubts, when the knowledges of truth are told them, because their god permitted also (evil spirits) to affect them in such a manner; and they received more grossly the influxes of evil spirits. At length it was granted to tell them, that there are truths which do not admit of doubts.—1748, September 24.

3305. That they have a life similar to the persuasive (life) I have often said; and it was now also said, inasmuch as something thereof was infused into another.

3306. They beheld through my eyes something of the city, houses, and grove. They said, that they have not such things, but (have) mountains and valleys. So that, as far as they know, there are no delightful places but what pertain to valleys. Moreover, they saw the city, and wondered, and thus (saw) that they were in another earth.—1748, September 24.

#### CONCERNING A WOMAN WHO DESIRED PROMISCUOUS VENERY.

3307. There was a woman, who was ignorant that the conjugal debt requires that but one wife, and one husband, shall

be united in marriage. She was explored and discovered to be such a one as desired promiscuous venery. Inasmuch as she was deceitful, she was at the same time chastised (*castigata*) by means of a long serpent, which entered; and then because she was not willing to refrain from defending (her conduct) (she was punished) by a serpent, which took away her tongue; and afterwards she was sent to Gehenna.—1748, September 24.

(THAT THE ANGELS CAN KNOW THE QUALITY OF A MAN, NOT ONLY FROM A SINGLE WORD, BUT EVEN FROM A SINGLE SIGH.

3308. I perceived in spiritual idea, that not only from a single word, but also from a single sigh, the angels know whatever is in a man or spirit; for a sigh is the thought of the heart; concerning which I also spoke with spirits, and it was confirmed.—1748, September 24).

THERE ARE THOSE WHO LOVE TO BUILD (HOUSES).

3309. Certain ones saw (through my eyes) houses being built, and were exercised with the desire (to be) as it were, the same (who) builded and planned them; after several weeks, when I had again seen the houses, they were finished, and then they enjoyed as much pleasure as any one might, who was the owner; which also they acknowledged; and then they wished to draw others into their society, that they might conspire; for what reason, I do not know; then they let down hooks, as it were, to draw them to themselves—just like fishers.—1748, September 24).

THAT HE WHO DESIRES MORE HEAVENLY JOY (THAN HE OUGHT) IS A CUPIDITY.

3310. I spoke with spirits, (saying) that every good (person) receives the highest amount of joy from the Lord, that is, to his inmost (degree) so that he can bear no more; and although in the interior degree is granted immensely more, still he who desires more than his inmost, which he obtains, is a cupidity; besides that if he should accept it, he would accept what was destructive of all things, and of himself, because he cannot bear it; wherefore that he is a cupidity, that is, evil; (this was) confirmed by spirits; for when it was called cupidity, they were silent, as if amazed.—1748, September 24.

## CONCERNING THE MOST ANCIENT CHURCH.

3311. There inflowed into my thoughts evil spirits of a more subtle sort, who (were) above the head, and I acknowledged (recognised) that they were from those deceitful ones above the head, who also act flowingly (*fluide*) and softly; but their conatus is evil; and they could not obtain (their) end; thus (they inflowed) by degrees; from those who inflowed thence more grossly, to those who (inflowed) more subtly; so that the perception of the influx almost began to fail (*perire*). There remained the perception that the evil inflowed.

3312. At length there inflowed more interiorly, from that height, such, or a similar principle, still more subtle, so subtle that at first I did not perceive that subtlety; so that it was within the former subtle (influx); and when the mediate spirits perceived it, they wished to seize hold of it, as is their habit, and so admit it to injure me; but they could not be other than distinct (from the subtle ones); for they who are their subtlest, could not enter into the exterior subtle ones, nor these into the interiorly subtle.

3313. It was disclosed to me that the subtlest, whom I did not perceive before, were those who were sons of the Most Ancient Church, to wit (the Church) before the flood, (and were) remitted into their state such as they were (then). Their wickedness cannot be described, because it was more subtle than could come to my perception, save what it was. But what, or of what quality, was given to perceive only from this, that (they were) evil. In a word, they were interiorly evil, so that if (they had been) still more interiorly evil, they could never have been saved to eternity, for they also wished to pervert pure spirituals.

3314. Afterwards spoke with me they who have been from the Most Ancient Church, who were in the highest (place); than which a higher, I think, is scarcely given. They said that they were thence, and are thus consociated (associated); they are ignorant why they are in that attitude, and why others rarely come to them, save sometimes from elsewhere; as they said, from the universe, but from whom, they did not know.

3314½. Moreover, I spoke with them concerning the Lord. They said they cannot speak concerning the Lord; for their ideas were celestial, and because in the Word, Lord is a spiritual idea; then also (I spoke) concerning other ideas, by which the Lord is expressed, for instance, Jesus, and Christ. And this they could not perceive for the reason that the ideas were covered up by naturals, because (they are) names; but when he was represented as mediator and regenerator (((((((then almost

half admitting (it), they acknowledged (it), because then there were celestial ideas, which gave perception. They said, that they expected the Lord to come, who should save the universal human race. But these were only those who lived when the Most Ancient Church began to decline and be perverted—revelation was at that time made to them,—

3315, for when it was asked them, whether they know what it signifies, that the seed of the woman should trample on the head of the serpent, one said that it was he who first said this, but because it was the society, they were told, that the whole assemblage (*coetus*) thus spoke, in general, and expected a Lord to come into the world, who should save the human race; but before they were instructed, they did not wish to admit))))))))) that he should be born a man; but when it was said that (he was) not of the seed of the man, but of the seed of the woman, and that he was not born, and of the seed of the man, but of (that) of the woman, like as also the words say: that the seed of the woman should trample on the head of the serpent, they then acknowledged, although not easily, because they have a perception of a man to be born of the seed of man. ((((((They said moreover, that from that time, they thought of scarcely anything but offspring, so that it was their continual delight to love (their) wives, on account of offspring—which was also shown to me by this, that a delight of the whole body, in wakefulness, and sleep, occupied the region of the loins,

3316, and (that) they desired nothing more earnestly than to procreate posterity (*sobolem*); and I perceived that (this was) because there was influx from the advent of the Lord into the world; thus it was insinuated, as operating, hence (arose) their inmost most pleasant delights, or most delightful pleasantnesses, which did not inflow other, than as conjugal love and storge, therefore together with love. No longer (the love) of the spouse, interiorly, but only towards offspring; wherefore I now perceive that conjugal love perished, and remained within love to offspring or storge. Like as may also be apparent from that Church, and the ancient (one) succeeding; which is evident from many things, which (will be treated) elsewhere, if the Lord think worthy.)))))

3317. (((((Moreover, I spake with them, touching the state of their speech. That it might be perceived there was shown me the nature of their respiration, and I was instructed that the respiration of the lungs is varied in succession, according to the state of their faith; which fact was before unknown to me; but still I can perceive and credit it; because my respiration was so formed by the Lord, that I could respire inwardly for a considerable time, without the aid of external air; so that my respira-

tion was so directed inwardly, that the external senses as also the act still remained in their vigour. This can be granted to no others than they who are so formed by the Lord)))) it is so said, save miraculously. I was also instructed that the respiration is so directed, whilst I am ignorant (thereof), in order that I may be with spirits and speak with them.

3318. I was then also instructed, that the celestial and spiritual angels induce various kinds of respiration, yea, celestial (angels) one kind, with every difference, and the spiritual (angels) another kind, with every difference, as was shewn me by means of the respiration itself. Besides which, the spirits of Mercury enumerated many kinds of respiration, part of which were communicated to me; as well as such as inflowed into interior respiration, as those which inflowed externally towards the left eye; so that every society of the Grand Man has its own sort of respiration, which inflow and constitute the general (respiration) of man; and as the genera are innumerable, and the species of each genus are innumerable, I am not yet able to represent their nature specifically; as has been said.

3319. Besides this there was shown me a respiration which belonged only to (the region) of the loins, as far as the soles of the foot. It was said that (a respiration) belonging only to the foot and sole signified the lowest accordant (respiration) (agreeing with inferiors) or (one) flowing from inferiors; which (respiration) they did not feel: in like manner it was afterwards separated from the interior (respiration); hence they who apprehend the pleasantnesses of the spouse, or rather of offspring, apart from the interior, are such as in the Ancient Church were afterwards separated from the interior; and because they still supposed that they perceived interiors, are called the head of the serpent: for the head of the serpent signifies such a thing. Therefore, also, (they are) adulterers, or such as regard adulterers as of no moment, and at the same time are cruel, and cruelty thus conjoins itself with such conjugal love: they also are under the sole of the foot. In a word, the spheres of adulteries and cruelties are one, together with such lasciviousness as appears to be conjugal (love). This I know from experience.

3320. It was also shown that every sense of the body has its own respiration; yea, its place of respiration: for when the voluntary respiration which is prevalent in wakefulness according to the state of wakefulness, ceases, then there is present only a natural respiration. Thus, just so much of this or that sense is wakeful or vigorous, when I am present among spirits, as the respiration is voluntary, which is regulated by the Lord: so that so much and such a sort of the voluntary principle of the respiration is present as contributes to the quantity and quality

of that sense, as was also granted to perceive from experience. Moreover, it was previously granted me to draw the same conclusion from a considerable experience, before I spoke with spirits, (to wit) that the respiration corresponds with thought; for instance, when in childhood (*infantia*) I wished to hold my breath (*spiritum*) purposely, when they prayed (were at prayers) in the morning and evening; also, when I wished the times of the respiration to agree with (those) of the heart, and so (observed) that then the understanding began to almost fade away (vanish) as it were; then afterwards, when I wrote in imagination, that I had observed that I held my respiration as if it were tacit.

3321. Concerning which matter, it was afterwards granted to think, of which (I have treated) previously here and there, I think, amongst my observations concerning the lungs; yea, know what (is) the falling of (letting out) the respiration and what its drawing in, and also what its natural (principle) and what its voluntary: that the natural rules at (by) night, and the mixed voluntary by day; also that (when) in the womb there is no respiration, but that as soon as the senses and muscles have (need) to operate the respiration (begins). It was also said to spirits that they are unacquainted with the ordering of the respiration, and that men do not care to know; which is most diverse in its action; how it operates into the muscles is directed (*intenditur*), remitted (and) determined; also in each thing of speech, which are most secret to man; (and this) also because scarce any one attends or reflects thereupon, not even knowing that there is given a natural and voluntary respiration; that it is variously mixed in wakefulness, according to the directings (*intentiones*) and qualities of the sensations and acts of the body. Hence it follows that there is an internal respiration when it is granted to man to speak with spirits, which is regulated by the Lord alone, the angels also being ignorant (of the mode) (thereof).

3322. ((((((I spoke with the men of the most Ancient Church concerning their speech, who showed me to the life by means of the communication of their respiration to me what was the nature of their speech, to wit, that it is not a speech of the mouth, or of articulate sound, as with us, but (was effected) by means of the communication of their respiration, which seemed to them to be brought from the umbilicus towards the heart, and so upwards through the lips (and was) not heard through the external way (avenue) (*viam*) of the ear; thus not through the external ear and tympanum into which external sound blows, and as it were beats (*pulsat*); but through (by means of (such respiration flowing out through the lips, and

entering through their mouth, thus through the nostrils, and through the eustachian tube into the ear, and so is perceived. That the respiration alone contains a full idea I was not aware of before, but now can perceive,

3323, as well from a certain perception confirmed by experience of internal respiration, as that all speech and affection (*affectus*) of speech is directed through respiration, so that there is nothing in the idea of the word (voice) or speech which is not determined by the respiration. Wherefore it follows that ideas of the most Ancient Church were much fuller than can ever be given in these times: thus the external of the idea belongs to such respiration because the idea brings it forth (*producit*). Such also is the respiration of spirits, hence consequently their ideas, according to indefinite differences, also according to degrees, as respects interior respirations. Hence it follows that the ideas of angels, even of the celestials, are nothing but respirations, and their life the Lord alone. Thus have I now been instructed.)))))))

3324. (((((It was shown by living experience that the respiration of the most Ancient Church was from the umbilicus, or towards the interior of the breast, more (towards) the region of the back, and so upwards through (*trans*) the lips: wherefore their ideas were fuller: afterwards, when the state of the church was changed, that the respiration receded from the umbilicus towards the region of the abdomen, and so upwards through the lips; afterwards more towards the region of the abdomen, so that a little of the respiration was apperceived above, and so on, downwards, until no respiration of the breast was apperceived. Then began (*cepit*, I think), an exterior respiration, consequently sound, through the trachea, larynx, throat, nostrils, tongue (and) lips, all of which especially determine sound, and render (it) articulate: hence how (came) the speech of the mouth, because (men were) wholly external. From which I perceived that respirations took place in succession, just as (the state of) faith in man; thus just as the sphere of faith is received by man.)))))))

3325. There were also shown me other varieties of respirations; for instance, abdominal (respirations) (pertaining) to the region of the genital members (and) loins: then also that there is a respiration of the left side, and not at the same time of the right side.

3326. Hence it is quite clearly apparent that evil spirits can by no means abide (*versari*) in the sphere of respiration of angelic spirits, still less of angels; for thus they would be suffocated, and could have no idea at all, because respiration

corresponds with the idea; and because respiration is organic, inasmuch as respiration is the idea.—1748, September 25.

3327. When I refrained from speaking with them, a black spot was seen at the side under the left eye, which they said signifies that they should refrain (from) speaking: thus was seen (*visa*, I think) when they should refrain.

CONCERNING THE HOSTILITY OF THE SPIRITS OF OUR EARTH  
TOWARDS THE SPIRITS OF SATURN.

3328. (((When the spirits of Saturn again came into view, at a distance, then the spirits of our earth, as if insane, infested them long, during many hours, by infusing many impious things concerning the Lord and faith. Inasmuch as this lasted (some time), certain (spirits) were astonished; but the reason was, that it might be presented before (them) how it stands between those, who respect (relate to) (*referunt*) the external sense, and those who respect the reason. For the spirits of our earth respect the external sense, and at this day are nearly separated as it were from all reason: and the spirits of Saturn respect the reason. Thus was manifested of what nature are they who are hostile to reason: thus what quality of reason they possess; consequently, that they infest the internal man with continual revilings; for the interior man is the reason.—1748, September 25.

3329. The reason, as I now perceive, is, that when the spheres of the external senses, such as the spirits of our earth respect (*referunt*), perceive the sphere of reason, therefore (the sphere) of the spirits, who respect the reason, that they (*illi*) cannot tolerate these (*eos*). There is a natural enmity, since the external senses are of such a character, (that is) man or spirit believes nothing but what he perceives by the external senses, as may be known (to all.))))) (((A similar enmity have all men *in this world (hic)* towards (against) the reason, but they do not perceive it, save in temptations, inasmuch as the reason departs as it were to a distance, and the irrational (principle) succeeds with its phantasies, with which they are conjoined.—1748, September 25.

3330. I was shown the nature of the conflict (*concursum*) of the spheres, to wit, of reason, and the external senses separated (therefrom), from which only (spring) ratiocinations, visions, hence fallacies, hypotheses, and hence phantasies. For the spirits of our earth could not but infest the spirits of Saturn; but these did not fear, yea, (our spirits) came amongst them, and could do them no harm at all: further, when it was also

told these (spirits of our earth) that they could not respire in that sphere, they were thence projected of themselves, one here, another there; for they did not seem to themselves to respire. Such is the conflict between phantasies arising from the external senses and the reason, which can never be conquered; as was also shown them by a living idea; and that they are thus restless when there is conflict. Such is the case with every one, when the rational (principle) combats with phantasies arising from the external senses. That they were seen afar off, and thus as it were fled away, was because the rational (principle) of man is concealed within when phantasies prevail; but when man comes into a state of misfortune, then the rational is present and (the irrational) departs. Meanwhile, the man who is in phantasies is in a tranquil state, as it were: thus (phantasies) reign—as was shown by this: that (when) the spirits of Saturn did not appear, then at once arose tranquillity amongst the spirits of this earth, (1748, September 25))) and that they do not (then) know what is the spiritual.

#### CONCERNING THE SPIRITS OF MARS.

3331. (Spirits of Mars were present, and they who were at a distance were afterwards infested by the spirits of our earth, who in their regard were as if insane, as I also told them; so that were they not held in bonds, like the insane, they would rush into destruction. Then came angelic spirits of Mars, whose arrival I perceived as if it were a purer aura. Then, at once, was taken away communication with the spirits of our earth, who were there near them; thus they could not be insane. Their subjects were dispersed by the arrival of the angelic spirits of Mars: inasmuch as they could not be in the same sphere). (((Then they who were at a distance humbled themselves before the Lord, so that the spirits from thence said that they never believed such humiliation was given: they also sunk down more profoundly (in humiliation) and were represented on their knees. —1748, September 25.)))

IT WAS SHOWN A SPIRIT THAT HE COULD NOT SPEAK OTHERWISE THAN ACCORDING TO THE OBJECT PRESENTED TO HIM THROUGH MY THOUGHT.

3332. A certain evil spirit, speaking quite readily without resistance (hindrance) (*remisu*), said that he spoke from himself. Wherefore I merely fixed my look (*intuitum*) on a fly. He

then could not speak other than concerning the fly, according to my looking (*intuitionem*). The cogitative (principle) of the looking (*intuitionis*) could not be observed by me. Hence I was instructed that he did not speak from himself: so (that) he must have immediately refrained from speaking, (without an object afforded by me).—1748, September 25.

## CONCERNING SPHERES.

3333. (((In the other life exist spheres of whose existence even man is not aware: so that when I say that they exist hardly any one can believe it. The only sphere known to man is odour (smell), so that, when he has an acute smell, he knows of what quality the atmosphere is: thus it exists in many, with a difference. There exists also another sphere known to man, to wit, his desire of this or that food, which is called *determination of appetite (appetitus determinatus)*).

3334. But in the other life spiritual spheres exist so perceptible that at once is distinguished the quality of the spirit who flows by (*alluit*), whether he is thinking or not thinking. Such spheres are innumerable, to wit, no matter how many spirits, and how many societies of spirits, when many (are together), the quality of the general mixed sphere of all (may be distinguished). Angels at once recognise them, and what the mixture (may be), when the Lord grants them a perception of their sphere, innumerable as are the spheres of many.

3335. To-day and yesterday I had a perception of the sphere of incredulity, to wit, that (such spirits) wish to believe nothing of those things which were said and seen, when I arranged those things which were seen under their general heads. In the world these are commonly styled sceptics, because they believe nothing; nor will they believe aught that is said concerning the other life, nor concerning spheres. There are many of such a character, and they derive from phantasies, that they wish to believe nothing but what they see, or apprehend by the senses, —wherefore, so long as they are in such credulity, they believe nothing.

3336. Every sphere of phantasy occurs, as perceptible, and while a spirit is mute, and hardly thinks at all, yet is he (it) perceived by others. They are not aware that they have such a sphere, and that it is perceived by others, and by angels, in the most distinct manner.

3337. As to the sphere of faith, and its quality, (I have) here and there, (treated) of it already.)))))

3338. Some days before, when I extracted what I have written

(wrote) concerning spheres, inasmuch as I was then, not in perception of a sphere, I did not know what a sphere (was), nor did the spirits around me know; so that, as it were, no sphere was given. I was then almost led to feel, that such spheres did not exist. Hence I was instructed how men perceive, to wit, that (such things) can never be, because they have not been so taught from any sense.

3339. Inasmuch as such spheres correspond to the sphere of odour (smell), hence, also do odours (arise). It may, therefore, be proper to mention, that brute animals perceive (*sentiant*) spheres, which they would never perceive in any other way; so that spheres exist in nature (*natura rerum*) that are wholly unknown to man, but reign (prevail) among beasts. For example, the dog (*canis*), who smells (scents) where his master has placed things, which he searches out and finds. He recognizes his master amongst a thousand men, both (*simul*) from the sphere of subordination, and friendship; thus from (a sphere) of gladness in staying with him, shuns (all) others; and does not rest till he stands at his feet. This is attributed to effluvia; but there is no effluvia, but what is a pretext for such a sphere. The animals possess a sphere of acquaintance with regions of the world which man has never known of. Thus in brambles and woods man continually wanders astray, (but) an animal, never; it knows its own home,

3340, even if it should go through a way which it never saw nor trod before. It is so with dogs, who run back (home) through different ways, through many places, they have never seen before; it is similar with horses; it is similar with other animals: thus, bees (fly back) to their hives; so with all animals (*nulla non animalia*). They also have a sphere of gladness, when they merely come to the (a) place, after several years, though they have never been in that place. (Their gladness arises) merely from the neighbourhood of the place (to their home). All animals whatever possess from earliest life (*ab infantia*) spheres of knowledge as to the food which they eat, which spheres never mislead them; nor are they instructed (as to this). Every animal possesses such a sphere; but not (so) with man. They at once shun whatever does not agree (with them); they seek, find, search out, what does agree. Animals possess a sphere of seasons (*temporum*), for then flying far away; for instance, geese, also swallows. So all animals have a sphere, for instance, birds, of constructing their homes, or nests. (Though they have) never been taught, they have a sphere of rearing (their) young, for instance, doves, and others in other ways.

3341. Wherefore spheres of such a sort prevail amongst them, yet (these) are corporeal and natural. But such spheres do not

occur with man, because (he is) in phantasies. Man also (were it not for this), would not only possess such spheres, which are the lowest, but would have a sphere of recognizing (his) companion (fellow) (*socium*) as soon as he sees him, yea his quality, as regards natural inclinations against (towards) himself and others; also his quality in general life; his quality as to internal sense and reason, his quality as to earth and all his interiors.

3342. As to the sphere of faith, their quality as to faith, he might recognize (distinguish), like a spirit, at his first arrival, without exploration of one after another, also (even) if (one) should be thinking of entirely different matters. Such spheres have been most thoroughly attested to me, by experience; these spheres are human.

3343. Such spheres are of the Lord alone; for they descend from the sphere of faith in the Lord, from and through this, the rest of the spheres are distinguished and they flow forth therefrom; wherefore spheres of odour correspond; hence (is) odour (mentioned) in the Word (as) that Jehovah smelled a sweet odour.

3344. Visual spheres also occur, distinct from those which belong to odour. A visual sphere was previously perceived by me, before I knew what a sphere (was), to wit: a sphere of grace, as it were, a golden-yellow atmosphere, which was reddish when (it pertained) to mercy; and I perceived that grace was then in that sphere, when it was (pertained to) also of mercy.

3345. I saw, to-day, a sphere which (I had) not (seen) before, while the discourse (was) concerning the inhabitants of the earth Venus, to wit: there was seen by me, a sphere, (made up) as it were, of mere human flesh; so that I perceived nothing else but a continuous (principle), (which was) yet discrete in general, (and) human; thus such a (principle) as belonged to (was of) human affection. But it cannot be described in different terms, than as being truly human. Hence I perceived the quality of the inhabitants, to wit, as inwardly human; but below the sphere was an animal (*ferinum*) (principle) not represented to me, but granted to know, by cogitative perception—thus that their exteriors are of such a nature.—1748, September 26.

#### CONCERNING THE INHABITANTS OF VENUS.

3346. I saw what was the quality of the spirits of Venus, who also were described as far as this (*ab hac parte*), as being ferocious (*ferini*), delighting in plunder, and eating of what was plundered from others. Their pleasantness, (derived) from plundering was communicated to me; it was great. Such are

they (it is said) that had they been previously in the place of others, for instance, of the inhabitants of the land of Canaan; also of David, (also) of those who after they had burnt Tiklag, and pillaged everything, rejoiced from the heart, so that at certain times, they might go forth as kings and pillage, they would thus rejoice in plunder. Such was the custom in ancient times, in many other regions. Wherefore they do not enjoy a pleasanter life than when they can eat, drink, and be merry, out of the spoils of others. (They do not take pleasure) in their own (things) unless they are spoils. Hence the cruelty of David.

3347. But the inhabitants of Venus being explored, are found indeed to be such as delight exceedingly in plunder, so they hence derive the pleasantness of their life. But still that they are not cruel; they do indeed kill men, whom they plunder (*diripiant*); but they preserve those whom they can, yea, do afterwards bury those whom they throw into the water and so kill. So that they also have the human (principle) inwardly within themselves. It was otherwise with the Jews, who even delighted to cast those whom they slew to beasts and birds, to be devoured. I now perceive that such are the Jews of the present day, who delight in such things. I perceived something of the sphere of some (of them) who rushed and fled quickly in this direction.—1748, September 26.)

CONCERNING A CERTAIN ONE AMONGST THE WISEST OF THE WORLD ;  
WHAT (WAS) HIS IDEA CONCERNING HEAVENLY JOY.

3348. (((There was a certain one, who in the life of the body enjoyed much dignity and was amongst wisest of the world. In the other life, also, he is so esteemed that no one injured him, because in his life, he was exercised with much zeal, in behalf of the doctrine of faith. Yet, nevertheless, he had displayed to him, the quality of his idea concerning the state of the happy in the other life, to wit: that heavenly joy consisted in a light (*lumine*) of glory, such a light as when solar rays appear golden, in which light (which he called *härlighets sken*) he supposed heavenly joy to consist, and that if he came into such, he would be in heaven. Wherefore such a light was granted to him, and he in the midst of the light. Then was he so delighted, that he was, as he said, in heaven. Thus may be manifest what sort of idea concerning heavenly joy and concerning heaven, the wisest in this world have with manifold variety. They are so obviously and entirely ignorant, what (is) the felicity (that springs) from mutual love; although that felicity is represented to them, in love towards offspring, and the pleasantness thence (derived).

This, however, inasmuch as it is corporeal amongst the inhabitants of our earth, and is thus external, can never be compared to heavenly felicity.—1748, September 26.))))) It was afterwards said to him, whether or no he could infer to some extent the quality of heavenly joy, merely from conjugal love, which he has called, and others call heaven on earth, since he is so wise; so that as he could thence infer, heaven is likened to a marriage, and the Church is called the bride (betrothed) and wife, and marriages are representative, and hence the law (laid down) by the Lord, that there should be (but) one wife.—1748, September 26.

#### CONCERNING SPHERES.

3349. Angels are not aware that they are in the sphere of perception of faith, unless the Lord grants them to perceive it. But yet they plainly perceive disagreements amongst others. That they are not aware (thereof) because they are in it, may also be evident from the sphere of odour; that gardeners do not perceive the sphere of odour of flowers, like those who come thither; nor do apothecaries thus perceive the aromatic sphere of odours, as they (do) who enter; nor shoemakers the sphere in which they are, like those who enter and so forth.—1748, September 26.

3350. It is shown that the odours of those who are in outermosts, thus in filthy phantasies, are spheres flowing forth from them: to wit, when to confirm, that the Lord rules the universe, I wrote concerning the soul, that it rules all things of the body, and that the will determines the muscles; then, evil spirits, of the lowest kind (*infimi*) thought of nothing else than what were the lowest things of man, thus how the soul and will ruled the anus, and excrementitious wipings; hence (arose) an excrementitious odour, which also when odours are perceived, are the spheres belonging to them.—1748, September 26.

#### HOW MUCH THE SCIENCE (KNOWLEDGE) AND INTELLIGENCE OF SPIRITS EXCEEDS THAT OF MEN.

3351. They who come into the other life, sometimes wonder that they are not gifted with intelligence above the human race, as they conceived; but they do not perceive in what intelligence they are, because, therein, neither do angels; for whoever is in a faculty does not know how much it exceeds that of others, except by reflection upon others. It was therefore shown to some of this character, how much they excel in intelligence, by

this, that when I wrote concerning thought, the eustachian tube, and the like (((it was shown how they understand these things during life; and it was granted me to know that they had not possessed any idea at all concerning these things, in the life and body, inasmuch as they were totally ignorant thereof; but in the other life, it is usual to have such ideas, so that they immediately know, although in the life of the body, they had not the slightest knowledge (thereof). It is so in other things, also, for there is communicated to them, as far as capable of receiving all the intelligence)))) which belongs to others, and whomsoever is present.—1748, September 26. Besides which, spirits plainly perceive the thoughts of man, and the thoughts which he has had from infancy: also his intentions, in order that they might completely know of all his things.

CONCERNING WORSHIP OF THE LORD, BY A SPIRIT OF MARS.

3352. It was shown me by communication, the nature of the worship of the Lord, by the inhabitants of Mars, which is so profound, and full of amazement (*cum stupore*) (overpowering to the senses) and at the same time, full of pleasantness (*cum jucundo plena*), that it cannot be described. It is wholly unknown to the spirits of our earth.—1748, September 26.

CONCERNING THE OFFSPRING OF THE MOST ANCIENT CHURCH; OR  
ADAM AFTER THE FALL.

3353. (((There were with me (some), above the head, not so high as they who (are) of the Most Ancient Church. These first inflowed quite mildly and imperceptibly (*inconspicue*); but it was granted to know from perception, that they were interiorly evil, because they acted interiorly against love. Afterwards, it was insinuated into me that they were of the offspring of the Most Ancient Church, which was spurious, and of whom it is said, that the device of their heart was nothing but evil. It was afterwards also signified by respiration about the province of the genital members, where, as you may see before (stated) their love repaired, which was separated from true love, so that they loved (their) offspring most tenderly, as they also said. And when they acted with interior deceit in opposition to love, yet in such a manner, that had not the Lord granted me perception, I could by no means have perceived it; then when they harboured this in mind, the spirits fled away and cried out that they could not endure so cadaverous an odour; so that

they have never perceived such (an odour), inasmuch as it would destroy (kill) (*necaret*) them, as they now allege.)))))

3354. (((Also the same (spirits), that is (*seu*) the offspring of the Most Ancient Church, supposed themselves to be so subtle, that no one would perceive them, and they said to me, that they supposed they could do good of themselves. Concerning this matter I spoke with them, also concerning the Lord, that they have expected him, besides other things. Whom also they could adore, but of themselves. That this might be shown them, a certain angel merely thought concerning these things; which thought was communicated to them, and represented by a blowing (*aspiratum*) of respiration, thus like as it were, a blast of wind, which also was felt. They said they could not endure it (and) wished to flee away; but, inasmuch as it ceased, they remained.—1748, September 26.)))))

3355. (((((How they represented the Lord to themselves was shown: to wit, as it were, an old man, of a gray beard, that he was holy, and that from him they became holy, and similarly bearded. Hence, such a religion originated respecting beards, as is read concerning those whose beards were shorn off.)))))

THAT THE THOUGHTS AND SPEECH OF ANGELS, ALSO OF ANGELIC SPIRITS, FALL INTO PARABLES.

3356. When I wrote concerning those things which (are) in No. 1577, that the thoughts of angelic spirits and angels are like parables, certain spirits doubted, because the idea of a parable is not understood by them; wherefore, angels and angelic spirits tested the matter, whether their ideas fell into parables, and it was confirmed by them, that they do not fall other than into parables, for parables contain generals.—1748, September 26.

3357. It was further shown, that (their ideas) fall into representations of paradises, vineyards (and) feasts, entirely in accordance with the genius of the people; for it is otherwise with one than with another. Wherefore the Lord spoke nearly everything by parables, to (suit) the nature of those who are in the world; he likened heaven to feasts, because they placed heavenly joy in feasts; otherwise for others.—1748, September 26.

CONTINUATION CONCERNING THE ADULTEROUS OR LATER OFFSPRING OF THE PERVERTED MOST ANCIENT CHURCH.

3358. (((These dwell under the earth, under a great rock midway in the deep, under the buttocks, and are there in their

dire phantasies, hostile to the Lord, whom they treat in many more cruel modes; concerning which impious things it is not permitted to write. They are in the greatest depth (*profundissimo*) under the buttocks, and labour under their phantasies; and this is permitted and admitted to be heard. There is a tumult, inasmuch as it is heard; it is also felt in each buttock, being subject to slight motion (*qui motitantur*), as I now perceive))))).

3359. Such are not permitted to ascend, but sometimes the rock is, as it were, attenuated; and thus also, are they heard thence, like as they were heard by me: according to the hardness of the intermediate rock, they can be heard, and operate into the superior sphere; for that rock is a representation, that so distant is their impious and persuasive sphere, from the spheres which are above: thus are they held back.

3360. (((((Certain of them, yea, many were admitted to operate on me in person, but the Lord disposed by means of intermediate spirits, that they should do me no injury. Then from that deep (place), they came in front, as it were, through the rock, and seemed to themselves to contrive a way towards the anterior (regions) through the caverns of the rock, and so (climb) upward, which was only a representation of the Lord disposing by means of mediate spirits that they should do no injury in the superior sphere.))))))

3361. (((((At length they appeared above to the left, and thence operated into me; also afterwards, were permitted to come next to me, even to my head, and then other spirits withdrew. At the right, above, were those who spoke with me;)))) they did not allow (*admittentes*) them to operate, and so long did good spirits talk with me, and these infused (their persuasions), till I was almost worn out with hearing good spirits speak; for from their infused persuasion, I seemed to myself to wish to speak with them.

3362. (((((The good spirits were continually saying that (these evil spirits) are allowed to operate into the right part of the head, not into the left, and from the right part of the head into the left side of the thorax; (but) by no means into the left of the head, (for if) so, they said that I would be destroyed (ruined). This they were so long speaking, as was said, to (my) fatigue, and a sort of indignation, I supposed if I spoke with them, no injury would result.))))))

3363. (((((Through (by) the right part of the head, and the left side of the thorax, is signified that they were permitted to operate by means of cupidities, by infusing evil and insane cupidities, and so acting, and thus thinking and speaking from cupidities, consequently from perception; but not into the left

of the head, which would be with their dreadful persuasion; for they are of such a character, as I was afterwards instructed, and a little by experience, as that they are in such persuasion, because almost their (whole) interior is hostile to the Lord; so that into whatever they say, they infuse a most strong persuasion, and thus drive away every good and true thing; just as when the digits of the foot or hand are congealed by cold and have no more feeling, but become, as it were, dead and bloodless.))))) (((In like manner, it is known, that such is their persuasion, and such were they, and still worse with all their cohorts against whom the Lord fought, and whom he overcame by his own strength; which is never possible (*dabile*) without His Divine; thus also His Human Essence overcame them.)))

3364. (((((When they began to operate in me, I fell asleep, and thus by means of cupidities, which I could not have resisted in wakefulness, they operated in me, and I had a sound (graven) sleep, and am not now able to describe its nature, and wherein its soundness (heaviness) (*gravitas*) consisted; for their cupidities are of such a character as cannot be described; only that at length))))) (((they assayed to kill me by means of afflatus: then I perceived, in sleep, that they assayed to suffocate me, and then was perceived, as it were a dreadful incubus, merely, I think, from the general afflatus of (their) phantasies. It was so like an incubus on me, that I laboured similarly. But yet from my labouring, which was the Lord, who thus operated to turn me around on the other side. I therefore awoke.)))))

3365. (((((When I awoke they seemed to flee away to their place above, and acted thence, but with no effect; at length, as I wished to drive them away from me, they seemed to be wrapped in a cloth (sheet) like those who (were wrapped in) the woollen cloth (sheet). I thought it was they. Thus were they let down through a rock, slanting in a straight line, to some depth; it was a hard rock, inclining downwards, which lengthwise was straight; when (they were let down) to nearly half distance, then the bundle of cloth was unloosed and a multitude of small human bodies seemed to go forth; concerning whom it was said that these were the ones whom (the evil spirits) had carried off with themselves, (namely), all my acquaintances. They also infused so much of persuasion, as that by their most chilly and deadly persuasion, they could kill whomsoever they came across. But the little men (*manikins*) seemed to escape thence, thus were such as were wrapped by them in a linen cloth (sheet) and preserved, not (my) acquaintances, but others; so that I might know how they act, for when they appear to be wrapped (in a sheet), they involve others in their persuasions. But the involving is preservation that their persuasions may not

operate more strongly than they can endure, and that hence they may become better.)))))

3366. (((Afterwards they operated in that middle distance, or in that place, by means of dreadful phantasies, which it was not permitted to perceive and see so (well), for they were of the cruelest sort against the Lord, whom with dreadful cruelties they mangled, tore, and cut up. In such (things) consists their pleasantness, and thus their life; their tumult under the rock (consisted) in such things. For phantasies operate simultaneously with cupidities, and this is what Mark says concerning the temptations of the Lord in the desert: that he fought with wild beasts, and was set before them.)))))

3367. (((When they operated in that middle distance of the rock, then there was continually perceived a sound of boring, as if very many large augers (*terebræ*) were operating, and only the rough (*rudis*) sound of such things was heard. This sound not only flowed (*effundebat se*) forth to me, but to a considerable distance from me, on the right hand, where at that time, were good spirits; thus were removed to a considerable distance, so that they might speak with me; thus was the constitution of the Grand Man changed, as it were, in the world of spirits.)))))

3368. Moreover there was a spirit at the right, who supposed all these things were real (*vera*), that the Lord was thus tormented by them, that all my acquaintances were carried away by them, and very many things (besides); such was his persuasion. But yet he was not evil, inasmuch as such sound of despair, and such speech arose from a certain (sort of) afflatus of their dreadful persuasion, afar off. All these things occurred in wakefulness.

3369. Meanwhile, I was also in a sweet sleep, so that I felt nothing; I do not know whether those things which were said concerning the spirit (occurred) before or after the sweet sleep.

3370. When I awaked from the sweet sleep, I then saw human bodies floating (*natantia*), as it were, in the sea; also some crawling, dead, as it were, yet human: afterwards, also pendulous (and) inanimate. It was insinuated concerning these, that such thus perished before the flood, and became dead spirits; others said that they were dead, and so perished; others that they were thus for ages, and so vastated, (and that) when those things which were so dreadful, had perished, they would revive (come to life again) with remains, which would be tempered, in their case, by evils wherewith they could live, and dispositions would be formed by vastation through death of the worst phantasies, and worst cupidities; like as certain species of rainbows (occur) through representations. Hence it now insinuated that the rainbow was made a token that the human

race should not perish, because they can revive, and their few remains so tempered with their nearest evils, and in the case of some, with also the evils next contiguous, that they might still live as spirits, thus the life of their phantasies and cupidities would perish and remain such; for nothing can perish save through such a death.

3371. (((((Afterwards they were compelled to recede from the middle distance, through their darksome caverns under the rock, where they dwell and whence they act tumultuously, into the buttock, but now into the toes of my left foot.))))))

3372. It should be observed that when in the middle distance of the oblique rock, there was granted them so much of the faculty of reason, as they can receive, and by successive degrees; but still they effected nothing; yet they persisted.—1748, September 26, 27.

3373. From these things it was granted me to conclude that immediately before the flood, nearly the whole interior man was destroyed, so that scarcely any human (principle) was left.

3374. It should be well observed that it is not the force of argument, as it is called, which causes their persuasions of so deadly a nature, but it is their phantasies, whatever they may be, even if the absurdest; still are they in such a persuasion, as that they kill every living thing, that is, the good and true—just as if they should say, that this paper was black, (and) not white, and so forth.

#### HOW THE HUMAN RACE WAS AFTERWARDS INVERTED.

3375. From those things which were shown me, (it is apparent) that they acted solely into the right part of the head, that is, by means of cupidities, towards the left side of the breast, thus by means of phantasies (arising) from cupidities, consequently not with phantasies, apart from these (cupidities), thus not from principle and scientifics, which are of such a nature that they are in the greatest persuasion; thus they infuse at the same time dire persuasions, and then destroy (*mortificant*) the ideas of man or spirits by expelling all the warmth of the good and true, just as cold destroys the members of man.

3376. Then was it also granted to perceive that after the flood, man was, as it were, inverted, to wit, that cupidities, or dreadful pleasures in tormenting the Lord, and the things of faith, remained, and by degrees (*passim*) that hereditary (principle) was lessened in their posterity, and so succeeded scientific ideas, which were separated; so that man became entirely different, to wit, that the scientifics and intellectuals of faith,

could be hidden, in (*apud*) man, though he should remain in his dire cupidities and act madly; thus thought was separated from the will which was left, as it were, to cupidities, so that there is no will; but the will of good and true is of the Lord, and scientific and intellectual faith is separated, or shut up separate,

3377, otherwise than was the case with the antediluvians. For man is composed of mere scandals (offences), see (what is said) previously (concerning this). This scandal (was) as it were, nearly continual with the antediluvians; amongst their posterity after the flood, it was made by the Lord, as it were, a separate (discrete) (principle), which never could have happened unless scandals (offences) should remain with man; wherefore the Lord also became a scandal (an offence) to them, as the Word here and there (*mentiones*); therefore did he also suffer and was crucified, that scandals might remain; otherwise never could such continued scandal be rendered separate (discrete), and thus man be saved by the implanting (insertion) of scientifics and intellectuals, so that thus scandals should not appear.—1748, September 26, 27.

3378. (((((It should be observed, that before those antediluvian spirits came to me, that there was first seen by me, a beautiful infant dressed in a shining (white) (*candida*) garment, which signified the Most Ancient Church, as is now insinuated in me; then in the same open door-way was seen a boy in a youthful (*viridi*) garment; I do not know what it signifies, whether (or no it means) such (people) of the same time, that is, of the Most Ancient Church. Next were seen two maids in white, as respects the head, who signify the affections of such (members of the Most Ancient Church), since the youthful boy (*puer*) (signifies) scientifics and intellectuals; wherefore in those times, to wit, those of the Most Ancient Church, there were in part such rational ideas, that is, their scientific faith (was), as it were, youthful, yet like the boy; but the affections were like (those) of the maids, (who were) shining as to the head. Thus there was just the reverse from what is the case with us. With us, there are good scientifics, but evil affections.)))))

3379. Also afterwards, the sphere was poisoned to some extent from their persuasions; how much there was, and the quality, was represented by the way in which disappeared a long blue thread, broken at intervals (*interstitiate*).—1748, September 26, 27.

#### CONCERNING DREAMS.

3380. (((In order that I might know how dreams inflow into

those who sleep, I dreamed (*dormivi*, for *somni avi*, I think) things that I do not remember; at last, that a ship came with all manner of delicacies for eating and drinking, especially inside of the vessel, so as to be hidden from me, with two armed sentinels, together with him who was the captain of the ship: so that there were three, the captain of the ship and the two sentinels. The ship thus passed through into a chamber, so I awoke.

3381. When I awoke I thought about the dream, and then began to speak with those who introduced dreams, who were above me, a little to the front. They spoke and said that they introduced everything, but I perceived that (my dream came) through them from angelic spirits, who were near that region where paradises appear, and that they showed me (those things); they also showed me many things when awake, which they introduced into others, to wit, into spirits who slept, with whom I then spoke, and they acknowledged it. I then saw those things which they introduced, which were so delightful and varied, such inexpressible delights, and also men and infants so adorned that they can never be described; besides in the beginning a sort of unknown animalcule, which dispersed like black rays, they wonderfully spread around the left eye; besides other things which I do not remember. There pertained to the spirits inducing dreams, a certain loud (sonorous) sound, as if the song of certain at a distance, ended obscurely in a sound similar to so (loud) a sound. They also said that they could induce sleep whenever they pleased; which also as I believe they did effect.)))))

3382. (((((((It is insinuated that the men and posterity of the old Church, had similar most delightful dreams, and hence by insinuated perception, as was almost the case with me, (perceived) what they signified; hence their paradisiacal representations, and many things which were familiar in that time,))))) (((((for not only did they see delightful (dreams), but also received perception, like as have I so many times, that I cannot enumerate the times, in order that they might know what these signified in general, wherefore, that Most Ancient Church was a representative of all things which they had seen; so that from objects of sight, they thought at once what was signified, because they perpetually saw such things with inmost delight.)))))

#### CONCERNING DREAMS.

3383. Moreover there was another, who in the life of the body, thought illy of me, as I apperceived, because he spoke

thereof, so that if it had been allowed he would have persecuted me to death; such was his purpose, and it was discovered that he would have killed me. He was also in a dream, and then was his dream represented to me, whereby was discovered how something had occurred, and how he had attempted connection with a virgin in a privy. Thus also may those things be manifestedly disclosed with all the circumstances, places and persons which (occurred) in the life of the body, (and) which they had done.

#### THE QUALITY OF THE JEWISH CHURCH.

3384. It was shown me by experience how Leah represented the Jewish Church, and Rachel the new (one), to wit: that the Jewish (Church) regarded the conjugal bond (debt), as of no moment, so that, as regards the debt, it was remitted; as was shown me by experience, and also by a spiritual idea. The conjugal debt was of such a nature, that so long as the venereal (principle) and its adjoined delights lasted, then there was a spouse or wife; but when these ceased, that the conjugal debt was remitted, so that they regarded it as nothing, and since it was remitted that adultery was of no moment; and thus that they could resort to whomsoever they regarded as, and desired to be, husband. Such (women) are also punished most grievously, one after another, by inexpressible manglings, in order that they may be brought back to the conjugal debt. I afterwards spoke with those above my head, and they immediately breathed in such things as were opposed to marriage, to wit: that many (women) ought to have one husband (man); thus they hated the marriage of one wife; besides other things which I do not remember, and which it is not proper to mention.

The same (women) also induced a weakness in the right eye. Hence it was given to know why Leah is described as weak in the eyes.—1748, September 27.

THAT INTERIORS, INMOSTS, AND THE MORE SUPREME THINGS, ARE LIKE THE DARKNESS OF AN ABYSS; THEN CONCERNING THE KNOWLEDGES OF FAITH, APPEARANCES, AND FALLACIES.

3385. I spoke with spirits who ascended like an imperceptible cloud (*nimbus*) in front beside the old Jerusalem, thus on the left, who were said to be of the Ancient Church, or of the posterity of Noah; whether they were, I do not yet know.

They put several questions, and were answered; and they wished to make some inquiries as to the more arcane, yea most arcane things; but (when) I perceived that they desired to ask these questions, it was granted to tell them, that I may answer nothing to such (questions). For if they merely wished to inquire and know concerning those things which pertain to interior or angelic spirits, these would appear to them like darkness, or an obscure and darksome (principle); still more (would this be the case) if they wished to inquire concerning those things which pertain to angels more interior, which would appear to them as dark; what then (shall I say) of the most arcane things; whereby if they wished to view them from their natural light (*lumine*) they would be surely blinded; for what could they see in these things which were most dark to them; and he who desires it, would be surely blinded; wherefore I did not wish to reply to such things, because I cannot; I am only in corporeals and naturals; thus prepared so as to be able to serve those who are in such things.

3386. I held further discourse concerning fallacies, saying, that there are fallacies, which they do not consider to be fallacies; then that there are very many and innumerable things which appear to be so, when they are not so; for instance, paradisiacal (scenes) and the like. Wherefore they inquired whether or no (these) were fallacies; it was then granted to reply that (those things) are fallacies, which are not true, or which are vessels to which truths cannot be applied; but that such things as belong to angelic spirits and angels, are not fallacies, but are appearances, and that they are, as it were, vessels, to which may be applied the knowledges of faith. Wherefore was told what (are) the knowledges of faith, which (are) not appearances, to wit; that the knowledges of faith are, that the Lord rules the universe, that all good and true are from the Lord alone, that in (*apud*) us, is nothing but evil, and the like.—1748, September 27.

3387. They afterwards descended into the place from under which they went, and spoke together; but what they said did not reach me; besides they could not thus speak with me; but still there was perceived by those in my cerebrum, a confused, or perturbed something, which was their sphere, because they are in such things; thus (it was) a sort of sphere of persuasion against the truths of faith, which so affected my cerebrum with a sort of confusion. For it was granted to tell them, if they wished to speak concerning the like, which are in the greatest obscurity, they then could have filled the greatest library with volumes, as was granted to represent to them, and yet the sum of all would still be, what they call knowledge of faith, or what has been now said here previously.—1748, September 27.

3388. I spake with them concerning persuasion, which is of such a nature, that when man is persuaded that evil is good, (and) false is true, then when he hears others, he can hear attentively, and then seem to himself to be persuaded, from well-connected arguments, and eloquent speech, the affection of sound, yet, when it is finished, knows nothing that (the speaker) said: only he praises him for speaking well: like those who assemble in congregations, and praise the lecture, and so for many years; but still, as they are in the persuasion of the evil and false, their life is not at all reformed, nor do they know at all what things are spoken.—1748, September 27.

CONCERNING THE BRIGHTNESS (*candore*) OF INNOCENCE.

3389. (((((There were seen by me, infants and mothers in a lucid space, of such brightness, that (anything) brighter (is) never (seen). The brightness was of innocence, thus represented in this sphere; which brightness is so distinguished from white (*alba*) that there is no comparison. Snow approaches its appearance; but still it is such a brightness as cannot be described.))))))

CONCERNING THE PRE-ADAMITES.

3390. I was shown of what quality were the pre-Adamites who were regenerated by the Lord and called Adam. A certain one spoke with me in such speech as characterizes their life; not a rapid and distinct speech, as is customary, but one whose words had in them a little of life, so that it can be heard. I heard him speaking when I awaked in the night; he was placed to guard me, and said that the evil wished to carry me off. I heard that he was such a guard, and was not evil, but had a little of life remaining, so that he was an external man, but still, internals were within his externals; there was (though) (but) a little of his internals (left); so that he has not become such an external man as those of our day, in whom externals are separated from internals. But, in this case, internals were within, though (but) little. This was now manifested to me; and now I can thus know thence, and also from his speech, that a little of (his) interior life remained; such it is insinuated, or said, were the pre-Adamites; so that (they are) not evil. It was also further insinuated and perceived that they then bore reference to the hair of the genital members. Whether he was a pre-Adamite cannot be known, because the pre-Adamites

(lived) so many ages before, and at this day there are very many of such a character ; otherwise there would be no correspondences to have reference to that hair.

3391. After that he was tempered ; for evil spirits who (are) on the same level with such began to torment him, to wit, by twisting him, in their manner (*igenom gnuggande*), so that his whole body was thus miserably twisted by folding back and forth (*gnugges*), not in so (very) rapid times, and not so rapid moments : and this with great pain ; and I wondered that he, not being evil, should yet undergo such punishment ; but I perceived that evil spirits could not but have acted into his exteriors ; for (his) interiors were perceived like (those) of others who were preserved ; but when he was so twisted and tormented by the evil, that he might agree with them, he, being good, was still held by companies of good spirits and angels in that state, that he should not consent but resist ; so that they could not compel him to be such, as they desired, through punishment ; so that by degrees he was initiated into swifter gyres, thus into the first plane of gyration ; so that he could also be with (his) externals amongst interior spirits, which is the first plane into which externals are reduced, so as to correspond with internals, which indeed occurs with torment ; but still they are kept in that state that they do not feel torment, yea by the Lord, to wit that interiors are then of such a character that they seem to themselves to wish to resist and conquer evils, lest external enemies, who twist their bodies, may conquer : thus are they inaugurated by degrees ; they are then also in a state of a certain sleep, so that thus they do not feel (pain.)

3392. Another, also, of those who lived in my time, with whom I was acquainted in life, was left by his companions ; he was at my back, as it were, dead ; yet alive, which I perceived (*sentiebam*) from his animation, as if (he were) in a deep lethargy. He was afterwards similarly occupied by such spirits, so that he likewise was led (into gyres) : his gyres at first were gross ; so that, if I mistake not, there were six gross gyres, distinguished by boundaries (limits) ; but so gross that I could hardly have hoped that he could have been exercised in swifter gyres ; he was similarly tormented, but not as to the whole body as the other, (but) chiefly, as was granted to perceive, about the gums ; thus less about the body, which still was reduced to concord, as was afterwards granted to see. After some hours, principally (mainly) while I was asleep, he was introduced into such rapid gyres that when I awoke I wondered that within a few (*aliquot*) hours he could have been reduced into gyres, almost continuous : as I (thought) almost similar to the angelic (gyres) : I also observed interiorly : thus that other

spirits wondered and complained that he should thus escape from them,

3393, for it was perceived that he could, in this way, be in the companies of angelic spirits, when he could not have been otherwise. But this is only the first plane wherein they are thus inaugurated; for thoughts and cupidities still remain as before. But unless this plane be given, so that thus corporeals may be accommodated (adapted) to the next interiors, it is not granted by the Lord to be present with angelic (spirits) even as to thoughts and affections. That he could now also be taken from inferior spirits, as to the whole body, was also shown me by means of circumvolutions, and, at the same time, foldings of his small body, similar also to the human as regards colour, which was shown to be thus capable of folding (*plicabile*), so that he could (might) not be injured by inferior spirits, therefore by the evil; inasmuch as it was perceived that they could not inflow, and induce any pain on his body, through phantasies, as is usual with those who are not yet so prepared that they can be taken away from such (inferior spirits).

3394. He then spake with me, and was in the same place as before, and wondered that he was now different, being ignorant that he has undergone such contortions; he only wondered that he (is) different; therefore says that he (has been) changed, because (he is) now in the company of interior spirits; but still it was shown that he could be reduced to his former state. In that state of first inauguration into the angelic (principle) it was granted him, that when he praised the Lord with interior motion and gave thanks, it was also granted him to feel something of his motion, inasmuch as there is still a resistance from his desire of glory in life, which was of such a character as to nearly exceed the desires of all others. He was almost of such a character but still to a less extent, as were the Romans in their time, but the Romans were braver than he. But it was shown that the bravery of the Romans was mad.

Thus he acquired this reformation, as it were, in sleep, he being ignorant (thereof); and it is the first reformation.

#### CONCERNING THE SPHERE OF PERSUASION.

3395. It was again shown me that the sphere of persuasions diffused by those who (are) of the evil (ones) of the Ancient Church, was measured as to its disappearance by a perpendicular bundle of blue colour.

3396. In this sphere appeared they who were known to me, then in a higher place, as if within an enclosure (*claustrum*) or

wide gallery, obscurely seen, and thence spoke with me as from afar—also with another tone.—1748, September 28.

THAT INAUGURATION INTO THE FIRST PLANE, OR FIRST FACULTY, SO AS TO BE CAPABLE OF BEING PRESENT IN ANGELIC COMPANIES, IS FROM THE LORD ALONE.

3397. From what has been said of the pre-Adamites, it was apparent that the first inauguration is granted by the Lord alone, and even while the spirit is ignorant (thereof); for when he is thus mangled (*et gnuggad*) by evil spirits, he was then in sleep and did not feel the torment, but rather loved (it), because the Lord acted through (his) interiors: so that he desired to overcome exterior evils: thus the preponderance was within, so he felt as it were nothing of exterior evil; besides which he was in a state of sleep, thus in insensibility, that thus he was ignorant of what they are ignorant, is also proved by this, that a few hours after being thus inaugurated he came to me and wondered that (he was) changed, so that he was ignorant how it happened; he was informed by me how (it was effected) and the nature of (the change). Thus while man and spirit is ignorant, he is prepared and then reformed.—1748, September 28.

#### HOW HEAVEN IS REPRESENTED.

3398. It was represented, when I spoke with spirits in the street, that angels have, as it were, the head in heaven, but the feet in the heaven of inferior angelic spirits: that thus similarly (these) have, as it were, the head in their heaven, but the feet in the world of inferior angelic spirits: that these also (have) the head in their world of spirits, but the feet in man; but they who flow (*alluuent*) recently from the earth appear to themselves, from fallacy, like men; but evil spirits, as is now insinuated, the inferior sort, have the head in the tail, and the feet upwards.—1748, September 28.

#### THAT INAUGURATION INTO GYRES IS (INAUGURATION) INTO RESPIRATIONS.

3399. When the pre-Adamites, and (those who are) like the pre-Adamites, were inaugurated into swifter gyres, which I apperceived to be, as it were, at length continuous, though at first they were highly discrete, it was granted to perceive that

such inaugurations are circumstanced like (those) into respiration: for when respiration is given in man, the senses and perceptions, also the actions, are alive, and when the interior respiration (is given, I perceived) that the interior senses and perceptions are alive, which was shown me by living experience; for I also was exercised in interior gyres which belonged to respiration: thus inauguration into respiration is only first, which being granted, the spirit is then introduced into interior perceptions and so forth; for, as was shown, ideas are moments and varieties of respirations, as is apparent from the operation of the will into the muscles, through the applications of the lungs, which (I have spoken) of previously.—1748, September 28.

CONCERNING SPIRITS OF ANOTHER EARTH.—CONCERNING THE STUPENDOUS DEEDS OF A CERTAIN KIND OF SPIRITS WHO WERE UNKNOWN.

3400. There appeared to me a spirit, a little in front, above, in bed: who also appeared behind, above, for he could change his situation, and it was then shown from many things: yea, he changed the situation of nearly all in the sphere.

3401. I first observed that spirits who spoke from their places in other spheres could not then have spoken; that he entered into their phantasies, and (the phantasies) of those spirits of whom I could not imagine such a thing: so that they said they could not speak as before, which I also heard; thus also did he enter into their ideas, and constrained (them) by means of phantasies, and also cast them into other regions by means of phantasies, so that they would be on another side; they were now in other regions, and spoke differently from what they did before.

3402. He did not wish to speak; but when I was thinking, and supposed that I spoke with him, he then had such phantasies that he did not at all think concerning those things of which I thought: besides, also, contrary to my apperceived opinion; but when I thought and spoke, then he excited all men or spirits with whom I am acquainted: for he was not in the idea of my thought, but only in the idea of those who, as it were, were adjoined to my ideas, not next, but remotely; in a word, he excited persons or spirits who were far away or remote from my ideas: for every idea whatever of man's is accompanied, not only by places, but also persons, just as if persons were adjoined to them. Therefore, when I was thinking, they perceived nothing at all from my idea, but the idea of his phantasy was afar off, yea in persons, as I have said, whom he so excited,

that it (seems) wonderful and incredible to others that it can so happen.

3403. Hence may be concluded that there are spirits who can excite such things from the ideas of others, as the thinker is never aware of it, as was previously confirmed to me from those who saw excrements when I was not giving heed, and that there are other spirits who excite from every idea whatever such things as are suitable to them and their nature, as has been often observed previously. Wherefore spirits are given, who excite all things, whatsoever that are in man's idea: some, proximate things; some, the more remote things; some, even things that follow after (*consequentia*). This was such a one that he only excited men that I knew, and thus that flowed from the idea and were remote, but not the next ones, that is, those of whom I thought.

3404. He was shown to me, so far as his nature is concerned, to wit, that as it were from his eyes, but it was from the ears, there appeared to go forth, on both sides, rays, like bright stings, such as pertain to certain insects who have stings on both sides; but his were bright: which it was granted me to force towards myself, and dispose (arrange) differently; he drew back these bright stings, and spread them out now towards me, now to the sides, now towards the hinderparts of his head: and it was said that when he thrust forth the rays towards the occiput, and there united them, then he collected all; thus (he was then) remote from the idea; for when he thrust forth the bright stings at the back, and united them, then he excited persons remotely from the idea; when he extended them towards the sides, left and right, that (he was) thus in the idea, not so remotely; and when he applied them towards me, that he then (excited) those who (are) nearer in the idea; when (he put them forth) straight out and indeed crossed them, which I also seemed to myself able to have done, then (he excited) those who were nearest in the idea. It follows, and is insinuated, that the matter is so. Except that he was shown (to me) nothing appeared of his face, as I was told, save only the beard and ears, from which the stings (came out)—but he could vary these things, so that spirits were ignorant of what form was his face. Moreover he is invisible.

3405. Since he excited persons by means of his phantasies, for whatever was in the idea concerning persons, he collected and held the intuition therein, thus entered the ideas of spirits which he penetrated; therefore persons, to wit, that is spirits, could not resist: but he excited their ideas, and so entered into their ideas, and as it appeared, attracted them to himself, as has been said. I also heard other persons who complained, and then seemed not in their own place as before, but in a place

between him and me: yea, as it seemed to me, he also excited the whole of Gehenna, which was heard near at hand under my left ear, so that Gehenna was near the left ear, and I heard their shrilly sounding gyres; thus by his phantasies he perverted spheres, so that they were no longer heard in their place: wherefore if such begin to rule, the situation of the Grand Man would be perverted, as to the world of spirits. When they acted into my body their action was into the middle of the left arm, or into his fore arm (*cubitum*), as (which) was shown.

3406. I slept at intervals (*passim*), and awoke three or four times, and when I awoke he was present in his place, and continued: for he had no power on sleepers. There were also some spirits with me, who were asleep, whom he could not excite, but (only those) who were awake. In (my) sleep I dreamed that dogs had those things which were mine: that I pursued them because they carried off my things; but suddenly they ran along a certain steep way, and hid themselves; and (the way) appeared still steeper down. But the dogs hid themselves under a table, with some one, thus not seen by me; when I awoke I thought concerning the dogs and concerning the precipice that was before (me); then the greatest possible horror of the precipice (*hissna*) affected me; and thus twice or thrice when I thought concerning the precipice, which horror (*hissna*) inflowed from him, who has so great a horror for such a thing, I was told that he never dared to think concerning the angels or concerning heaven, and that such horror (*hissna*) now springs up; so that he can by no means attract (draw) angels and angelic spirits by phantasy; if so, he would surely perish.

3407. When he awoke he continually called the devil, so that he cried out nothing but diabolic things, while present with me (*apud me*), perhaps because they (are those) who continually call the devil, and think they can effect everything; these he attracts, for thus he calls forth many, because such things inhere in the phantasy of many; thus cohorts are excited into whose phantasies he enters, and so attracts them; thus he can (attract) cohorts.

3408. When he spoke, I then supposed that he was thinking those things what he spoke; but they said that he does not think at all of these things, but spoke them as if not thinking; and that then he revolved in his mind very different matters, so that he did not know what he spoke. It was granted me to perceive that such men are given in this world, who when they speak pay no heed, and scarcely know what they speak, but that words flow from the mouth, and they meantime think

entirely different things: as concerning men, whom they either destroy, mislead or persuade (*inducant*), they do not even (think) of those with whom they speak, but of others, entirely unknown, whom they remember from the idea of their speech, or (the idea) of others when they speak. It is now insinuated that there are many of such a character that they can speak concerning matters, whereof they do not think, and (can) think concerning other things, so that men never know what they think of others.

3409. When I thought concerning the dragon, that he is of such a character, to wit: that he thinks one thing when he speaks another; he replied to me that he knows (those who are) of such a character, but that he is not apprehended (*capitur*) by them; but when that abominable spirit began to operate, then the dragon was let into the Ancient Jerusalem, and there hid in a most obscure (place) with Jews; it was said that the Jews are thus hidden when such spirits come and operate, to wit: are wrapped up (involved) in a darksome (principle) and are thus covered up (from view), that the phantasies of (that) abominable spirit may not reach them. It was granted me to perceive that the Jews are thus kept far from faith, so that they wholly deny the Lord, for the reason that they can be hidden in (that) most darksome (principle), and that otherwise they would be drawn forth and projected (cast out) by such (evil spirits). The dragon with the Jews, thus thinks that they hide themselves in darksome (places) wherein they say they involve themselves; but it is now shown to the dragon, and he also confessed it, that he could draw him forth together with the Jews, and so cast him into his own net. The dragon supposed that he could resist by involving himself in darkness; wherefore it was granted him to contend against (the evil spirit); and he confessed that he could not resist, unless the Lord should guard him, wherefore he is now suppliant.

3410. It was afterwards shown me, in what light he was,—it was said, that he was in a light (*lumine*). There was in the light a fiery (principle) but obscure, as when darkness and the light of a fire are mingled. I was then instructed that there were many of such a character whose subject he was, who are nocturnal igneous lights, thus are surrounded with such a light, and these are they who when they see in the other life that spirits can accomplish so much with their phantasies, then not only believe that the diabolic crew can accomplish everything, yea by phantasies, which, I think, (I have treated) of here and there, in other places, and so persuade themselves, (but) also addict themselves to such things, and learn to act by phantasies

so that they may be able to effect all things: they thus suppose that they are able to direct all things; thus addict themselves thereto and wish to be of such a sort: thus suppose that the universe is subject to them or their phantasies. It was also shown me, that this is their character, and thus they suppose they are rulers (lords) of the universe. They are nocturnal lights, yea, waxen lights, rather, because there is in them more of sulphur than tallow.

3411. I wished to know whence such come; for I did not wish that they should be from our earth. He said, that he was from the stars; others said that he was a cannibal; concerning whom I spoke with spirits, and it was shown that they were of such a character: moreover the nature of their delight when they kill man and wish to eat him, which delight was great; also that such have lived; wherefore they are so denominated; but I am unawares whether such still live; thus whether the Calmucks are of such a character. I was informed that such (persons) can hardly go forth from any other world than this, wherein they hold each other in such deadly hatred, that not only do they most cruelly treat others, but when the actuality once comes into play, that easily does the cruelty there let loose, extend itself as amongst the cannibals. I also spoke concerning the Jews, that they hold Christians in such a deadly hatred; whether true I know not, but it is reported that (such is the case) at Prague—yea, that nothing is more pleasant to them than human blood; also that some are possessed by such insane anger or fury, as even to desire to feed on such things in (their) fury.

3412. Wherefore this world has now wandered so far into externals, as so far into cruel thoughts, inwardly that externals are by themselves, and speak well so that no one apperceives that (*ut*, I think) internals think cruelties; wherefore the last times of this (world) are at hand, unless they return to reason.

3413. Still because the sphere of that phantasy is dispersed, only around me the regions are altered, so that they who appeared below are now above; but it should be observed that only the regions are thus changed before them who are not in faith; yet the regions of the Grand Man, still remain to eternity before those who are in faith, for it is impossible that phantasies can effect anything as regards the Grand Man; for the sphere of those phantasies is dispelled whensoever it pleases the Lord—only to me was it shown how the case stands.

3414. There also came cohorts, who are wont to disperse illy-associated (things) like the hilled (spirits who are) highway robbers; then also the east wind which (I have mentioned) before. But they could not shake off (disperse) the sphere of

those phantasies. On the other hand they (those phantasies) also carried them away, so penetrating was the sphere of those phantasies; but another more subtle east wind was heard and perceived around my head and ears; into it they could not operate by phantasies.

3415. It was asked what they wished to do with those whom they drew to themselves, and collected by phantasies; they said that they would wrap them in a net and cast them into a sea or abyss; wherefore some wished that they should mean a flood: that by such (phantasies) they perished as by a flood. Whether there was such a correspondence of a flood, then in the antediluvian times appears probable; but that the flood took place is evident from very many things whereof I spoke with them: but as to Noah's Ark, there were many things which induce me to believe that it signifies something else: for instance, that there must be place and food (*pusana*), also water for so many animals, which (were contained) therein, and that (the ark) must have been so capacious. But I drop these matters, because there are spirits who desire to confuse thereby, what facts have actually transpired: so that I think that each and everything written by Moses in Genesis, is of such a character, for example that (there was) such a paradise, and Adam and other things besides.

3416. It was shown me that all those whom he thus collected, he involved (wrapped) in a great net: for (by his) phantasies he induced a great net, so that they were involved (therein) and also lamented: but were let out, aggregated in balls (*conglobatim*). It seemed that only one was involved: who (it was) I do not know; when I asked they induced (the appearance of) various persons: for such is their custom, that they substitute now this one, now that; who was inclosed in the net, that execrable spirit complained; and then one who was inclosed in the net, spread (*exspatiatus*) himself within the net, into various regions under my feet by various flexures. It was insinuated in me, that it was that spirit who induced phantasies. But concerning the various spreading (*exspatiatione*) of the last part of the net where he was inclosed, it would be prolix to write, for the flexures were numerous.—1748, September 30.

THAT PHILOSOPHERS WHO HAVE TAKEN UP PHANTASIES CONCERNING SPIRITS CANNOT BELIEVE THAT SPIRITS ENJOY FEELING (SENSE) (*sensu*).

3417. (When I extracted what is observed in Nos. 1719, 1720, concerning spirits and their sense, then were present certain

learned ones, and their perception was communicated to me: from which I perceived that they can never believe (that) spirits can be endowed (*pollere*) with any sense, still less a sense of pains, horrors, (and) terrors: thus have their philosophic phantasies induced (brought) darkness on them. Wherefore the unlearned are they who can believe.—1748, September 30.

THAT EVIL SPIRITS, YEA THE WORST, ARE NOT ABLE TO EXCITE  
THOSE WHO SLEEP.

3418. It was observed when evil spirits and genii were the worst, were around me, so as to be able to excite even subtler spirits by their ideas, that they were unable (to do so to) those who were asleep: for when I was awake, I apperceived near me spirits who were asleep: and though I was then surrounded by such (evil spirits) that still they were not at all able to move or excite the sleepers.

THAT THE WHOLE OF THE GRAND MAN IS AN ORGANISM, AND  
REPRESENTS THE PURER MEMBRANES (PRINCIPLES) AND GROSSER  
THINGS OF THE BODY, AND THE LORD ALONE (REPRESENTS)  
INTERIORS, THUS THE BLOODS IN THE DERIVATIVES.

3419. From what has been observed concerning the Grand Man, it is evident that he is only an organism, consequently a membranous (principle), to which correspond the organic, or membraneous things of the body, which are actuated by the life of the Lord, thus think and act from the Lord. The Lord alone, inasmuch as he is life, vivifies and actuates these things, therefore is represented also by the animal spirits, or bloods, in the ultimate nature of the body: for his life is as well in ultimates, as in firsts, primaries. Wherefore, whoever wishes to live, or act his own life, cannot be in the Grand Man, but so far as he desire this, so far does he expel himself, is purged away and rejected (therefrom); wherefore the whole of the Grand Man is a patient force, or passive force, which is termed dead in itself; but the Lord alone is the active force, the agent, or living force: hence (comes) marriage, and (hence) heaven is compared to a spouse (bride), or wife, and the Lord alone is the bridegroom.—1748, October 1.

THAT THERE EXISTS NO FIXED STAR, BUT WHAT HAS ITS OWN  
WORLDS (PLANETS) AROUND ITSELF.

3420. I spoke with spirits concerning stars (and) of the origin (*ortu*) of the worlds around them; (saying) that no star exists, that does not have worlds around it, because it is like a sun and centre: for nothing is created but on account of the Grand Man, as an end, thus on account of the Lord.—1748, October 20.

THAT THE LEARNED WHO HAVE TAKEN UP PHANTASIES ATTEND TO  
NOTHING ELSE, BUT WHAT CONFIRMS (THESE PHANTASIES).

3421. I spoke with spirits concerning the learned, (saying) that spirits find (in them) more confirmations of such (views) as they have taken up from self-love (and) love of the world, and assumed as principles, than (they do) in others: for whatever philosophic and scientific is in men, they turn into confirmations: they do not see anything else, or if they are excited by other things bend them thither. In like manner do preachers (handle) the things that are in the Lord's Word: they do not see those things which conflict (with their views), but only such things in the literal sense as favour (them). Wherefore the more learned in the sciences, and the more learned in the Word, the insaner are they wont to be. Hence perhaps it happens that priests immediately as it were change their mind when they become priests, and become more unmerciful than others, and so forth. It is with these things as with the ideas of spirits, who see only filthy things that are far off, (and) who conclude only from such things as they see.—1748, October 20.

CONCERNING THE IDEAS OF SPIRITS.

3422. By means of a single tacit idea, it could be represented to spirits, what is the nature of the idea of inferior spirits, the nature of (the idea) of angelic spirits, also (that) of angels, merely by their perceiving in idea, that the interiors of an (the) idea belong to angelic spirits and their interiors belong to angels: and it was at the same time said that this, which is done and perceived in a moment, cannot be explained to man in many pages: and still would not be perceived, yea, because he has no perception what is an idea, still less what is inward or written ideas, for he supposes all things to be simple: for thus do corporal men conclude their ideas (to be).—1748, October 24.

## CONCERNING THE METRICAL THOUGHT OF SPIRITS.

3423. (((Spirits and angels speak metrically (in measures), so that their speech (*sermo*) flows spontaneously without hindrance. They use familiar words, and no word is introduced which multiplies the sense (meaning), or diverts it in other directions; they also (take care) that nothing of self-love (springing) from artful elegance and arrangement of the words may inflow, for these things distract (the mind). When alone, without the close (*comitante*) attention of man, they act in a more flowing manner; also when they do not inhere in any word, but in the sense. In my case (their measures) terminated in concords (*unitates*) of the simplest possible kind. When (they exercise) in other (measures) they are brought into concord by means of accent. These things (are so) on account of the simultaneous speaking of many spirits; otherwise, many would not be able to speak together: wherefore there must be roundness (to their speech). The last concord becomes rounded by means of its successor, into which the preceding (one) is thus rolled. Metrical speech proceeds from interiors to exteriors, through mediate ends so called, all of which are concords. But how the harmony of speaking, pertaining to spirits, differs from the harmony of the speech of angels, it is not permitted to observe. These things in the way.)))))

## CONCERNING LICE.

3424. (((They who secretly assail the things which belong to faith, and secretly pervert in various modes those who cannot know better, are lice, especially the domestic sort, which have a foul smell. In the way.)))))

## CONCERNING MICE.

3425. (((They are mice, who, like mice, tread upon (*terunt*) those things which pertain to truths; just as mice do to corn. Those are in the highest degree, mountain mice, who are better informed, and deceitfully tread upon those things which are more interior.

Such is the character of those spirits who are in the highest degree mice, so that they constantly trample on, and deceitfully pervert all that is growing up, be it the true or the good. In the way.)))))

## THE CONSULTATIONS OF SPIRITS.

3426. Spirits seem to themselves to hold consultations; but they exist in a moment, because (they proceed) from (their) nature. It is similar with their thoughts and answers. In the way.

## CONCERNING THE DRUNKENNESS OF SPIRITS.

3427. It was also granted me to know, through visual (*ocular*) experience, yea, even to feel it a little, the drunkenness of spirits: which is one of the infernal punishments, but was not a hard one (*acerba*). The same (spirits) were long (affected) with the annoyance and stupor of drunkenness, that previously reasoned acutely, and often they had heard many truths; hence they became intoxicated, yea, spiritually. In the way.

## APPEARANCES ACCORDING TO WHICH IT IS PROPER TO SPEAK, BUT NOT TO THINK.

(1.) That God punishes the wicked; that he is angry; that he puts away from himself: that he does not regard, &c.<sup>1</sup>

(2.) That man does good and speaks truth; that man is good and true; that man lives from himself, when yet he can neither live from himself, nor think nor will good from himself.

<sup>1</sup> It is not of course implied by this, that, in the righteous government of God, the wicked are not punished, but simply that this punishment results from the *contrariety of nature* between the Divine Being and the offender. This *appears* as the exercise of wrath on the part of God, and the Scriptures are in great measure constructed on the principle of *apparent* rather than *real* truth. It is the sinner who punishes himself by his own evil. To a man with diseased eyes who looks towards the sun, it appears as if the sun, by his positive influence, caused the pain which he feels; whereas the true cause is in the state of his eyes, and which he may have procured to himself by his own act. If the eye were sound the light would not harm him. This is Swedenborg's doctrine of punishment. It is the necessary and inevitable result of transgression, by the law of its own working. A nature alienated from God regards God as opposed to him and fighting against him, whereas God is unchangeable love, goodness and mercy. Still the transgressor is punished, not only by the natural effects of this contrariety in its bearings towards himself, but by the malignant passions of other wicked spirits, a part of whose evil is this very infernal prompting to inflict misery upon others in ways that are ineffable to men in the body.

The doctrine delivered by Swedenborg on this head may be seen in what follows:—"That Jehovah has not any anger is evident from this, that He is love itself, good itself, and mercy itself, and anger is the opposite, and is also an infirm principle, which cannot be imputed to God: wherefore when anger in the Word is predicated of Jehovah, or the Lord, the angels do not perceive anger, but either mercy, or the removal of the evil from heaven. That anger

## WHAT GOOD IS, WHAT THE TRUTH OF GOOD, AND WHAT TRUTH.

Let *fruit* be (taken as an example):

—The use which fruit answers, is *good*.

—The manner in which the use is to be applied, is the *truth of good*.

—The quality of the fruit as to taste, smell, and beauty, is *truth*.

The *odour* of fruits or flowers:

—The use which odour subserves relative to the brain, the lungs, and the heart, is *good*.

—The manner in which it is to be applied, so as to answer its use, as to the nostrils, the temples, or about the head like a wreath, is the *truth of good*.

—The quality of the odour, and the like, are *truth*.

*Charity*:

—The use it serves, is *good*.

—How charity is to be dispensed, is the *truth of good*.

—The quality of charity, is *truth*.

## THE GENERAL LAW OF HEAVEN.

(1.) So far as the love of ruling enters with man, so far love towards the neighbour departs.

(2.) Thus also so far as love towards the neighbour departs, so far love to the Lord departs; for the good which is from Him is the neighbour, and also the truth of good.

in the Word is attributed to Jehovah or the Lord, is because it is a most general truth, that all things come from God, thus both evils and goods; but this most general truth, which infants, young people, and the simple, must receive, ought afterwards to be illustrated, namely, by teaching that it is so said to the intent that they may learn to fear God, lest they should perish by the evils which they themselves do. The reason why by anger is meant mercy and clemency is, because all the punishment of the evil exist from the Lord's mercy towards the good, lest these latter should be hurt by the evil; but the Lord does not inflict punishments upon them, but they upon themselves, for evils and punishments in the other life are conjoined. The evil inflict punishment upon themselves principally when the Lord does mercy to the good, for then their evils increase, and thence punishments: it is from this ground that instead of the anger of Jehovah, by which are signified the punishments of the evil, mercy is understood by the angels. From these considerations it may be manifest what the quality of the Word is in the sense of the letter, also what the quality of truth divine is in its most general sense or meaning, namely, that it is according to appearances, by reason that man is of such a quality, that what he sees and apprehends from his sensual, he believes, and what he does not see, neither apprehend from his sensual, he does not believe, thus does not receive. Hence it is, that the Word in the sense of the letter is according to those things which appear; nevertheless in its interior bosom it contains a store of genuine truths, and in its inmost bosom truth divine itself."—A. C. 6997.—*Tr.*

(3.) Thence it follows, that so far as the love of ruling enters, so far a saving faith, which is from the Lord, departs; for faith is of truth which is of good.

(4.) That this is so appears from conjugal love, which departs just in proportion as the love of ruling enters.—Conjugal love is the fundamental of all loves.

CONCERNING THOSE WHO REJECT ALL FAITH, AND BELIEVE ONLY IN LIFE.

3428. There was a certain spirit, somewhat obscurely visible, who first spake with me by ideas, and afterwards applied himself to my left ear, but in an inverted position, his head downwards and his feet upwards,<sup>1</sup> and thus spake two or three times in my ear, while I knew not who he was or of what character. It was afterwards disclosed to me by living discourse and by perceptions, that of such a quality are those who reject faith so decidedly that they are unwilling to hear of faith or of knowledges, which they think to be the tree of knowledge that deceived Eve and Adam; and while they insist much upon life, speaking largely of it, and otherwise exalting it, the case is the same (*i.e.*, they appear inverted) with those also who believe (and maintain) the contrary, *viz.*, such as are called Lutherans, who say that faith alone without works saves. The former maintain that faith, which they so entirely reject as to be unwilling to have it named or to hear of it, does not save; indeed they are rather in the persuasion that it damns, (as is to be inferred) from their speaking only of life, as if that alone were life which they call such, though apart from knowledge; and insisting that if it is not such, it is nothing.

3429. The same person, who was a subject of this class of spirits,<sup>2</sup> and who spake in my ear with his head and heels

<sup>1</sup> The *inversion* here spoken of is to be regarded as the effect of a strong contrary persuasion. To a certain state of mind a spirit in a directly opposite state appears in the manner here described. In the present life the encasement of the spirit in a material body, prevents the effect from being realized as it is in the other. But even here it is easy to apprehend that to a rigid Papist, for instance, a Protestant must appear, as to his moral posture, the opposite of himself, like his own image seen in the water; and so *vice versa* with the Protestant. They will of course be antipodes to each other if their feet are in contact. Yet each appears to himself normally erect. It seems, however, from what follows, that in some cases, where the sphere of the contrary persuasion is peculiarly strong, that its effect may enter the consciousness of the inverted party, and he may be aware that *the other regards him as inverted*, and on this ground he may not only be said *to be inverted*, but may be in a measure sensible of the effect.—*Tr.*

<sup>2</sup> For an account of the spirits called *subjects* in the other world, see *A. C.* 5856.

inverted, although not conspicuous, yet he afterwards appeared to me as lying for the most part (or most of the time), extended in a supine posture, and then seemed of a white body, and yet not (to be) a body, but something white like one, because life is represented in this manner. When he was examined as to the quality of the life which he perceived, (in himself) it was found to be abstracted from faith, thus from knowledges, they thinking (*i.e.*, the spirits whose subject he was) that life being present, knowledges were of no account. It was given to say to him, as his persuasion was communicated, and, as it were, borne in upon me, that life is that which *does*, and that life is of faith, and that faith is nothing but life; and when one lives the life of faith, that then knowledge is not perceived, as is the case with the angels; or as a man, in speaking, does not attend to the sounds or words, but abides in the sense of the words, so also while he *lives*, that those things which are of knowledges do, as it were, perish, as also the things which are of scientific and intellectual faith.

3430. He who thus appeared, being exhibited naked, supine, and snowy, said that he was nothing, thinking that life chiefly consisted in that, and this (he reiterated) often, that he was nothing; for which reason, and because he was so imperceptible, evil spirits were unable to harm him, for it was his persuasion that he was nothing, and in that persuasion lay his life; but in what manner or respect he was nothing, I was not able to perceive, only (that he said it) not from humility towards the Lord, nor from the consciousness that there was nothing but what was evil and impure in himself, for this he did not admit, as (all such) deem themselves pure, though they do not say holy. But his or their persuasion was, that he was then pure, and that there was nothing of evil, still less of defiled, pertaining to them, thus that all evil and defilement were washed away.

3431. But this subject-spirit was not, I think, in any other persuasion than that life consisted in this, *viz.*, that he was nothing; but what the being nothing is he did not know. In other things he was, compared to others, rather open to conviction; as, for instance, when it was said that the Lord is life, he gave his assent to it, besides other things which he could easily be drawn to admit; wherefore his whiteness appeared like that of a body, naked and pliable, because he himself was pliable, as was manifest. I thus judged that he was easily led to things that were true and good; but I now perceive that the fact was otherwise, and also that he had lived in ignorance, and thought that (state) to be every thing (: his preacher or instructor, who is now with me and directs and has directed him, does not admit what I am now writing; he does not admit that I shall say

true and good, because this involves faith, which he regards as knowledges (or sciences) that pervert :) and thought all this was so, as his preacher or instructor has taught him, thus (remaining) in ignorance, because he suffers himself to be simply and passively led; wherefore there is yet hope of him, for ignorance excuses.

3432. It is consequently clear that his preacher or instructor, who appeared to me before, was present (to him by his influence); for whenever he was with him, the spirit was in a similar opinion and persuasion, and he had the power of leading him to do (whatever he pleased), since he could persuade him into whatever he wished, (and) thus had persuaded him that life was all in all. He does not even admit the utterance of the term faith, nor that of truth and good, because they are of faith. Whether he admits love and its vocal term I doubt, for I perceive that he does not know what love is, consequently he does not know what life is, because he does not admit the life of faith, and scarcely the life of love. His life therefore is perceived as being cold; but yet while he lived in the body he did not seem to himself to have acted badly; he rejected whatever he deemed corporeal and worldly, and being of a serious turn, shunned everything sportive and pleasant.

3433. And because he thus spent life without a knowledge of life, he appears but obscurely, accordingly as he regarded life as something spiritual and abstracted from the body.

3434. When therefore his preacher was in his own persuasion concerning such a kind of life, and he appeared erect in his black garment, which was dimly seen, then the good spirits of interior quality, who were above, appeared inverted and of a greyish white, their heads being downwards and their feet upwards, for so his persuasion, or the sphere of his persuasion, inverted good spirits. Afterwards, when he himself was inverted, in his black garment, obscurely seen, it was effected with difficulty, and the good spirits there were then erect; yea, when his subject, whom he had persuaded, lay supine, then the good spirits who were at the right above, and who thus led him, said that they could stand erect, but there was still somewhat of an opposing force, as they inclined forward to compel themselves to stand upright. And now I perceive something cold from the preacher, who applies himself upwardly to my head, so that cold enough exhales from him. The good spirits wish that I should write *much* cold,<sup>1</sup> for it especially affects my hands and

<sup>1</sup> From this it may perhaps be inferred that Swedenborg ultimately designed the publication of this Diary. It is otherwise not easy to understand why the phraseology in this instance should have been deemed of any particular importance.—*Tr.*

my left knee, and passes towards the sole of the foot. They say it is not permitted me to feel more cold; whence it may be known that enough is much.

3435. This preceptor, as he wishes to be called, or preacher, was led into several spheres, that the quality of his life might be explored, as for instance into the sphere of those who believe there is nothing except evil and pollution in man; but not being able to remain in that sphere, he now insinuates that the Lord took away all evil and pollution, so that with man there is nothing of it left. Whether the Lord alone is (now) such, he does not dare to say, because he knows that he is in the other life, and that spirits are present who hear. I perceive, however, by a spiritual idea, that he thinks the fact to be, that the Lord alone is polluted, because he took away all pollution from the human race, and that thus he will remain till the last judgment, when he comes into glory, when it will be different, and that he chose to assume this pollution in order to save the human race; being thus persuaded from the fact that the Lord bore all the evils and defilements of men. He says that he knows no otherwise.

3436. Hence it may appear why the good spirits were inverted, viz. from his persuasion; when the truth is altogether the reverse, and the Lord alone is life, and the Lord alone is pure and holy, and all beings, whether angels, angelic spirits, spirits, or men, how many soever there may be of them, are evil and unclean, and never can have anything of good or of life, except from the Lord: and that evil is spiritual death, and good celestial life, and truth from good life celestial-spiritual.

3436½. He was brought into another sphere, where they believe there is nothing of life but from the Lord; but there he could not abide.

3437. Conversing with him largely concerning the knowledges of faith, that no true life can ever be given except through such knowledges: that without life by the knowledges of faith, or by the doctrine of faith, that is, by faith, there would be no need of the revelation of the Word, either the Word of the Old Testament or the New; in order that this might be evinced, it was given to say that otherwise there would have been no need of his preaching, in order to instruct as to the conduct of life, and the rejection of faith; nor would there have been any need of his disputing with me on the subject, as life might have been immediately infused without the Word and without his preaching: to all which, because he was unable to answer, he confessed once or twice that it was so, but because he was in the persuasion (before mentioned) he returns to it again, and wishes to retract the words, which I have written in this paragraph. This

also he wishes to insinuate, that man is regenerated while ignorant of it, and thus obtains life; concerning which it was also previously given to speak with him, and to say, that such is indeed the case with regeneration, but yet (that it is effected) by the knowledges of faith, and that although man is ignorant of it at the time, yet in a state of adversity and temptation, when bodily things recede, the things that are of faith are recalled by the Lord to his mind.

3438. It was also previously given to speak concerning the angelic life, that it is a life of love, and it was intimated, that a life of love is their felicity, inasmuch as they perceive the felicity of life in doing good; that the celestial life is such, and thence the spiritual. It is otherwise with men, who when born are defiled and are nothing but evil, and are educated in the love of self and the love of the world, and such a life can by no means be amended and reformed, except by the knowledges of truth and good, thus by the knowledges of faith. Wherefore it was insinuated into him, that the internal man consists of understanding and will, and that without understanding there was never a man, and (yet) that man is not born into any understanding, still less into will, but first into intellectuals, and so is inaugurated into the intellectuals of truth and good, which are of faith, and thus by the Lord into life: thus the life becomes (the life) of the Lord, which is the life of love.

3439. He was then brought to him—or to them—whose subject he was, who thought faith alone without the works of the law to be saving, thus to those were in a contrary persuasion, that I might see how those spheres upon concurrence would be affected. They each confessed themselves to have been in life Lutherans, but he who supposed faith alone without good works to be saving, began, from the sphere of the other's persuasion, to be changed first about the head, which appeared obscurely white; he then became almost invisible, and complained that he could not resist (: perhaps seeming to himself to be only inverted:), then he appeared to recede, and his (vacated) place seemed as a fiery lumen, or as something *peculiarly bright*.

3440. Above the head a little to the left in the rear stood those who favour promiscuous marriage, from the persuasion that every good ought to be common, thus also marriages, and (who hold) that the reason why matrimonies are contracted is solely with a view to cohabitation, and that thus the offspring may be reared as belonging to one party, while at the same time they really belong to others. Upon being asked what he thought of that kind of life, in which the good was thus common, he replied, as it was given to perceive, that he did not reject it, saying indeed that he did not approve it, yet still did not condemn it

because every good is common. That both he and the other, who was his disciple, or former subject, thought so, was owing to the fact, that they had their own wives, with whom, on account of the scandal, they did not wish to have the concession take effect, but that others should think and act thus he had not the least objection. But it was told him that this was abominable, and that conjugal love was unique, from which not only the love of offspring, but (: as now :) all other loves were derived; that when this is relaxed, the most enormous license grows strong against all conjugal love, and nothing of life remains, which is (spiritual) death because there is no life of love.—1748, October 2.

3441. It was observed that when the persuasion of that preacher or preceptor operated in me, the perception of truth and good which I formerly had, was, as it were, taken away, so that I could only recur to scientifics, or scientifically to the knowledges of faith, for I did not then perceive that marriages were so holy, inviolate and strict. Hence it may appear how powerfully the persuasions of certain men are able to work upon those whom they instruct, thus of this preceptor upon his disciple, who was, notwithstanding, a king. It appears also from this, that he before whom he stood, and who believed that faith without good works was saving, became himself, from the sphere of the persuasion, (transformed) about the head into a white cloud: for the persuasion penetrated so deeply that he was almost ready to affirm, wherefore he was removed. Such is the power of the sphere of persuasion.

3442. From the incidents above related it appeared that a single expression of the Word, which (one interprets) for himself according to his phantasies, is able to induce an entirely false doctrine or heresy, and thus a life; as, for instance, from this alone, that all goods ought to be common, thus also wives; again from this, that man is regenerated while in ignorance of it, and without the need of knowledges; from this also, that the Lord hath borne iniquities, (implying) that all the human race is pure, and that consequently the Lord alone is burdened with sin; moreover, that life is that which is regarded, but not faith, because it is something scientific; besides other similar things; thus myriads of heresies may exist from the literal sense of the Word.

3443. The subject before mentioned being elevated to heaven in order that he might perceive a certain pleasantness communicated to me, inquired, "For what end is such pleasantness? for I supposed that one would place his happiness only in use, like the angels." Being then conveyed among those who would have the whole heaven, without exception, to be as nothing, I

perceived that he had (in that persuasion) his own felicity, thus not in any use; concerning which it was given to say, that mutual love, and a preference of another over one's self were angelic, and that then felicity was given by the Lord (:thus now or then I said to him:)<sup>1</sup> and that all were dedicated to their uses, some that they might be delighted in marriages, some in the love of infants, some in helping the distressed in temptations, some in resuscitating and introducing the dead, and so on.—1748, October 2.

3444. What the quality of that life is it was given to perceive when I sifted the truth respecting (the things of) love, that they are represented by heat, viz. that as nothing of the vegetable kind can exist and subsist without heat, as nothing (of this kind can flourish) in winter, so neither can anything (exist) in man without love; if destitute of love, his life is the life of winter, which (kind of life) the preacher also appropriated, as if it were no other than a wintry life, from which nothing of truth and good, still less of the fruit of faith, could be produced; wherefore his presence was cold, as it was given to say to him.—1740, October 2. I thence perceived that it was only with the utmost reluctance that he would admit the word love; that he did admit it, notwithstanding his repugnance, seems to have been on account solely of the well known sexual love towards a wife, and other similar things.

#### CONTINUATION.

3445. This preacher or preceptor was afterwards examined, and conversation was first had respecting conscience, that true conscience is not given without the knowledges of faith; but he would have it that the human race was born into the conscience of truth, that he might thence know what truth and good is; but it was shown, that man is not born into any knowledge, but is viler than the brute, and unless he received the knowledges of truth and good from education, would be much viler than the brutes, and scarce an animal; thus that he is altogether destitute of conscience, which is the product of those things that the man thinks true and good. Thus it happens that false and defiled consciences are given, as for instance when one is troubled on account of prevarications against those things that are not true

<sup>1</sup> Parenthetical clauses, like the present, frequently occur in the pages of the Diary, and seemed designed to indicate some particular impression made, from the spiritual world, upon the writer's mind at the very time he was penning the paragraph. What this was cannot now be ascertained, any further than as the general scope of the context may afford grounds, more or less definite, for an inference respecting it.—*Tr.*

and good, but which he only thinks to be true, like heretics, idolators, and others acting from trifling considerations, in which there is nothing of evil; whereas conscience is true (when there is trouble or anxiety on account of transgressions or prevarications) against the things that are of the truth of faith. This kind of conscience is never born with man, but there are first knowledges, by which it is to be procured, and then at length it is (fully) given by the Lord, so that he may sometimes be ignorant of the causes (from which he acts), like a man who, having learnt languages and sciences from infancy, becomes at last as if he did not know them, but they follow as though they had never been acquired.

3446. Thus (: now :) to live honestly, to live according to laws—laws of subordination—to study the good of the commonwealth, these things are (first) learned, and afterwards remain fixed; and thus it is granted by the Lord that one should not take cognizance of what he has learned, but that conscience should dictate. Such things were said to him, but he was unwilling to admit them, being confirmed, it would seem, by them (in the belief) that as ideas are *connate* with man, as it is termed, so also is the conscience of those foul adulteries, maintaining, beside many other things, that it became defiled from (fallacious) reasoning. That conscience was such (as I had affirmed) he would not acknowledge; wherefore he was elevated on high, where they perceive interior things, that he might better perceive the truth; but being of the quality of one without conscience, he acknowledged and yet did not acknowledge, and so much the less as he did not admit the knowledges of faith.

3447. It was shown also that from the sacred Word he had acquired to himself many confirming things, by means of foul representations and shameful nakednesses, which it is not permitted to relate; thus he was without conscience.

3448. Being examined also as to whether he wished to rule over others, it was detected that he had in his mind a desire to hold all others in subjection, thus not only the king (above-mentioned), whom he transferred under his feet, and into whom he wished to infuse persuasions, but did not fully dare to do it, but he wished to exercise the same dominion over every one else; so supreme with him was the love of self. This was evinced by the vile attempts, to this end, of similar spirits, who for a long time have been well known to me.

3449. He desired also to inveigle the innocent, as when anything was charged upon him, he would fain substitute the innocent (in his place), pretending that even those whom he knew to be innocent were liable to the same charge; and this that he might not only exculpate himself, but also persuade others that

it was lawful thus to substitute whomsoever he could find. In this manner those act who are without conscience and without love towards others.

3450. Afterwards the fact was detected and confessed by him, that he was leagued with them (the adulterers), and he disclosed the manner in which those abominable promiscuous mariages were conducted, both in darkness and in light; for they court obscurity, but when those whom they fear withdraw, they bring a light and kindle it, when their rites are detected, which from their abominableness are not to be described; and as they say that the intercourse is to be common, so they act promiscuously, that a wife may not know by whom she is pregnant, and thus the progeny may be common to all, and yet may be brought up by a husband; thus every one acknowledges the offspring as common, and in order to this many have connexion with one (woman), and indeed all, in order that the particular person may not be known. Their quality was represented in the light by filthy swine, which they resemble.

3451. They confirm themselves also by this, that in this manner propagation of offspring is promoted, and by many other things equally wicked and revolting.<sup>1</sup>

3452. When this preacher of the king was thus detected as having been concerned (in the abomination), the rest confessed that such was the fact, but that still, independent of him, they had had such intercourse, but that on account of his participation, they had done it with less shame. The house also, which was of a yellow colour, was shown, together with the entrance, but the entrance was presently covered by a cloud: he said that he had his wife there.

3453. *Ostensum mihi qualia sunt spurci illorum amores, nempe quomodo confirmant talia spurcis ratiociniis, per inductos sensus in regionem membrorum genitalium, primum in glandulas inguinales, tum per invasionem quandam sensibilem ab abdominis regione versus regionem istam, dein per inductionem sensus in membrum genitale, successive versus bulbum, et tunc simul in pollicem sinistri pedis, et per sensum igneum sub media planta; cum primis in unguem pollicis pedis sinistri, qui tali igneo ardori in bulbo tandem correspondet; igneum erat; qui-*

<sup>1</sup> As there is no propagation of offspring in the other life, it is to be borne in mind that the scenes here pourtrayed were really transacted in the natural world, but under the instigation of spirits such as those whom Swedenborg here describes. While abiding in the body they were acted upon by spirits of a similar love and life to their own, and when they enter the world of spirits they are immediately associated with their like, and the traits which are there developed show clearly what they *had been* during their lives on earth. The same remark applies to a multitude of the revelations contained in these pages.—*Tr.*

bus significatum quomodo progressive se confirmarint et instigarint spurcis ratiociniis, tandem crassissimis naturalibus, quae significata per igneam in ungue pollicis sinistri pedis, tum ardoris cujusdam sensu in urethra prius, quae significant ea quae ad spurcam vesicam pertinent, sic successerunt eorum foedi amores, nam ultimo aestimant conjuges, ita conjugia pro urinatorii vasis, quibus unicuique permittitur urinam infundere, ita detestantur et abominantur tandem conjugia, et amorem conjugialem, tum totum sexum foemininum; consequenter omnes amores inde derivatos, sic ut vita eorum tandem sit vita hyemis, et quidem spurca.

3454. They are so powerfully allured by this foul cupidity, that they think there is not an individual in the whole world who may not be persuaded that he is of such a disposition, or may become so, for in principle they place the highest terrestrial pleasure therein, although afterwards they nauseate and abominate, together with conjugal love, everything which truly belongs to love.

3455. That preacher was at length changed as to his face, and having become fiery yet black, his body clad in white, in this black and deformed aspect he was carried about and exhibited to spirits and angels, (that they might know) how vile a man he was; and because he deemed that his conduct was for the sake of offspring, he represented to himself something like an offspring, which was seen; but, as in the case of a young child, his head was enveloped round about and made as it were black, thus rendering his face still more deformed. At length he represented to himself that the innocent were participators with him, for these he was in the practice of substituting, that he might screen himself. He then scraped together whatever he could from the Word,—some things respecting David, and others respecting the Præ-Adamites,—which I had not before heard; and his whole body being then again enveloped, and presenting thus enwrapped a dusky aspect, the entire front of his person, from his head downwards, became, as it were, an elongated face, which added vastly to his deformity. Afterwards he was torn and rent by the tormentors, but still not very cruelly, and placed against a column, when his face appeared only of its natural dimensions, but unsightly, from a cadaverous hue.

3456. But still he spake, or another in him, from which it was manifest that he was void of modesty, for he was not ashamed of being made what he was, nor that he was affixed to the column with his hideous face; for not the least sign of shame was to be observed.—1748, October 3.

IT WAS PERCEIVED, BY A SPIRITUAL IDEA, THAT NOTHING OF (TRUE) LIFE INHERES IN THE WICKED.

3457. There were above the head those who act by clandestine deceit, for they only act when they can do it without harm to themselves, as is usual with those who are accustomed to act in this manner. These being remitted for a short time (into their former state), immediately acted from their nature; wherefore I inquired of them whether there was aught of life in them, for I perceived, by a spiritual idea, that they acted like a sinew, which acts only as it is relaxed; with the difference, however, that such spirits being forms receptive of life, think that they act as if really living. By a spiritual idea it was also perceived, that of themselves they were destitute of life, which was indicated by the appearance of something black (and) lifeless. They answered that they did not know, because they also perceived that they acted like a sinew that is relaxed; thus they, from their own form, into which the life of the Lord flows, in proportion as this is diminished or withdrawn, tend to what is deceitful and depraved.—1748, October 3.

3458. In speaking further concerning them when reformed, (I learned) that the means employed were honours, terrors, shames, and things of this nature, which were impressed upon them by punishments and vastations, until they contracted the habit of being more watchful over themselves, and could thus be restrained with less reprehension. The consequence is, that in process of time, they become such that a greater degree of liberty can be allowed them, though the same nature remains.—1748, October 3.

#### CONCERNING THE ANIMAL SPIRITS AND FIBRES.

3459. Speaking with some concerning the animal spirits, when there was one or more present who in the life of the body seemed to have known something about such things, (I said) that very few of the learned would believe that any animal spirit is given, but that the fibres are empty, like dry stalks of flax, when yet it may be evident to any one that no such fibre could operate without its inner fluid, any more than there could be a patient without an agent. This was perceived to be impossible, for the fibres would then be destitute of all vital operation, like a blood-vessel without blood. Yet (these same persons) if they see any juice expressed, or a liquid injected by instruments, will then believe, because it becomes sensible;

when at the same time nothing subservient to life can be given, unless there be an agent within and a re-agent without. This was not all actually said in so many words, but it was thought over with spirits, as it is while I am writing—1748, October 3. As long as it is disputed whether an animal spirit exists in the fibres, which may be done for a thousand years, they can never come even to the outer court of knowledges, nor even see it, but stand afar off; for on most points the learned simply dispute whether a thing is or not.

3460. The sciences are not in themselves of such a nature that they are to be rejected, for those things which are spiritual may be confirmed by them, for the angels understand indefinitely more in all sciences than ever could be believed, and those too of the most hidden character; but the learned in every science, be it what it may, scarcely ever fail to endeavour, either openly or to themselves, to reason concerning spiritual things, each from his peculiar science, and thus every one blinds himself; for many, in order to gain a character for learning, reason from their sciences; as the philosophers from theirs, the logicians from theirs, the metaphysicians from theirs, the anatomists from theirs, the geometricians from theirs, the historians from theirs, the politicians from theirs, and so on, whereby they heap up phantasies, like the Jews from their trifles; wherefore the ideas of the learned are closed, and with them spiritual and celestial things, and thus heaven itself, which is opened to the unlearned.—1748, October 3. Who worship nature as God more than those that are skilled in the different sciences?

#### CONTINUATION CONCERNING THE PREACHER AND HIS LIFE.

3461. It was given to know the quality of this man's life and that of those of similar stamp, from this circumstance, that while I was reading of those things that constitute the primary knowledges of the faith professed in heaven, it was attended at first with such a full idea that the angels also were delighted; but when he was present, and the persuasion of his life flowed in, then those perceptions were so dulled (and deadened) that the spirits around me could scarcely apprehend the sense of the words, much less feel any delight, so completely was every thing closed, obscured, and weakened, from the life of his persuasion alone.

3462. Moreover, because he was in the persuasion that he might have eternal life, he was restored to his former freedom from restraint, and again explored; the reason was, that being a preacher of much dignity, he might have served as a subject of this class (of spirits), and then, as a subject, he could not have

thought differently (from them), and consequently the explorers themselves might have been deceived. But because the course of events detected his quality, and the persuasion of his life, it was given to state what the result would be. But because he was a priest, and priests are accustomed to shield each other, however flagitious, certain spirits were disposed to protect him, as if it would be injurious to the priestly order were he to be impeached. He was therefore transferred into the society of others, and first of those who were cunningly malicious; but yet his true character was seen as it was. Afterwards he was conveyed to a society of the pious (pietists), who deem themselves holy, and who were with me in the face; he there became associated with those who directed him through right and wrong, pious and impious, sacred and profane, but still he was recognized there also in his true character. At length he was delivered over to the company of certain spirits who, because he was a priest, were ready to screen him, from the false idea that unless the priests were screened, the priesthood would suffer. In this society he became such that he never could have been read as he really was, for he seemed ready to confess faith as fully as those who now led him, although it was obscurely perceived that, as the spirits around me said, it was rather they than he that were chargeable with it, and that he merely served them as a subject, which he did without his own agency, for from this he would have shrunk at all hazards; but the truth was, the priests had reduced him into their own state, so that forgetting himself he spake as they did.<sup>1</sup> Hence it appears what the quality of priests in general is, as well as that of the bishops who are among them, viz. that from a false principle assumed they will defend the most abandoned and reprobate, and see the church of the Lord suffer rather than permit the vilest wretch to be removed from the priesthood, though it is plainly their duty to prefer the care of souls to the well-being of a base miscreant who can seduce and pervert whole congregations, and plunge them into hell. But most priests, as well as their bishops, rioting in worldly and corporeal indulgence, heed none of these things, nor think at all of the church and the salvation of souls. While I am writing this they acknowledge that such is their character, and being somewhat ashamed, retire.

3463. But the preacher being suddenly caught away from them, comes towards my left ear, and a little below, speaking

<sup>1</sup> In a note on the lateral margin of the page containing this paragraph, occurs the following:—

“I wondered that such a person should be found in the company of priests, and almost began to think him blameless that he was there, for a good pectoral respiration flowed in.”

almost like a boisterously chiding spirit, though his speech cannot well be described. He first makes a grinding noise with his teeth, then a similar one in the abdomen, belching forth his words, as it were, and in this kind of utterance confesses that he was in the life of the body of the character above described, that he delighted in promiscuous adulteries, and not only approved of them but actually practised them.

3464. I was afterwards remitted into the company of those of this character, from whence respiration flowed in, that I might know their quality; the respiration was then separated from the pectoral region, and removed to the abdominal about the naval, nor did it extend itself any further; and this signifies a life separated from good and truth. There were then shown to me certain species of respirations, concerning which much conversation also was had, as, for instance, that there is conjoined with the usual respirations an external one, which is common to the world of spirits; then an internal with an insensible external, which is sufficiently good; then an internal without an external, which is better; and finally an insensible one that was to me scarcely perceptible, which is angelic. But these in general; there are still other genera, and an indefinite number of species, pertaining to different regions of the body and the determinations thence, concerning which, by the favour of the Lord, I shall speak elsewhere. I was first accustomed thus to respire in my early childhood, when saying my morning and evening prayers, and occasionally afterwards, when exploring the harmonies of the lungs and heart, and especially when deeply engaged in writing the works that have been published. For a course of years I continually observed that there was a tacit respiration, scarcely perceptible, concerning which it was subsequently given me to reflect, and then to write. I was thus during many years, from the period of childhood, introduced into such respirations, especially by means of absorbing speculations, in which the breathing seems to become quiescent, as otherwise the intense study of truth is scarcely possible. Afterwards, when heaven was opened to me, and I was enabled to converse with spirits, I sometimes scarcely breathed by inspiration at all for the space of a short hour, and merely drew in enough of air to keep up the process of thinking. Thus I was introduced by the Lord into interior respirations. I have also again and again observed, that when I was passing into a state of sleep, my respiration was almost taken away, so that I would awake and catch my breath. When I observe nothing of the kind, I continue to write and think, and am not aware of my respiration being arrested, unless I reflect upon it. This I may say has happened in instances innumerable. Nor was I at such

times able to observe the various changes, because I did not reflect upon them. The design of all this was, that every kind of state, every kind of sphere, and every kind of society, particularly the more interior, might find in my own a fit respiration, which should come into play without any reflection on my part, and that thus a medium of intercourse might be afforded with spirits and angels.

3465. Once on awakening after sleep I heard a subtle sound as of a peculiar kind of turning or twisting above my left ear, which I can hardly find words to describe. Again, on awakening at another time, I heard the sound of a rougher kind of twisting and rending, and it was perceived that it was from those who were of similar quality with the preacher, as were also those who were thus dreadfully torn, the reason of which (punishment) was, that they had deceitfully charged upon others misdeeds similar to their own; for it was habitual for him to say that all others, however innocent, were like himself, as he was desirous by means of phantasy which was perceived, of conjoining others with himself, in order that the innocent might undergo the rending.<sup>1</sup> (It was also perceived) that he seemed to believe that he had actually substituted the innocent; but I maintained, on the other hand, that it was impossible, although I still had a sort of belief that the fact was so, as the renders laboured hard to hold him, while he seemed several times to escape, and the innocent to be substituted. Wherefore angelic spirits were (seen to be) around my head, who directed the punishment, and then there was no sign of his escaping, for it was perceived that they held him, and when he seemed to escape that he was still brought back. The former illusion was owing to his being dealt with by renders of a duller genius, who did not duly perceive interior things.

3466. I afterwards spoke with those of this stamp, and informed them that it was impossible for them to enter the sphere of angels, for they would be distressed like a fish when raised out of the water into the air. But as they were of a more subtle genius, they were above at a very considerable height in front, and flowed in with a kind of insensible subtlety. They were those who think such adulteries with married and unmarried women as are mentioned above, to be not only lawful, but holy; thus pretending for them a character of sanctity. To these I remarked, that it was as impossible for such vile adulterers to enter the angelic sphere as for a bird to live in the ether; and I represented a bird in (the empty receiver of)

<sup>1</sup> Of the nature of the punishment termed *discerptio*, or *rending*, see A. C. 829, 957, 959.

an air-pump; but they thought it was possible; whereupon they themselves were representatively carried upwards, as out of the atmosphere into the ether; and the preacher himself being made the subject of this process, it appeared as if with him the urinary bladder was so dilated as to occupy the whole man, with the exception perhaps of the head, so that he became, as it were, only a filthy bladder or vile utensil. Whether anything similar appeared to take place to those who were in the elevation above-mentioned, I do not recollect. At this time I saw what I have described; but it was perceived that they were fearfully tortured, for they were remitted into more subtle ideas, because they had made a pretence of holiness.

3467. When they had been thus tortured for a time, and by reason of the bladders drawn over them were converted to the appearance of these vile utensils, there burst forth from (each of) these coverings, as it were, a naked human body. This led me to think it might be the remains of their good, for it differed not from a naked human body, except that it was somewhat more ruddy. But it was let down almost in a perpendicular line towards the earth below, and then became somewhat, though not entirely, fiery; but after some delay it was conveyed to Gehenna. It was their holy which they had profaned, and which therefore appeared in this manner.

3468. When this *quasi* human body was let down toward the midst of Gehenna, then those who were there perceived a certain change; their lasciviousness, which was fiery, was diminished, because the delight of the other lasciviousness was greater, as it was given me to perceive. It appeared from this that their lasciviousness was more outrageous than that of those in Gehenna, for which reason they could not be sent into it. The fire of Gehenna is redder, like the fire of flame, but their fire was represented as white, and like the flame of an intenser heat. Their passive life in like manner is represented as of a snowy light, for they represent the light of winter; but when coupled with their nefarious and abominable lasciviousness, it was of a flamy light.

3469. When it was found that the fire of Gehenna would not coalesce with the fiercer fire of this flame, then those from Gehenna who were of similar quality drew near to them, and both parties forming themselves into a band, were thence wafted about. I then supposed and said that a new Gehenna would be formed of those of this character, and that for this reason they were borne about as described. But they could not remain in that sphere, and came above my head, and there remained for some time stationary. I learned that they were exceedingly numerous, from a hissing kind of whisper, which

cannot be described. They were sometime above my head, and whispered with a horrible hiss, but quite unlike the Gehenna that had previously approached my left ear, concerning which I spake, if I mistake not, before, and the whisper of which was hoarser, because from a more dense flame of fire. But this was more subtle, because of a more subtle flame. It extended itself around my head, from their pretending such principles of holiness. They were afterwards driven to a region in the rear, or in a back direction, as if to be remitted from the world of this sun into the open universe, where beings like them are supposed to be, and there to be plunged into their lakes. Where they were afterwards driven to I know not. I perceived at the same time that my eyes were weakened, especially the right.—1748, October 4.

#### CONCERNING SPIRIT, THAT IT IS EXTENDED.

3470. I conversed with those who, in the life of the body, believed that spirit was not extended, and who, moreover, from such a principle, had irradiated phantasies to that degree that they would not admit even the use of a term implying the idea of extension. Upon being aware of the fact, I inquired of one who was deeply rooted in this persuasion, what he now thought respecting the soul or spirit, whether it was extended or not, reminding him that he saw, heard, smelt, touched, and had appetite, just as if he was actually in the body; that as to touch, for instance, he enjoyed it most perfectly; besides the various cupidities of which man is possessed in his corporeal life, and (: now :) that he was even in similar thought. He confessed that during life he had been of the opinion that the soul or spirit was not extended, and consequently that he would admit nothing, not even the use of a word, which would involve such a belief. He was then held a while in the idea in which he was when he thought thus in the world, and he then said that spirit was thought. But I answered him as if he were still living in the world, by inquiring whether sight could exist without an organ of sight or an eye. Sight in itself is not extended, but the eye or organ of sight is extended, as are also the objects of sight, but not sight abstracted from organ and object. So also with thought, which is internal sight. I asked him whether he could conceive of thought or internal sight apart from organs or organic substances, just as sight could not be conceived of without an organ of sight, adding that thought, viewed in itself, and without an organic substance, was like vision, of which extension could not be predicted; and if internal sight or thought were practicable without an organ, I demanded from

what source or by what means. He then acknowledged that he had, during the life of the body, indulged the phantasy of supposing that spirit was only thought, but not organic; he now however manifestly perceived that it was organic.

3471. The cause is hence manifest why the learned do not believe in a life after death, nor in spirit, viz., that they abstract thought from its organic (relations), just as they would sight and hearing from their organs. To this we may add, that if spirit was nothing but thought, man would have no need of so much brain as he has, for the whole brain is an organ of the internal senses. Indeed the skull might in that case be wholly emptied of its contents, and still the thought act as spirit. How then can it fail to appear to the learned of the world, that there are organics of thought in the brain, from whence flow invisible fibres, along which the thoughts pass from the (outward) senses to the (interior) organics, and from the organics to the muscular activities?

3472. Another subject of discourse was the form of spirits; for they know not that they are possessed of any other form than the human, inasmuch as the inmost things of the spirit aspire (and tend) to a form similar to the human body, as the spirit of the parent in the embryo to that form, and the whole spirit of man to the form of the body, but yet to a much more perfect form, one fitted and accommodated to the celestial life. This was illustrated by the case of the *nymphæ* which are transformed from worms into winged insects, and thus into a form adapted to generation and to a life in the atmosphere, and to uses in that their heaven. This form is altogether unlike the form of the worm, because the use creates the form. But that spirits are not (earthly) bodies, is manifest from this, that the (earthly) bodies answer to the worms, and are the food of worms, but in the other life the various viscera, as the ventricle, the intestines, the liver, the heart, the lungs, are of no use, for these are all formed for the sake of the blood, and this for the sake of the muscles and the organs of sense, that the man may be able to live and act in the world. Wherefore the forms of spirits are much more perfect, and the cause of their representing the human form has already been stated. But of what quality are the forms of spirits, it is not, for various reasons, given to know.—1748, October 4.

WHAT APPEARS CLEAR TO MAN IS OBSCURE TO GOOD SPIRITS, AND  
THE REVERSE.

3473. I spake with spirits to the effect, that I ought to write in such a manner that men would understand and perceive its

drift; for if I wrote according to the understanding and perception of spirits and angels, it would be so obscure to man that he would scarcely apprehend anything; it would be in fact involved in darkness, although spirits, good spirits, and angels, can scarcely believe it, because, being in light themselves, they naturally conclude that that would be clear to men which is clear to them. It was therefore given to say to them, that that which is clearly manifest to men would be obscure to spirits, who understand and perceive the ideas of thought. In like manner that which is clearly manifest to spirits would be obscure to angels, because they are in the light and affection of ideas; for if angels perceived in the same manner with spirits, their perceptions would be gross, and as if clouded by darkness. It follows, moreover, on the other hand, that what is obscure to man, is manifest and clear to spirits; and what is obscure to spirits, is manifest to angels.—1748, October 4.

OF THE PROPRIUM OF MAN, SPIRIT, AND ANGEL, AND A CLEARING UP OF TRUTH RESPECTING IT.

3474. When engaged in writing and saying that the proprium of man, spirit, and angel was in itself nothing but pure evil, certain spirits of an interior quality insinuated that they had a proprium which was not evil, namely, an inward and still inmost mind; and that the inmost gave to the inward the power of becoming celestial and spiritual. I had never heretofore supposed any otherwise than that there was an inmost mind in man which does not exist in brute animals; but they insisted that these minds, the inward and inmost, are their proprium, and because they are receptive of celestial and spiritual things from the Lord, and give its faculty to the proper mind of man, that thus they had not evil, but good. But it was answered them that these inward and innermost minds were not their's but the Lord's; and that theirs was a natural mind, which was altogether perverted; and that if a spirit or angel were deprived of his proprium, which pertains to his natural mind, the interior (or higher), as well as the lower, he would be utterly deprived of life, which was also shown to the spirit by a slight experience, and he confessed that if the experiment should proceed farther he would become nothing. But that the *proprie* and natural mind may be obsequious to the truly spiritual and celestial mind, the matter is so ordered that it shall not be effaced and nullified, and thus made, as it were, obsequious, for in that case one would feel nothing of himself or of his own, but his *proprie* are disposed into a form that may be compared to a rainbow, in

which the colours derive their origin from black and white, answering to the *propria* of man, to wit, his evils; these are disposed by the Lord that the man may live, as it were, from his own life; and the less of remains there are, the less has he of life from his proprium. Therefore, for one to claim to himself an interior and inmost mind, by which the Lord gives power to the natural mind to become what it is, is to claim for himself what is not his proprium; for neither man, spirit, nor angel knows anything of these minds.

3475. Besides, unless those minds should be in a state of perfection, man could never be reformed. The more interior mind is mere potency when man is born, and is opened by the inner that it may give to man the faculty of understanding and perceiving what is true and good. So also, when the false and evil is much increased, and penetrates towards the interiors, just in that proportion the more interior mind is closed, that is, so much less of remains is left, which is everywhere shown. As to what pertains to infants, their inner mind is opened according to the ideas of infants in heaven.

CONCERNING THOSE WHO ARE IN INSANITIES FROM INQUIRING WHAT GOD WAS EMPLOYED ABOUT FROM ETERNITY, BEFORE THE CREATION OF THE WORLD, AND WHO THENCE INFER ON ORIGIN EVEN OF THE LORD HIMSELF.

3476. Those who remain (in great measure) corporeal, very much as they were on earth, cannot reason, so long as they are of this character, otherwise than from corporeal and material things, consequently from the most finite and exterior, judging, for instance, of celestial happiness from the pleasures of the body, and of everything spiritual from the sensual joys of the flesh. Some of these also, when they reason, fall into speculations grounded upon the most finite things, as time and space, concluding from time respecting the eternal, and from space respecting the infinite, not knowing that in the other life there is no notion of time or space, for those who have lived thousands of years know not that they have lived a minute; and those who were locally the most remote from me, as in the Indies, or in other earths, compared with the distance of which, all the distances on our earth vanish to nothing, were yet made to be present in a moment of time. Wherefore the notion of time and space is not given to spirits, except to those who are corporeal, and while in corporeals. But a (true and correct) notion does not obtain even with them, because (interior) reflection is not given them, and without reflection a (true)

notion does not exist, as is evident from the case of a man in the body who does not reflect upon corporeal things of this kind; he is not then in the notion of them. This is written in the presence of the angels, and thus with the angels.

3477. Hence it is that some engage themselves in reasoning from time concerning the creation of the world, and thus concerning God, what he did prior to the creation of the world; and because they have no other notion than that of time, some say that he was then thinking how he should create the world, and the things that are in it, and how he should foresee and provide for everything in particular. Thus they draw absurd conclusions, and those of them that are altogether corporeal (infer) that God began to exist with the world, thus that nature is God, or that God existed from nature; besides other things (of the same kind).

3478. Some corporeal spirits, when they were in such a phantasy, were unable to perceive time from eternity. They could indeed perceive an eternity to come from this, that there is no end of time, and that thus it is time without end; but time from eternity (past) they do not conceive; and when their reasonings extend in that direction, they fall into such absurdities; whence the naturalists confirm themselves to the utmost that nature is God, and God from nature.<sup>1</sup>

3479. From this it may appear how men fall into impious principles and direful phantasies, when from things philosophical, material, sensual, corporeal, yea, natural and finited to the lowest degree, they reason concerning spiritual and celestial, and still more, Divine things; which results from their not being in true faith, so that the Lord might lead each and all their thoughts; whereas they on the contrary lead themselves, for such things arise from their proprium.

3480. Some spirits were of such a quality that in reasoning concerning the creation of the world, (they made it a question) what the Lord could have been before the creation and from

<sup>1</sup> "Men cannot but confound the Divine Infinity with infinity of space; and as they cannot conceive of the infinity of space as being other than a mere nothing, as it really is, they disbelieve the Divine Infinity. The case is similar in respect to eternity, which men cannot conceive of otherwise than as eternity of time, it being presented to the mind under the idea of time with those who are in time. The real idea of the Divine Infinity is insinuated into the angels by this, that in an instant they are present under the Lord's view, even from the farthest extremity of the universe, without intervening space or time. The real idea of the Divine Eternity is insinuated into them by this, that thousands of years do not appear to them as time, but scarce otherwise than as if they had lived a minute. Both ideas are insinuated into them by this, that in their now they have together things past and future; hence they have no solitude about things to come, nor have they ever any idea of death, but only an idea of life: thus in all their now there is the Eternity and Infinity of the Lord."—A. C. 1382.

eternity, and (finally inferred) that eternity could not be predicated of the Lord; besides other outrageous things of like nature.

3481. When I was myself led by them into such phantasies, in order that I might get free from them by having their fallacy exposed, it was given to ask them, whether they could conceive of anything existing beyond the bounds of the universe; whether there were any space without the universe; and if there were, whether this extended to infinity; for no termination can be conceived if space is conceived; thus how there could be space without space, or the infinite, which cannot be predicated of space (:some suppose that there God is, because he is infinite :) wherefore those who had been in such phantastic conceits in the life of the body, appeared to themselves to be conveyed without the universe; and some of them, when there, affirmed their condition to be so much to their mind, that they wished to remain there, aloof from the (troubles and) annoyances to which they were subject in the created universe. But while held in the phantasy that they were out of the universe, as things appeared to them according to their phantasy, they then began to reason concerning that non-space beyond the universe, as having no limit; wherefore they seemed to themselves to advance still farther, till at length they saw there certain beings, who spake to them, and whom I also heard speaking, and saying, that they were in the terminus beyond the universe, and in fact that they themselves were termini, and if they approached that they should swallow them up. Whereupon they were smitten with terror in the prospect of being devoured if they ventured farther, and indeed seemed, from the effect of their terror, to be, as it were, actually devoured; thus deeming themselves reduced to nothing, and compelled to vanish away. Those who thus stood in the terminus, or as being themselves termini, were described as a kind of statues, yet neither of stone nor wood, but as somehow animated, and yet not animated; whether cold or hot, could not be determined, but they seemed to be both. These (reasoners) were those who in the life of the body had been in such a phantasy, viz., that of confounding the Divine infinite with infinite space, so that they could not conceive the infinite of the Lord except by the infinite of space; wherefore because they could not conceive the infinite of space, neither do they admit the infinite of the Lord.

3482. I was also (as remarked above) held by them in that phantasy, though still recollecting my former state, but I was delivered from it by the Lord by thinking of infinite space as not being space beyond the universe, which is without bound.

The idea thus falls into the inconceivable, and as this is true of the thought of space, so also of that of an eternity before the creation of the world. I was afterwards led by the Lord himself into a certain perception of forms, the idea of which exceeded immensely all the ideas received by geometricians, for even the lowest human forms, as those of the intestines, so vastly surpass the forms apprehended by geometrical ideas, that they can by no means be perceived by them. And as this is true of the intestinal spires, and their consequent forms, so also far more are the forms of their operations such that the most subtle of them cannot possibly be conceived from geometry and its calculus of infinites, as they indefinitely transcend all such calculus. What then can be conceived from geometry of the forms of the still more subtle organs, and what of the vital forms, or those adapted to the reception of life, which immensely transcend the organic forms and (baffle) the sight? Hence it appears in what manner the human mind acts upon spiritual, celestial, and divine subjects; that it cannot reason even from the excretions of the intestines, (and show) how they are separated, which it cannot perceive from their calculus of infinites; wherefore they reason from the very dregs of these excretions, the most vile and sordid of all things.

3483. There was shown to me a hand before the left eye, upon the sight of which it was given to perceive that it signified that they were inveigled by such a phantasy; for as long as man or spirit holds himself in phantasy respecting the creation of the world, whether, according to the opinion of one of the ancient philosophers, it was from eternity, or not, they are borne away into direful conceits respecting the origination of God from nature, thus respecting nature that it is God. This phantasy once imbibed, so long as they remain thus corporeal, as remarked above, easily and spontaneously recurs, and thus obtains the mastery; and if they confirm themselves, (they will maintain) that nature is God, especially the geometricians, who think that nothing can go beyond or rise above their science, when yet the utmost extent of geometry cannot reach to the point of detecting the coarsest process of fæcal secretion; and as to the form of the intestines, geometry with its whole array of infinites cannot grasp it at all.

3484. Wherefore, that I might not be held in things so extremely ultimated and finited by the Lord, there was given me a notion of forms entirely transcending all geometrical forms, for geometry is terminated in the circle, or in curves referring themselves to the circle, which are merely terrestrial, and do not embrace even the lowest of the atmospheric and aqueous forms. From these lowest or terrestrial forms, it was given, by

the removal of imperfections, such as the causes of gravity, rest,<sup>1</sup> cold, and so on, to perceive forms which were free from the operation of such causes; and that then there remained forms still more free from them, and others freer still, till at length forms were given in which nothing could be conceived but centres in every point, so that they consisted of mere centres from whence were all circles and peripheries, each of the points of which represented centres, and from these centres still had respect to similars, till the lower form being removed, in which were those termini signifying the boundaries of space and of time, I saw myself carried forward to forms almost entirely void of limits and thus taken out of relation to spaces and times. But all these forms are yet finite, because an idea of them can be conceived by a certain abstraction of those things that are more finited, though they yet remain finite; wherefore all such forms are still within nature, and are without life. Consequently as long as the mind detains itself or is detained in such forms, it still falls short of the sphere of life; but the things that are within or above them, are living from the Lord, but still organic, because even they have no life of themselves, any more than the forms within nature. Wherefore no one by any kind of abstraction can conceive of the forms that are within the natural, as I now perceive while writing concerning forms on the paper before me, being forced thus to confess that there are spiritual forms within the most subtle forms of nature which are never perceptible.—1748, October 5.

#### CONCERNING DIPPEL.

3485. A certain one was for some time at my left side, who attempted wicked things; I did not know who he was, because he acted with much subtlety, so that I was scarcely aware of his influence, but yet it was given me to perceive it. He was also, as it were, within me on the left side, and I called him a most vile devil. He then receded to a station in front a little higher up, and spake, but he induced a common (or general) sphere of ideas, which cannot be described. It was however such that there was no idea of particulars, and yet he spake as if from particulars, for all discourse is of particulars. A similar sphere I do not recollect of having perceived before, that is, of one's speaking in such a general kind of sphere. His sphere therefore was the sphere of his nature, the nature of one who

<sup>1</sup> From this, and from what occurs elsewhere in the philosophy of Swedenborg, it appears that motion is to be regarded as a more native state of elementary matter than rest.—*Tr.*

was bound to no principles, but was in general opposed to all, whoever they might be, of whatever principle or whatever faith. He therefore arrayed himself against all, and could ingeniously refute and vilify them, while he himself knew nothing of truth and good. I afterwards wondered that such a genius (or character) should exist—one that could refute others with so much dexterity, and sting them so keenly, when yet it was not from the knowledge of truth.

3486. He afterwards approached nearer, and appeared at first black in the face. At length advancing still-nearer, and being in a certain light, he took an earthen flask, of a greyish white appearance, and came up to me with the flask in his hand, that he might offer it to me to drink from, at the same time insinuating that it (contained) excellent wine, so that I began to be almost persuaded to comply, for I knew not who he was; but I was presently informed that it was Dippel, and that he displayed this flask of wine because he formerly practised the same stratagem, when in consequence of his becoming angry with any one for contradicting him, he would give him wine containing some poisonous mixture, that he might destroy his understanding, and cause him to know no more what he said than if he had been an infant. He was moreover of such a character in respect to those whom he deceived, from whom he took away, as it were, all understanding of truth and good; and even those who adhered to him (seemed to know nothing) except his own opinion. I had myself been among those who adhered to him, and had heard the various things collected from his writings, but could not retain in memory the least item, nor know what I thought, nor even help thinking things absurd. Such was his contrariety even to those who adhered to him, as to take away all their intelligence of truth and good, and leaving them in a kind of delirium, not knowing what they were about: yet still they adhered to him. Whether therefore he gave such a poisonous draught to any one, or whether by the flask and the wine was signified such a quality in himself which he imparted to others who adhered to him, I know not; it might be both.

3487. His quality was represented to me by a great hurdle (or crate) of teeth of a yellowish hue, like teeth indeed, but so large as to be monstrous, so that the entire face was apparently nothing but teeth.

CONCERNING (CERTAIN) EXCELLENT SPIRITS OF ANOTHER EARTH,  
SIMILAR TO THE PRIMATIVE OR MORAVIAN CHURCH.

3488. A company of spirits came to within a short distance my left temple, and breathed upon me with a certain kind of

speech, which, however, I did not understand. But thinking it might be within the sphere of my thoughts, I felt it as something softer than I recollect ever to have experienced before, blowing like a very gentle aura first upon my left temple and left ear upwards, extending to the left eye and slightly towards the right, then to the lips, especially from the left eye, and when it reached the lips it entered by the mouth, and thus as I supposed, through the Eustachian tube into the thought. There was then given a communication of thoughts, so that I perceived theirs, and they mine. They then stated, in cogitative speech, by what manner the utterance was effected, viz. by moving the lips, which were similarly moved with me, as also the tongue for a short time, which was a common act (to them all), for there ought to be a common where there are particulars. Moreover their thoughts were communicated by (the fibres of) the lips, and it was said in thought that they thus perspicuously conveyed their ideas to others. I was able thence to conclude that they were from some other earth, from their speaking (by the simple motion of the lips), but from what one in particular I was left in ignorance. From their confession of faith I was prompted to think them from the earth Jupiter; for in every earth there are various knowledges of faith, as there are also in our own, and our Most Ancient Church was extremely similar to that (to which these spirits belonged). Their speech was moreover marked by another common peculiarity, viz. that it was effected somehow by the lower jaw, which with me, as well as with themselves, they made to protrude beyond the upper lips: <sup>1</sup> *quæ maxilla simul movebatur a gingivis, quam motionem habebant, a mea maxilla cum gingivis, et labiis.*<sup>2</sup>

3489. They confessed that they acknowledged the only Lord, which led me to conclude that they were from the earth Jupiter, as also that the proprium with them was only polluted. Concerning these things, and also perhaps a third topic, I conversed with them, but the third I do not recollect, though I inferred that they were in the true faith. They then said that I was impure, for they declared of what character I had formerly been, which they perceived immediately from my sphere; wherefore I said to

<sup>1</sup> We have left untranslated the concluding sentence of the above paragraph, because we know not how to understand it. It evidently points at some difference in the motion of his jaw and that of the spirits in question, but the precise nature of the difference is to us unintelligible.—*Tr.*

<sup>2</sup> Note on the lateral margin:—

“They pertain in the Grand Man to the province intermediate between the cerebrum and cerebellum, thus to the region of thought or intellect in the cerebrum, and to that of affection or will in the cerebellum. Thence it is that intellectual and voluntary things act with them as one, the face speaking and the eye at the same time, as it were, thinking.”

them that it was as they had confessed (: which was the third topic just mentioned as forgotten :) viz. that all good is of the Lord, and that in themselves there was nothing but evil, therefore all their good was from the Lord, and they themselves, considered in themselves, were devils and infernals; consequently the Lord alone had delivered and saved them from hell, as he had us. In farther conversing, they asked me why I spake with devils? I replied that it was permitted me, and that too with the very worst of the devils, from whose inflatus alone man, as to all that is his own, is liable to be spiritually destroyed. I informed them also that the devils of this character were once men, and some of them, whom I had known in the life of the body, were men of eminence, and of whom I had never supposed any such thing as that they were devils, or would become devils, but that they would rather become better;<sup>1</sup> for it would be unreasonable to suppose that the Lord would permit any one to be punished in hell, much less to eternity, for (the sins of) a short life, especially as each one considered his principles to be true, and was thus fixed in his persuasion. It is not to be thought therefore that the Lord would suffer any one to be punished, much less without intermission for ever, except with a view to reformation, as whatever is from the Lord is good, and for a good end, but eternal punishment could have no (such) end. This was the reason that I answered them so harshly, and called them, as to their proprium, infernals and devils.

3490. Their respiration, which was interior, within the umbilical region, was communicated to me, but flowing up and down through the breast, it was not perceptible.

3490½. It was given me to think concerning the primitive church, of which some supposed those spirits to be; wherefore some from the primitive church came near, who were very similar to them, but they did not speak by the (simple motion of) the lips, nor did they flow-in in like manner; they flowed-in by an afflatus into the upper region of the head, from about the separating line between the cerebrum and the cerebellum, towards the forehead, thus above and almost within the brain,

<sup>1</sup> Dr. Tafel's note on this passage implies that Swedenborg's meaning here is, not that he supposed such persons would be regenerated, but that they would be subdued, and thus ameliorated. As to the paragraph that follows, respecting the eternity of punishment, it is probably to be considered as expressing Swedenborg's opinion during the life-time of the persons spoken of, and before he became the subject of that full enlightenment which he afterwards received; for he is elsewhere extremely clear and emphatic on this subject. Thus, A. C. 10,749, "The life of man cannot be changed after death; it remains then such as it had been, nor can the life of hell be inscribed into the life of heaven, since they are opposite. Hence it is evident that they who come into hell remain there to eternity; and that they who come into heaven remain there to eternity."—*Tr.*

and thence the breath they breathed upon me flowed into the interior of the thorax and crosswise to the left of the nose. It then first filled the thorax with respiration, and thence passed to the region of the umbilicus, where they respired inwardly from the umbilicus through the back of the thorax, the breath scarcely reaching to the mouth. The respiration was thus reciprocally inwards, but not evolved outwardly; that is to say, (it passed) from the umbilical region to that of the thorax towards the back, and then upwards towards the neck, and thus with a reciprocal rolling, which was sufficiently agreeable.

3491. I also heard from these the same confessions of faith, viz. that the Lord ruled the heaven; that all good was from the Lord; and that with them was nothing but defilement.

3492. But I still recollect that it came into my thought that these spirits were not from the primitive church, but from the Moravian church; and thus is it now said, that they were from the Moravian church, among whom an image of the primitive church is preserved.

THAT THE KNOWLEDGES OF FAITH MAY BE BROUGHT, BY DISPUTATIONS, EVEN TO THE POINT OF DENIAL.

3493. I spake with spirits who supposed themselves to be in true faith, and who acknowledged with the mouth and in a scientific way, that the Lord rules the universe; that all good is from Him; and that every one's proprium is nothing but evil; all which they affirmed. But I remarked to them that those things which are luminously clear in themselves, when they fall under discussion, come into obscurity or ignorance, and from ignorance or obscurity into doubt, and from doubt into denial, and thus man becomes an atheist. But they replied that it could not be so; and this was asserted among them because they had confirmed in themselves the knowledges of faith, and were thus able (without danger) to dispute with others and even to induce obscurity. I added from experience, that *they* might doubt, and even seem to themselves to deny, because the sphere of certain persuasions is such that it is able to extinguish spiritual things, as was said to me respecting the antediluvians; but that those who are in faith, and in whom the Lord has deeply rooted and confirmed the knowledges of faith, although they seem to themselves, from the sphere of persuasions, to be driven to denial, yet that is dispelled (:which is sometimes represented by removals:) negation being first driven away, then doubt, then obscurity, till finally they are established in light; that is, in knowledges. Hence it appears

that nothing can injure those who are in faith, although they should be in the midst of devils, and in such spheres as seemed to threaten destruction.—1748, October 6.

CERTAIN MAHOMETANS CAME ALMOST IMMEDIATELY AFTER DEATH INTO CHOIRS (*gyros*) OR CONSENTING HARMONIES.

3494. I heard a certain sonorous though somewhat hoarse-voiced choir, which I knew at once, from the gyre and the sound, to be composed of Mahometans. It was (as I remarked), of hoarser or less flowing sound than that of any choir I had before heard, and I was informed by others that they were Mahometans, who had died three or four days previously. In like manner I heard a choir of Mahometan women, of whom the same thing was said. That they were Mahometans was given me to perceive by the communication of their delight when they heard that the women were near. They held on during the whole night, and I heard at length that they formed their choirs with peculiar rapidity and ease, as they were in fact almost initiated into the harmonies in the space of one night; for these choirs are formed from all speaking and thinking as each one, and each one as all. Certain spirits remarked that Christians were seldom inaugurated into these choirs and harmonies in short of thirty years.—1748, October 6.

HOW ONE SPIRIT LEADS ANOTHER TO THINK AND SPEAK.

3495. When writing concerning freedom, and saying that he who is led by the Lord is free, and he a slave who, in his own opinion, is led by himself, a spirit applied himself to my left side, thinking that he was free because he spake from himself. But it was given to say to him, that he was not (led) by himself, but by others, and by those too of such a character, that they would kill him if they could; and I asked him if it were not better that he should be led by the Lord, who gives every good, or wills well to all? When he still persisted in thinking that he was ruled by himself, and spake from himself, it was shown him by what spirits he was led, and what ones spake through him, and that when these spake others spake in them and led them, and so on successively to the number of five, six, or seven, who confessed that they spake through them one from another, while they supposed that they were speaking from themselves. It was observed that they formed a certain circular spire, and that thus the influx of the Lord's life flowed in through a kind

of perpetual-spiral form. But this form no one can know but the Lord.

CONCERNING THOSE WHO ACT THROUGH THE GOOD AFFECTIONS OF MEN, AND THUS BEND THEM TO THEIR OWN PURPOSES.

3496. There was a certain spirit whom I knew during his life, although ignorant of his ruling motives and modes of action, but who in his time was highly esteemed for his endowments of intellect. With this person I conversed, and he flowed-in in a general manner, his influx differing but little from that of those who act without any fixed principles of art (or method); but as he assumed only such things as are agreeable to a man, and are termed good affections, to these he assented; as for example he would introduce infants, and thence exhibit pleasant spectacles, as it were, and such like things, that he might allure the good. In this manner he attracted their minds through their good affections. It was discovered also that he was possessed of conscience, as he was unwilling to do anything contrary to the sense of goodness and truth. I perceived also his tenderness, that he would not harm those who were in mutual love, which love was represented by an infant surrounded by rays and carried by a mother, as the Lord when an infant is sometimes represented. When he was told to desist (from this conduct), he said he would not desist unless the Lord should save him; and because he was of such a quality as to act by good affections, and the like, and because he could be prompted by a certain tenderness of conscience, he was received to the society of those of similar stamp, and thence acted by a gentle influx which cannot better be described than by comparing it to something pearly and yet flowing, and (which was directed) to the tunic of the left eye. (Those of this character) acted by their wills inwardly, but yet they are those who pertain to the outer tunics of the left eye. Their afflatus is somewhat cool, and this coolness is now felt especially in the region of the left knee. *He* flowed in also by respiration into the left side of the breast, affecting my sensation, as far as I know rather pleasantly than otherwise. Such therefore are those who correspond to the outer tunics of the left eye.—1748, October 7. They are those moreover who, from a peculiar tenderness of conscience, protect whatever belongs to the left eye.

3497. To this class, however, belong some that are evil as well as those that are not evil, and their quality may be understood from their resemblance to Dippel (mentioned above). They are such as have general ideas, not being bound (or devoted) to any

particular principle which they have confirmed to themselves. These general (or vague) ideas which distinguish such spirits are not easily described. They held my mind set loose, as it were, from every thing certain and determinate, and acted as if roaming abroad in an open field, so that unless certain others had retained my thoughts in a measure restricted, I should have had no proper sense of anything, so diffusive is their sphere. And yet, what I could not but wonder at, they were able, even in that sphere, to speak of things that were (definite and) certain, and if such (spirits) were not detained in ideas of speech, I should scarce know that they existed, for it is, as it were, a common sphere of spirit as a whole (*totius spiritus*). Should the operations in the body take place according to it the motive fibres would be so relaxed that a man could scarcely restrain his evacuations, which it was also given to experience. In fact they had nothing else of a determinate character in their minds than the wish to lead good men by good affections and evil men by the cupidities of evil; and because they are in this general idea, and not determined by life, they that are good can mingle with many societies of the good, and there be fixed and determined, but not to anything that is not good, as was clearly ascertained. The evil, on the other hand, can mingle with many evil societies, and there be fixed. Those that are in such a general state of ideas reflect but little upon other persons, though still many things fall into their thoughts; so that they do not know, until they begin to reflect, that they are actually drawing others over to their interests.—1748, October 7.

CONCERNING THE HOLLANDERS IN PARTICULAR, WHO SEIZE BY CRAFT  
AND DECEIT THE GOODS OF OTHERS.

3498. A certain spirit, obscurely visible, was present above the head, which I perceived from the stench of his teeth, and a still more horrible fœtor, and also a little after by a smell as of burnt horn or bone; and inasmuch as he was not clearly visible, I supposed he was some one of the class of spirits thus distinguished, but I was informed that he was one of the Hollanders. There then came up a vast crowd of these above, below, behind, like a cloud, whom I perceived to be of the same stamp. Those who were detected as being above the head, I supposed, from their partial invisibility, to be of a peculiarly subtle genius, and thus spiritually wicked; but I was informed that where a sphere is spiritual such persons are not clearly visible, but that in a natural sphere they appear distinctly to each other, as those

who are thus natural think nothing of spiritual things, nor believe in a hell or a heaven, or in the existence of spirits; consequently they are naturally but dimly seen.

3499. They came in front above and spake with the greatest earnestness, striving in the meantime by every cunning art to prevent anything being divulged concerning them. The particular arts they employed it is not necessary to relate, only that they aimed to snatch away the ideas of others, and that they induced a multitude of illusions with a view to prevent their detection, which was continued for a long time. Hence it was given to know that they were of such a quality in their lifetime as made them unwilling that anything they did or thought should be exposed, assuming a counterfeit face and speech, and all with a view to defraud others of their property. As a consequence of this habit, contracted in the life of the body, they fall into a similar practice, in the other life, of seizing whatever comes in their way, and concealing their thoughts and actions, though I do not recollect of their resorting to false pretences and actual lies, only that they employed a species of craft in concealing their transactions, and by a simulated cast of countenance deceiving all they could. They continued this practice for nearly ten or twelve hours, labouring with all their might to prevent exposure. I did not perceive a manifest fraud, and they now convey themselves stealthily away.

3500. Speaking of their business proceedings, I perceived that their life was not so much wrapped up in money as in business itself; for their riches did not consist in money laid up in coffers, nor in their merchandise itself, of which they think comparatively little, but in business itself, which was their end and their life. It was however common to them, at least to some of them, to have magnificent houses and suburban dwellings, where they lived luxuriously; but this was the case with a few only. I conversed with them (at length) on this business propensity, which was their life and soul, and their desire for possessing, by whatever art and management, what others possessed, even in any part of the world, and their thinking that everything must belong to them. Concerning the Jews, they said they hated them on account of their foreign traffic, but as to business, as they draw much money into their country by various secret methods unknown to them, they regard them with a degree of tolerance. But as they were unable to defraud them of anything, they had no dealings with them, though in point of fact they preferred them to all others, thinking that by their means they could attract the good of others to themselves.

3501. It appeared from this that they were not at all touched

by the love of the neighbour. It was shown also that they were prompted to destroy the innocent, which was represented by an infant that they wished to kill; for such is their sphere, that when they see an infant, they burn to slay it; and some would even, if possible, slay innocence itself. That they cherish love for their children was shown by a mother's kissing an infant; but it was said that their love was like that of brutes, which also love their young.

3502. It was said and perceived respecting them, that as soon as they enter into the other life, their rich men seem to themselves to dwell in splendid palaces, and to live in other respects as they did in the body; but as the life is successively changed, they by degrees pass from these into viler and viler habitations, till at last they are left without any; thus they are deprived of their (fancied) riches, and become poor, which they are forced to acknowledge, and then they wander about seeking wages; and because their quality is such, they are rejected by the societies to which they come, and every where subjected to some kind of penalty by loss. Thus their life is successively changed to its contrary, and they become mere refuse and offscouring, and exhale the fetid odour of (decayed) teeth.

3503. I conversed with these persons on various topics, as for instance that in the other life no respect is paid to persons; that the rich are saved equally with the poor; that men may become rich, and engage in business like the most active of that class, and still be saved, for every one is regarded according to his end and love; that there are those of their rich men who did business in like manner, that yet enjoy eternal life; and that the greater part of the poor are worse than they, and are rejected. But they urged, on the other hand, that if they are saved, they must renounce their business and give their wealth to the poor, which would render them miserable. But it was given to reply, that the fact was not so; and that their rich men who were good and were saved, felt entirely otherwise. They know too the grounds on which this conceit is founded, but they explain them according to an interior and truer sense. Thus, for example, they who in saying the Lord's prayer, which I recited to them, pray that the Lord would not lead them into temptation, such persons, if truly Christians, are at once aware that the Lord leads no one into temptation, wherefore they do not abide in the letter, but in the interior sense of the letter. So also in regard to what is said about the rich young man's being commanded to sell all his goods and take up the cross, this too is to be understood otherwise in the interior sense. But the persons in question give utterance to such sentiments with their lips, because they are addicted to filthy lucre, and

wish to live their own nefarious life. They said, moreover, that unless the acquisition of riches was allowed, they would have no means of defending their little commonwealth against their powerful hostile neighbours. But it was shown to them that scarcely any one acts from such a principle (of patriotism), but that it was a mere argumentative fetch; and that they might besides abound in wealth without desiring to deprive others of what belonged to them.

3504. I heard also what were the punishments of such, viz. a rending from the loins, the chest, the head; but what they signified as pertaining to the loins, the chest, and the head, I do not yet certainly know.

3505. I heard, moreover, that some (of them) do not acknowledge the Lord, still less that he rules the universe, and yet that they did acknowledge a certain supreme Being, which rules, for they are taught by their experience in business that there is such an overruling power, inasmuch as success crowns the efforts of one and not of another, how diligently soever he may labour. From this cause it is that they pray and perform sacred rites, having regard however to private ends and other considerations.

3506. When the conversation turned upon their republic, and they said that they act in this manner and become rich that they might be able to resist the enemies that bordered upon them, it was said to them, that this could not be their real end, for if they should learn that larger gains were to be made elsewhere, they would immediately convey themselves thither with their wealth, and leave the republic to take care of itself, which they confessed; beside what was said above, that they might increase in opulence, and still not be depraved. It was also shown them that business was not in itself an evil, for men might manufacture swords, muskets, and gunpowder, and yet be good men, although thus fabricating instruments which were destructive to the human race; for they do not think of nor regard the use to which they are to be applied; they only think that such things are necessary for the defence of society, which they surely are while societies are such (as they are).

3507. From being so dominantly natural, they scarcely know that they are in the other life, or what spiritual life is, of which also they were ignorant in the life of the body, despising and scoffing at those who discoursed of spiritual life. When in spiritual spheres they appear only as fetid teeth, their faces being so retracted above that scarce any face appears, which was manifest in a variety of ways.

3508. That the Hollanders are of different life or different nature from other nations is to be inferred from a variety of considerations, as that other nations, besides aiming at the

acquisition of wealth, have also an idea of something honest, pious, religious, learned, and friendly, which they hold in esteem, as they do also those who are distinguished by these traits, but the Hollanders are altogether of a different genius, esteeming nothing in comparison of gold, and making light of everything except rich men.

3509. In speaking with them I asked what they could anticipate from the life of the body, when that life was a mere point of time, to be followed by a life after death, when even ten thousand years were nothing; what then was a life of fifty or sixty years? When they thought of this they acknowledged (the weight of the suggestion).

3510. They were moreover invisible to other spirits, who said they knew not where they were, nor how they get into heaven. They were also scarcely visible to me for the space of more than a whole day, and yet they operated very strongly with me, especially to prevent my writing anything about them, which power of acting upon me I perceived (in this) more strongly than in any other way, besides that they would not admit, but rather ridiculed the interior things (which I stated). They acted the more strongly, more so in fact than any others had done before, in order if possible to provoke me to anger.

3511. That they are thus invisible arises with them from a natural cause, viz. their unwillingness that men should know their thoughts. Hence they are silent, and conceal their designs, and ponder upon the characters of others, and how they may be made useful to their ends. From this taciturnity, and the desire to veil their ends from others, they contract this character of invisibility, notwithstanding they are natural, and thus it is that other spirits know not where they are, nor in what way they enter heaven. There is another spiritual cause of the same fact, and that is, that they think so grossly of spiritual things and of the other life, believing, in their own fashion, simply in a Supreme Being, whom they acknowledge, but not diffusing their thoughts over a wider field. Hence they tolerate in their temples neither statues, images, nor pictures, lest their ideas should be rendered gross. This was evinced by their immediately flying away and vanishing when an image of the Lord on the cross, which is common in other places, was shown to them. I heard and perceived that they were of such a quality that things of this nature could not fix their ideas, but that they chose rather to abide in things obscure (and indefinite), so that they understand and perceive nothing that is superior or interior to nature, nor do they reason concerning them. On the other hand if they hear any one reasoning on these subjects they think him insane, and openly

make light of all but the rich, whom, from a view to private ends, they shrink from offending, leaving it to others to think and bewilder themselves (as they please), still cherishing the idea that their interior thoughts may be (at length) laid open. What their quality is was represented by a thin watery fluid contained between substances transparent on either side, which is the appropriate representation of the natural.

3512. It was shown also that when they were elevated to the sphere of interior and angelic spirits, the speech of their ideas was undulating, and became so wonderfully subtilized that I could scarcely perceive it. From their thus almost vanishing from my perception, I supposed that they were among the angels. They were represented as a thin whitish cloud, in which they were wholly in that sphere, not only the head and body, but also the feet, unlike most others who have their feet in the lower world of spirits. But it was said that those thus elevated think nothing of spiritual things, but only how they may become thus subtilized, which as before hinted, is only a kind of first plane, on which it is possible for them to come into connection (with a higher sphere).

3513. I heard some speaking from the same sphere, who had been instructed as to who the Lord is; who rules the universe; who are received (by him); and when thus instructed were convinced and persuaded that the Lord alone is the ruler of the universe, from which they become more constant than others:<sup>1</sup> and as they are then almost entirely in that sphere, they are unwilling to be among or to hear those in the world of spirits, who reason from visible things, and the like, and thus cloud and confound themselves. Indeed they rather deride all such, and renouncing all their speculations, abide in the truth, from which they do not suffer themselves to be drawn away. This character they contract from the life in the body, viz. from the cause above mentioned, that they do not reason concerning interior things, which they say no one can know; and from this also, that in their business transactions they rarely proceed through any other paths to their ultimate object than those that are certain and well-defined, and thus adopt such means and such a policy as they have learnt from experience will not deceive. Then again, being possessed of a subtlety of thought, which imbues their nature, they see how others err in adopting uncertain counsels and measures, without experience or principle, and thus

<sup>1</sup> Speaking in another place of the Hollanders in the other life, Swedenborg says, to the same effect, "These afterwards became more constant than others, so that they may be called *CONSTANCIES*; nor do they suffer themselves to be led away by any reasoning, fallacy, obscurity induced by sophistry, or by preposterous vision from confirmations alone; for they become more clear-sighted than before."—*True Christ. Relig.* 802.

generally fail of success. That they are of this character, may be known also to others; wherefore when in the other life they are confirmed and persuaded respecting whatever is true and truly good, they follow the same course, the Lord still upholding them in their peculiar nature, from which it is that they are confirmed and persuaded more strongly than others. It is for this reason that other spirits said they knew not where they were, or how they came into heaven.—1748, October 10.

3514. They are not instructed like others, because they call (such instructions) reasonings; but when they have wandered about for a long time, not knowing how they can reach heaven or escape misery, they are left to reflect upon the means, and to be aware that they are not in (the use of) the means; the knowledges of faith are then gradually insinuated, and confirmed by reflection, till they are persuaded, they scarce know why; for it is not by means of instruction, as is the case with others. Among these are some in the heaven of spirits who may be called *constancies*, for they remain firm, nor do they suffer themselves to be led away by any deceit, or art, or reasoning, or injected doubts, or obscurity thence, or fallacy, or appearance, or phantasy, especially those whose life or soul was business, not money, and whose ruling end was a genteel style of living.

3515. But the sphere of those who have not yet received faith is to those who acknowledge and meditate upon interior things, continually repugnant, more so than that of all other spirits; whence for more than an entire day it was apparent to me with how much difficulty they are brought to the acknowledgement of the interior things of the Word; for they are not delighted or affected like others, by the exhibition of these interior things, but continually resist and fight against them, but in silence, without any open contradiction. They merely offer a general (internal) resistance; wherefore in the world they seem to be brought with more difficulty than others to the belief of those things which are of true faith. It was shown to me that their sphere conflicts with the sphere of those who are in faith, and who are yet so obstinate that they will not suffer themselves to be overcome. The sphere of the former drove that of the latter, and themselves with it, towards the right, but they still refused to yield, and again drove back their assailants, and so these also, in their turn, the latter, till finally the former, (the *nullifidians*) were compelled to recede. They moreover sometimes were seen clad in upper and lower garments like men of our earth, but in this dress appeared but obscurely, or as in an obscure vision.—1748, October 10.

3516. They everywhere pretended with their lips that it was wholly for the sake of their republic that they were disposed to

wrest from others their property, as if to them alone pertained everything in the whole extent of the earth. But it was told them that they had no (real) concern for the commonwealth, but merely laid hold of this as a confirmatory argument, as one does when he undertakes to defend any concupiscence to which he has become addicted. They were therefore remitted into a state which might put it to the test whether, if it had been possible, they would have seized and appropriated whatever belonged to the state and its citizens, and it was shown by an idea communicated to me, that they would have done it, and if the republic could not afterwards have sustained itself, that they would have gathered up their wealth and emigrated, not caring if the whole country should perish. Wherefore it is clear that the argument was post-assumed, and not a proof of their real end, which, if it had been, would have implied the presence of something good. As it was, it implied only evil, as they were wholly contrary to the love of the neighbour, not caring, as was shown, if they should so far deprive families of their substance that they should be compelled to go forth naked with their children and live by begging. There was therefore nothing in them but evil. They wondered when they perceived that they had nothing good in them, which they could not but perceive, as they were such as could perceive what is true, for they know that the love of the neighbour is the principal law: but whether they themselves had ought of this love, except towards the poor who favour (and assist) them in their writing and trading, though they ponder upon it, they find no evidence of it. As to others, they look upon them as labouring under phantasies with which their minds are infected. But when it was inquired whether they were not wholly contrary to love, and whether this was not still a principle of vastly higher excellence, they were unable to answer.

3517. Some of them being left to the thoughts which they formerly had of heavenly joy, it was said, that they conceived of it as some kind of joy different from that with which they had been acquainted on earth, but whether it was to be preferred to terrestrial joy or not, they could not tell. It was evident, therefore, that they could have no idea of heavenly joy except from earthly. When they were asked what they could expect in the other life, where there was no more business, nor riches, nor traffic,—which are there unknown—they had nothing to reply.

3518. When it was said to them—but not in my hearing—that they could do nothing by their own efforts towards securing their entrance into heaven, I perceived that they (at once) took it for granted that they were to fold their hands and wait for

(the divine) influence; for those of that character receive no other impression. But they were informed that this was not so, that men were to act, but that the work was still to be ascribed to the Lord, who gives power and strength to all; just as the preacher, when he says that the Lord speaks by him, that he directs his thoughts and words, and the like, does not hold his peace, and wait for (the divine) influence, but preaches as from himself, while he still says afterwards that he spake from the Lord. The principle is the same in other cases.—1748, October 10.

3519. They called their priests worldly priests, affirming this of them, because they live at home like others; wherefore it was not to be supposed that they could know anything of a celestial nature, for when they who ought to be of a heavenly character live thus, how could they believe there was anything heavenly among men? They moreover called the doctrine of faith a bond of society, that it was solely for the sake of the unprincipled, that they might be held together in some kind of union. As theirs is such a life of business, it was represented as a life of wintry light; and the sensible cold proceeding from them was felt in the foot and knee.

3520. The quality of the sphere of their faith was shewn when I entered the temple of Paul, as it was then suddenly said to me, that some one had dreamed in his sleep that he was introduced by the Holy Spirit into this vast temple. Afterwards a certain person appeared to be raised up into heaven from the left towards the right, and it was said to me, and perceived, that it was some one who had recently died, and that he was immediately conveyed by angels to heaven. This gave occasion to a conversation, in which the circumstance was mentioned that some one had been immediately after his death taken to heaven by the angels who resuscitated him, and that it was seen that he was received by the Lord, and shewn the glory of heaven. When this occurrence became a topic of conversation, the Hollanders around me induced such a sphere of incredulity as almost to stifle the belief of the fact, which it was also given me to tell them. I did not actually perceive their thoughts, but a sphere of incredulity is a collection of a great many thoughts which have been confirmed. They were moved by a kind of invidious wonder, that they should stand below, while others were raised to heaven.

3521. Continuing to converse with them respecting the operation of their sphere, some of them said they would believe if they should see me resuscitate a dead person who was lying on a bier. But it was given to reply, that even if they should see a dead person revived, they would not believe unless they should see me resuscitate a number, and even then they would ascribe it to

natural causes, and so would believe less than before; for so it happens with anything which becomes familiar, that it makes no more impression than the sight of green meadows, which excite as little wonder when the causes are not considered, as did the manna with the Jews, though they saw it every day. Therefore faith cannot be rooted in a man's mind by means of miracles, nor even persuasion; if they are ever persuaded, it will be without miracles. They afterwards said, when left to their own thoughts that if they should see a priest raise (and reanimate) a dead body that was being borne to the burial, they should ascribe it to fraud; and when they were convinced that it was no fraud, they would say that the soul of the dead man had some secret communication with the priest, by means of which the resuscitation took place; and if they saw this happen in repeated instances, they would be confirmed in the idea that there was some secret in the case which they did not comprehend, as many things occur in the course of nature which are not well understood; but they would never believe the priest's assertion that the effect was wrought by a celestial power, and so would ascribe it to nature. The quality of their faith, even though miracles should be wrought, may hence appear. It is such that they neither believe in spirit, nor heaven, nor hell.<sup>1</sup>

3522. They were remitted into their life, which, however incredible, is still done in the other world, and their life appeared like a whitish light, similar to that of the person spoken of above, who said that he was nothing; and it is a life without love—of these latter, in naturals, because they have no love towards the neighbour—of him, because he would not acknowledge faith nor (admit) the word love. Thus it is a life without love, which is represented by such a whitish light. This kind of appearance ensues when they are remitted into the life of their business and the state of their thoughts when affairs were prosperous with them. A cold was perceived about the left region of the head, which was the cold of that kind of life; but they remarked that they did not feel the cold, because they were in their delights and the affection thereof, saying that they were in their heaven, from whence their heat was communicated to me, which affected the left region of the forehead, and the left cheek. But it was given to me to know that their life is turned into an icy coldness, and the splendour of their life into misery, thus all things into their contraries; for they cannot otherwise be affected by spiritual much less by heavenly things—1748, October 10.

3523. At length it was said to them through me, and, if I mistake not, by some of the same nation, that inasmuch as they had been persons of so much intelligence during life, and knew

<sup>1</sup> Compare A. C. 5573.

what truth was, they were able to know this also, that love to the neighbour is the principal law, without which no one can enter heaven, for heaven or the heavenly societies are made up of love, because from the Lord alone; hence they might know whether they possessed this love, and could thus be admitted into heaven. But they objected that those who were devoted to business could not attend to thoughts of this nature; to which it was replied, that there were rich men of business in heaven, and much richer than they, who spake with them through me, confirming what I said, and saying, at the same time, that they had had the common good for an end, and love to the neighbour, and that they had carried on their mercantile pursuits for the sake of performing a use in the world, and had not set their hearts upon them, nor acquired a life from riches and trade. That they had actually become richer than the others, was shown by a spiritual idea. They said, moreover, that in the other life there was no respect of persons.—1748, October 10. This only is to be added, that (the impression with these spirits that) the rich would remain (rich) that they would pertinaciously hold on (in their ruling character,) and would practise their multifarious wicked arts—these were perhaps the illusions of spirits respecting things to come.

THAT SPIRITS HAVE AN EXQUISITE PERCEPTION OF THE THINGS THAT  
EXIST FROM SOCIETIES.

3524. I recollect its twice happening, that, while not aware of it, certain spirits, by means of a kind of affection or indignation induced upon my mind and my face the things which they perceived, and which were no otherwise made known to me than by that effect. It was hence given to know that spirits have a very exquisite perception of the changes of affections and persuasions which occur, but which I could perceive only from the effect. Thus they inspired a species of indignation or of shame, the cause of which I did not understand till some time afterwards. What kind of spirits they were I know not, nor do I think they spoke; still they were present.—1748, October 10.

CONCERNING TUTELARY ANGELS, AND THE SPIRITS BY WHICH MAN  
IS LED.

3525. I was instructed that with every man there are two angelic spirits at his head, by whom the Lord protects man, whose office it is to moderate and control the evil spirits who approach him, besides various other things pertaining to a man's

truth and good. Those spoken of just above were, I think, of this sort. There are, moreover, spirits who think that they are themselves the man—one, two, or three, who are subjects of the world of spirits, upon whom their influence acts. These spirits are changed according to the general changes in the state of man, and are controlled by angelic spirits of whom they are entirely ignorant. Angelic spirits, without reflection, know no otherwise than that they are themselves the man, but the interior man, in whose interior thoughts they act—thoughts which do not fall within the consciousness of the man himself. But when reflection is given they know that they are angelic spirits. As to a change of these—whether others succeed in turn—instruction is not given. The case is similar with that of the inhabitants of Jupiter, with whom, when the chastising spirits approach, there are two angels present at the head. Thus, too, with the dead who are to be resuscitated, there are always two angels.—1748, October 10.

#### CONTINUATION CONCERNING THE HOLLANDERS.

3526. Many things were represented during this night, and after I awoke, concerning their wicked machinations, tending to the destruction of interior things, and against conjugal love; but as I was unable to learn what they signified, or whether they proceeded from themselves or from the prior instigation of other reprobate spirits, I omit the recital.

3527. I will only say that there was in no case a disposition to change any thing true and good, as (being) what they truly and rightly believe, as that the Lord rules the universe, which is the doctrine of faith with them and others, for the Lord Himself said that all power was given to Him in heaven and earth; it is also known to them that they are nothing; that they ought to put off the old man, which is to die with its pleasures and lusts, that the new man may rise; as also that the Lord Himself is the all of life, for they pray and teach that all their thoughts, words, and actions may be governed by the Lord. It is known moreover that they say they believe that faith is everything, that the love of the neighbour is the principal law, and that thus love is in all and each of the things of heaven, and also in faith; and as the Lord is the only love and thence compassion, that the Lord rules the universe, and that faith is of love and therefore of Him.—1748, October 10. Consequently their businesses are not condemned.

3528. Since then the state of things is such that two angels govern the interiors of man and at the same time rule the spirits who induce cupidities and think that they are the man;

and especially since the state of things is such in general and in particular that evil spirits flow in so strongly as to have become acting powers, while good spirits or angels are mere resisting powers; it thence follows, that the world of spirits is filled with the spirits of evil, who infuse into man the evil of their own nature, and that to such a degree that good spirits and angels are scarce able to resist it any longer, and thus the equilibrium is in danger of perishing, which is the same thing with the predicted consummation of the Gentiles; for when evil begins to conquer, or rather to drive away good, if good spirits then recede, the case of the human race becomes hopeless. But that good spirits cannot resist without the immediate help of the Lord, has been abundantly shown me; yet immediate help is not according to order, for order requires that there should be an equilibrium of all things; and when the equilibrium perishes, then the last times have arrived. That this crisis is at hand may be gathered from various things in my experience; for at this day the throng of evil spirits is so immense, and their malignity so great, as to be incredible. They could indeed all of them be driven away by the slightest force, and even by the power of an infant, but in that case the evil come into such tortures, and into such a hell, that it could not otherwise be than that they should endure severer pains than would be conducive to their amendment and reformation.—1748, October 10.

THAT SPIRITS, ALTHOUGH THEY NEITHER SEE NOR PERCEIVE ANYTHING THROUGH THE SENSES OF MAN, YET KNOW WHAT HE THINKS, AND PERCEIVE WHAT HE COVETS.

3529. It was given me to know by experience that spirits, although they neither see nor hear anything through the eye or ear of man, yet they know his thoughts and perceive his desires; for I have spoken with spirits by whom my thoughts and desires were controlled, (who said) that they did not see when I was by the fire (for instance), and yet they knew and wished to dispose my actions. Those that are more remote do not thus see and hear, yet still they dispose; yea, spirits know the taste of the things that I eat and drink, although they have not taste. Even this they would not have been aware of, unless reflection had been given them, and yet they disposed my thoughts and desires, for they are in fact the thoughts, as it were, of the man himself, and his cupidities. Whatever enters through the senses he draws it up into his thoughts and into his concupiscences, and thus into the (attendant) spirits; wherefore, since this is the case, there is no need of their seeing or hearing otherwise with me.—1748, October 10.

THAT MUTUAL LOVE IN HEAVEN IS TO LOVE THE NEIGHBOUR  
BETTER THAN ONE'S SELF.

3530. This may be seen in shadow from true conjugal love, in that a husband loves his partner better than himself; that he will undergo death for her; that he will lay out upon her all his goods; that he will give to her rather than (take for) himself. So also from the love of parents towards their children, as it is known to every one, that a mother will suffer hunger herself rather than that her infant shall go without food. The beasts and birds, in like manner, are more solicitous for their offspring than for themselves. Thus too from true friendships, when one will die for his friend, and will serve him in every way before himself. So likewise from common civility, which draws its origin from this source, and in which mutual love is externally evinced by giving better portions, dishes, &c., to another, and taking the poorer to one's self. And finally from deposits and loans, when those that are upright will guard and preserve what belongs to their neighbour more carefully than they do what is their own.—1748, October 10. The same thing appears from the nature of love, which is such that it wishes to give itself to others, and its joy is to serve another and not itself: when there are many such there is mutual love, for what is similar is reciprocal. But they cannot receive this who love themselves supremely, or who are greedy of lucre, least of all the avaricious. Thus is the Lord (in his love) shadowed forth. These things are said in the presence of spirits.

CONCERNING THE COMMON PEOPLE, RUSTICS, AND THE LIKE.

3531. At the right side, as if from a deep abyss, there rose up a voluminous mass or flood of people, as great numbers of people appear like such rolling masses or billows in the other life, as I had often observed before. They rose in this voluminous manner, as if with a hoarse sobbing kind of sound. I called it *gurgling* (*kluncka*), because it was of a *gurgling sound* (*klunckweis*). Wondering who they were, it was told me that they were of the common people, rude but not depraved like robbers, the deceitful, or the malignant, but of other classes, which are vastly numerous, such as simple rustics. I spake with them and found that they knew nothing except respecting the Lord, to whose name they commended themselves. As to other things they were profoundly ignorant, unless it were that they had some knowledge of faith. Other similar spirits

succeeded in like manner, but their sobbing, as it were, or the modulation of their rolling mass resembling sobs, was quicker. They rose very near to the right side. Then others rose with more quickness (and animation) through the foot, through the body, even into the belly, whom I perceived to be those that possessed, during life, more of the knowledges of faith, and so pertained to the various provinces of the interior regions of the body. There were thus three classes of them, who knew almost nothing in life, except that they adored the Lord, some of them knowing something of faith, others a little more; thus they were collected from all that class of people who are simple in faith. I heard those who were on the side, and they read the Lord's prayer with so much simplicity that it scarcely amounted to the literal sense, still it was in such a manner as showed that their interiors might be opened. It was also given to perceive from the odour of stalls, that they were such as had been devoted to the tending of flocks, bullocks, and similar domestic cares.

3532. As to what relates to their speech, many of them, indeed all that came together, were prompted to speak simultaneously, and no one any different from another, although there was no society; still all spake and thought alike, which made them better capable of being initiated. I afterwards heard from these and others like them, who were nearer the side, a sonorous speech in society or choir, but somewhat hoarser; then a quicker one, indicating that they could shortly be initiated and come into concert with the societies of good spirits, and afterwards, when duly instructed, with the societies of angelic spirits, and so onwards. Their conscience and perception of good was communicated to me, and especially their conjugal love, which was such that they loved each other mutually, like married partners, but it was so extremely simple that I know not how to describe the perception of it. I spake with them of conjugal love, and they said that they knew not whether their wives loved them. They conversed only partly by speech, yet from the perception communicated to me, it was given to know that they really loved. And if they did not abhor adulteries, yet they abstained from them from a certain law of conscience, which they now say they do not know, only that they had no inclination that way, and consequently no power.

3533. Such persons, and infants, in the other life, are they who remain firm and constant in faith, without doubts, nor do they suffer themselves to be drawn away by insidious objections, wherefore they do not vacillate, caring nothing for cavils, and being assured that the Lord rules the universe.—1748, October 11.

## CONCERNING CERTAIN PERSONS OF EXTREME CRAFTINESS.

3534. A little before the left eye, and somewhat elevated in front, were gathered together in a kind of globe, those of such a quality that they act insidiously in secret, far more so than others, concerning whom it is permitted on this occasion to relate barely the fact, that they continually send forth insidious emissaries, whom they inspire as subjects, and who act with a subtlety that cannot be exceeded, simulating other persons, and practising various deceits hitherto unknown to me. They especially practise their arts against conjugal love, thence against interior and more interior (principles), and so against those that are spiritual and celestial. Their subjects go forth to a considerable distance, and then return and report (their proceedings). Some of them, like other (*i.e.* like good societies) dared to send their subjects to me, and to hold (me for a while under their influence).—1748, October 11.

3535. Some of those insidious spirits wished to instil into me their poisonous suggestions concerning the Lord, as those are accustomed to do who are made up, as it were, of mere scandals; but it was given to say to them—what might suffice for their conviction—that the Lord was the Father, and thus one, as he Himself said, which might evidently appear from this, that from Him is Innocence, from Him Peace, from Him Mercy, from Him Mutual Love, from Him Goodness and Truth, all which are divine. Of Him Moses and the Prophets (wrote), and He was represented by all the typical rites of the Church; and as I was fully convinced and persuaded on all these points, what would they have more? They were unable to make any reply.—1748, October 11.

3536. Such being the persuasions of their life, that whithersoever they come, they can, as it were, seduce other spirits by the life of their persuasions, as soon as their sphere begins to operate, it was given to ask them how, if any one was warm and he should be surrounded with ice, he could help becoming cold? or if he was in light, and the windows should be closed, (how) he should not be enveloped in darkness, and thus unable to see?

## CONCERNING TRUTHS, AND THEIR BEING VARIED BY CIRCUMSTANCES.

3537. I spake with spirits respecting the position, that the character of a thing is often varied by circumstances. They suppose that no absolute truth is given, and maintain that from the power of circumstances to alter the character of a fact,

Pilate said to the Lord, "What is truth?" It was given to reply, that all the knowledges of faith are verities, that truths are eternal, and that whatever is of the truth of faith is an eternal truth; but that while circumstances may affect, they do not take away truths; as, for instance, let it be granted that Adam was the first and only man, and that his sons and daughters might be joined in marriage, yet this does not nullify the eternal truth that such marriages are unlawful. Again, let it be assumed that it is better to enter into marriage in the season of youth than to practice concubinage previously; this does not take away the truth, that as society is constituted, such marriages cannot be contracted before they are able to bring up children. So in regard to the Jews and Gentiles; (as for instance) concerning the Jewish children who, from the persuasion of their parents that the Lord is not the Messiah, are not instructed to believe it; yet as it is owing simply to circumstances that the children cannot believe otherwise than they do, this does not abolish with them the truth, that the Lord is the promised Messiah. And thus as to the Gentiles who are in ignorance, not knowing that the Lord rules the universe; this ignorance, being a circumstance, does not preclude their being instructed in the other life, and thus saved; besides many other things.—1748, October 11. Thus the literal sense of the Word (implying) that the Lord does evil, that he slays, that he is angry; as also that man does good, and other similar things in the Old Testament, do not affect the position, that the interior sense is the truth.—1748.

#### HOW ANGELIC SPIRITS VIEW WHATEVER COMES TO PASS.

3538. I perceived by a spiritual idea communicated by angelic spirits, that they so regard existing things as to recognise the Lord's disposal and permission in every particular. They unceasingly look upon the events that occur as proceeding from the Lord thus disposing and permitting, yet not as men, or non-evil, or evil spirits do, who would fain have the Lord dispose things according to their views, phantasies, and cupidities, and when they happen otherwise give way to doubt and deny a providence; all which flows from the fact that they are not in faith, and thus from their phantasies would have the universe and all its details governed just as they would govern it themselves. They neither can nor will acknowledge that all and singular events happen in such a way that man may not perceive it, and thus may be kept in faith, or brought to the state of angelic spirits, of whom I am now speaking, especially that man should not be

solicitous about the future, or trust to his own prudence. Wherefore those that are in faith rarely obtain the objects of their desire, while they desire them, but yet, if it be for their good, they obtain them afterwards, when not thinking of them.—1748, October 11.

#### WHAT THE QUALITY OF THE LIFE OF THE EVIL IS.

3539. The life of the affections or of the will of the evil is like the fire of a torch, or of a wax candle, or of sulphur; for into such a life, which is one of cupidities, is the life of the Lord's love and mercy turned. The life of their understanding is as a dim lumen thence, which extends to a considerable distance, but yet verges to obscurity or goes out altogether. But when true celestial love approaches and spreads to a distance, as when the light of the sun dawns upon the world, it is extinguished. The fiery part first dies away, and is afterwards turned to cold, because contrary to true love. The difference in the degree of cold is according to the nearness and quantity of the love, that is, according to the measure of mutual love, of conjugal love, of parental love, as also of mercy, peace, and innocence that there is in it. But at the approach of truth, which is intellectual light, their fiery lumen begins to grow dim, and at length turns into darkness, and that too according to the distance and quality of the light, the degrees of which are indefinite. Hence we may learn the nature of the rainbows, which correspond to affections and truths, or to will and understanding.

#### CONCERNING THE GENERAL SPHERE OF THOSE WHO SUPPOSE SPIRITS TO BE OF THE NATURE OF THE ATMOSPHERE.

3540. I was for some time in a sphere which was very far from being agreeable, as it was so general that I could not perceive spirits any more than if there had been no spirit at all, as they disappeared so completely that I could scarcely perceive that they were anything. They were very numerous, and were manifested as in a small star or white scintillation, made up of a vast multitude of little wandering sparkles; and it was said that they were like these in number, so that no one of them could be perceived as anything. There was at the same time a certain disorder about them, such as to prevent any apparent consociation, so vaguely erratic were they in their sphere. Indeed there was nothing in such a sphere but a loose general somewhat, without any fixed tendency to societies; in a word

nothing but an indeterminate and unassociated *commune*—a sphere that affected me most unpleasantly, and induced an idea as if there were no society, and that one did not know another, but every one wandered about, as though flowing forth into the universe at large. I was instructed that they were those who in the life of the body had cherished the idea respecting spirits, that they were somewhat of the nature of the atmosphere, invisible, without any quality definable by words, thus not perceptible, though wandering about in the universe. Those that entertain this idea are innumerable, on which account all that are of such a quality are remitted into it. While in that sphere I wondered whether, in the other life, one would ever know another, thinking that all perception would perish, and still more, consociation; and yet, notwithstanding, one would (somehow) find another, and from this arose that most disagreeable sphere which I have called general. I was informed that they actually were in society, though it did not appear so, for they yet had life, and (from their associated life) they spake with me.

#### CONCERNING THE PERSUASION OF CERTAIN SPIRITS.

3541. There was a certain spirit who entered into me with his persuasion, and attempted by means of it to do me injury. He was thrust down below, because such persuasion is not permitted. Exploration was made thence, and those who were above the head were found to be of this character, and they appeared to have rays shooting out of their eyes, which were bent backwards, but not extending so far as in the case of those who had been previously exhibited in (the strength of their) persuasion, or as in that of the antediluvians, who were distinguished by such pointed emanations, though longer. Such are those who in the life of the body had succeeded in all their undertakings, and hence had acquired the persuasion, that let them attempt what they would, they would succeed in it. When such persons are evil, they believe confidently, in the other life, that whatever they engage in, they will succeed in it, and are in the full persuasion (of this); and certain great ones induce upon others the persuasion, as is done here also, when they are (themselves) in the persuasion. They then modify and vary the sphere of the one to whom they come, as may be seen in what has been previously said of the antediluvians. Those who were above the head said, as they believed, that they could pour forth their persuasions upon others, and effect anything by means of them. The sphere of their persuasion was widely extended, and it was perceived as being external, so that they had no power against

interior things, still less that they were able to pervert those that were in faith. This faculty is among magical arts, but they are expelled from societies—1748, October 12.

#### CONCERNING INFANTS.

3542. Infants were oftentimes sent to me in bands, which surrounded me, and from the sound they made I was enabled to know that they were infants. They were heard as something tender, yet inordinate, though their sound cannot well be described. They flowed, as it were, round about and just above the head. It is proper to state concerning them, that as often as they were heard, the spirits who were present could scarce refrain from leading them, or compelling them to speak, that they might speak through them. But this was resisted as often as attempted, and the infants were, as it were, indignant that others should think to rule them and compel them to speak. I observed their resistance as often as the attempt was made, and when allowed they said they wished to speak, and yet did not wish to do it in this way; yea, it was given them to speak freely. This, I was informed, was their temptation, that they might be kept in a constant repugnance towards those who might wish to lead and rule them, and might be initiated into the habit of regarding the Lord alone as he that is to lead and rule them, and from whom they are to think and speak; thus they grow up.

3543. They moreover, on three or four different occasions, recited the Lord's prayer, but so tenderly that they scarcely seemed to apprehend even the literal sense; but as they grow up they are endowed by the Lord with a fuller perception of the meaning, and are initiated into ideas, and finally into the understanding of the internal sense; for the Lord acts through them chiefly from an interior ground.

3544. Some of them are of a spiritual, and some of a celestial genius. The spiritual are known by a certain crackling tone of voice, as they are smarter, and break out more hastily into a kind of indignation when they perceive anything contrary to goodness and truth, which they wish to correct; but it is not granted them to do anything more than thus to break out and to will, for they do not yet understand. I have several times witnessed this peculiar ebullition, as if by a sort of winged darting forth, when they wished to utter their indignation because others did violence to the truth, and because it was not allowed them to declare the fact as they knew it to be; but as this is not yet permitted them, they are immediately restrained.

3545. That they are instructed by angels, or in heaven, was

declared to me, as also that they grow; and that they become more celestial and spiritual than others, appeared from the case of one who had died in infancy some years before, and had now become adult as we are. He spake with his brother from the promptings of mutual and fraternal love, and so moved his interiors that he could not refrain from tears, because, as he afterwards said, it was love itself that spake. Such are infants while growing up, and they are those who are nearest to the Lord.—1748, October 12.

THAT THE WORLD OF SPIRITS CANNOT HELP FLYING BEFORE THE  
POWERFUL PRESENCE OF A SINGLE ANGEL.

3546. There were spirits around me not of an evil order, and when one angel, who deceased in infancy—the son of a prince—came to me, I remarked to him that the spirits would fly, as it was perceived that they could not stand against his sphere, which accordingly happened, for the spirits removed themselves to a distance, that they might get without his sphere, or place themselves within its outer border, as they were not evil. Hence it may appear that one infant, or one angel, can drive away myriads of spirits, nay the whole world of spirits, for they cannot sustain the sphere of mutual love, and yet it was perceived that his sphere was tempered by the consociation of others, so that it had comparatively little power—1748, October 12.

THAT INFANTS, ALTHOUGH THEY GROW UP IN HEAVEN, ARE STILL  
SINFUL AND IMPURE, AND IN THEMSELVES NOTHING BUT EVIL.

3547. It was the perverse opinion of certain spirits, that infants who grew up in heaven were pure, because there was in them no actual evil, as in adults on earth. But there was a certain one who had died an infant and grown up in heaven, who because he thought otherwise, and perhaps because he was ignorant of his own evil, was remitted, like others, among spirits, and then spake with them on the subject of infants, saying that they were made up, as it were, of hereditary evil, so that they were nothing but evil, yet still with some diversity, according to the evil successively transmitted by descent from parents, which continually bursts forth, and, as being the evil of lusts, continually suggests falsities. Wherefore they can never be perfected to eternity, or an absolute correspondence be given, because the stock of evil incessantly buds, from whence are abundant actual evils in the life of the body, excited by

hereditary evils, of which the diversities exist according to the actual evils of the parents successively transmitted. Hence it is that the evils of some families may be distinguished from those of others. Good therefore can never (from this source) be implanted in infants, because they cannot be good and evil at the same time; but all their good is from the Lord.—1748, October 12.

3548. One who died an infant and became an adult in heaven, was remitted among spirits that he might know the quality which he had acquired from hereditary evil. He was born a prince, and I perceived that he retained a hereditary disposition to exercise dominion over others, and also that he made light of adulteries, as had also his ancestors; whence it appeared that hereditary evil adheres without receding, and that when opportunity offers it breaks out. He was otherwise (or ordinarily) such as to be capable of being imbued in heaven with mutual love in an eminent degree.—1748, October 12.

THAT EVIL SPIRITS MAY BE DISPERSED BY THOSE WHO ARE SIMPLY KEPT BY THE LORD IN THE KNOWLEDGES OF FAITH.

3549. It is now perceived by experience that evil spirits will recede and remain in an inability to speak or think or communicate ought of themselves to me, so long as I am kept simply in the faith of universal knowledges; for it is given to say to them that it is of no use to urge objections, but that if they are so ingenious they ought rather to discuss the objections and doubts, arising from the knowledges of faith in which I am now held and kept; but all the spirits are as dumb as if they had retired; indeed some of them have retired, as I am given to understand. Hence it appears, that they who believe in simplicity, as for instance, that the Lord rules the universe, that the Lord alone is life, that their proprium is nothing but evil, and who do not admit objections from whence come doubt,—that with them evil spirits are dispersed, for with such an one they cannot be, as I perceived that they themselves also think.—1748, October 12.

CONCERNING THE LOWEST OF THE COMMON PEOPLE.

3550. I perceived for some time a cold considerably severe from the sole of the foot upwards through the foot itself to the knee, and even to the loins; first in the right foot, then in the left. It clearly appeared that they were spirits thus cold,

or rather cool, and wondering who they were, I was informed that those which ascended through the right foot were such as had lived in absolute ignorance, and were contrary to my love as to externals, (indulging) in drinking, whipping each other, etc., characters such as are found in the lowest of the populace, who live in woods, differing little from the wild beasts, and who would be beasts but from possessing the faculty of thought, by which alone they are to be distinguished from them. Those that ascended so coldly through the left foot were in like manner from the dregs of the people, who utterly denied a life after death, and believed that they would die like the beasts. Those therefore who were in such principles were raised through the province of the left foot.

3551. After these were thus raised, those who ascended through the province of the right foot were heard speaking, but from their speech I could scarcely perceive anything vital; indeed so extremely feeble was it that I should have supposed they were at the point of death. They spake almost as if lifeless statues had been compelled to speak, wherefore I began to despair of any life remaining in them. Those that ascended through the left foot spake very similarly, yet with the difference that pertains to what is spiritual, viz. that there seemed to be scarcely any spiritual life in them, which difference could be perceived from the sound. Concerning these I began also to despair of their being able to live, for they were like sculptured statues compelled to speak, in which there is nothing vital. Both companies spake from behind above.

3552. But I presently heard that they were forced into a certain species of activity, to wit, of a choral kind (*gyrationis*), thus into a society of good and angelic spirits, who made them the objects of their peculiar care, and who were almost persuaded that they would be incapable of motion, unless they infused life into them; and this they attempted with an earnestness and solicitude which cannot be described; nor did they suffer themselves to weary in this work, but continually laboured to agitate them by a sort of rough gyration, attended with the usual sound.

3553. When the good and angelic spirits had thus for several hours exercised their patient care for them, they began to be somewhat vivified, and to appear no longer as such lifeless beings. When this was perceived, as also that life might be so far insinuated into them as to render them capable of being in society, they said that they were in heaven, for this insinuated life was their heaven. This careful labour was continued by the good spirits through the whole night, when I understood that they had become more and more habituated to the societies, and that they might be so united with them as to be thereby perfected

in the things pertaining to spiritual and celestial life, for there was nothing repugnant in them on the score of knowledges, only that there was somewhat of a resistance arising from the strong disposition to fall back into their own (dead) life. But yet by one method and another they are initiated, and become above others obedient.

3554. In what manner life was successively infused into them was represented by colours, first by a whitish marble colour, then by a bluish colour mingled with white, thirdly, by rising spots of white-hued clouds. In a word, life is insinuated into them thus successively that they may be enabled to enter into the fellowships of good spirits.

3555. It was afterwards shown me what was the quality of such by an afflatus from them, first into the face, then into the anterior region of the breast, which was somewhat, though slightly, cold. I perceived it also as not cold, but verging to heat; but whether from others or themselves, I know not.

3556. I could not sufficiently wonder (to see) how solicitously the good and angelic spirits, as also the angels, strove to infuse life into them. Far from being wearied, they laboured (in the task) with the most strenuous endeavour, which was perceived to be from the Lord alone, who not only insinuated into the angels such a studious effort, coupled with an affectionate delight, but who also insinuated life into these (semianimate spirits); for they were (in a condition) similar to death, so that they could be said to be resuscitated from no life into life, and thus into that which is spiritual and celestial.—1748, October 13.

THAT DISTANCE IN THE OTHER LIFE IS A FALLACY OF SENSE.

3557. It was sometimes observed that a spirit, when he believed himself to be absent, nay, when (he seemed) to speak with others at a distance, was at once close by me, so that he could not understand how the matter was, that while speaking with another at a distance, he should be immediately present, and his thought, which was intermitted, be continued.—1748, October 13.

THAT THE SPEECH OF OTHERS IS CONVEYED IN A COMMON (GENERAL) MANNER.

3558. It was sometimes perceived that others spake, and what they said was conveyed to me, not by speech nor by distinct ideas, but in a certain general manner, so that I knew what they said, but the mode of it cannot easily be described, except

that it was as when others speak together, and it is known, as it were, from the countenance what they say. But this barely (and remotely) represents such a perception. In this general mode (of communication) there is a certain indication of what they say, and yet so definite that it does not deceive.—1748, October 13.

CONCERNING A HOMICIDAL POISONER, THAT HE WAS CAST INTO A LAKE.

3559. Those that were with him complained that he continually fought against the things which are of faith. He was in front, and slightly or about half enveloped as to his face; and being rolled onwards for a long distance towards the filthy Jerusalem, he appeared to me over the roof of the city, but was cast down into a miry lake, from whence he said that it was excrementitious and foul.

3560. Being explored as to whether he was constant in his opposition, which was not a bad sign, because he was then less lukewarm, it was said, that after a delay of some time, when he should perceive that his help was in the Lord alone, he would come into better thoughts, and so would be firm in that part of faith (viz. dependence upon the Lord). The quality of which he would then become was shown by a certain plane, whereupon was a slight sprinkling of gold dust, which signifies something of the affection of good; besides which (there appeared) green walks, abundantly covered with grass. (The same thing was) afterwards (indicated) by a certain luminous something intermediate between fiery and flamy. This was shown because there were some who doubted whether he could ever live, because so contrary (to faith).—1748, October 13. \* \*

CONCERNING INFANTS.

3561. It was shown, when infants were sometimes sent to me, and they appeared as if dispersed about the head, that they had no fear of diabolical infestations, nor were at all concerned, because they had no perception of such things; wherefore, while any one is in faith, he is rendered safe from such infestations, and infants also are sent to guard him. This was often said to me, and it was given to perceive it.

3562. \* \* When the same person said in the lake that he would not forgive (the offence), though it was light, because he was such during life that he would not forgive any one against whom he entertained hatred, then from another part of Gehenna

there appeared a large sack, from which, when opened, there issued a dense and black smoke, and rolled itself upwards, which indicates such hatred.

THAT SPIRITS DEEPLY RESENT BEING RULED BY MEN.

3563. I sometimes perceived, as also to-day, that spirits bear it very ill that they should be ruled by man, and thus are extremely indignant, inasmuch as they desire (on the other hand) to rule man themselves. If also the idea of a man is presented, as that he was a man in the world, they bear it ill that they should be ruled by him; but not so, if that of a spirit. —1748, October 14.

THAT THE KNOWLEDGES OF FAITH ARE THE FOOD OF SPIRITS.

3564. That the knowledges of truth are the food of spirits may appear from (the case of) those spoken of above, of the lowest of the common people, who were as dead, and as sticks or statues, in whom, because there was scarcely any life, life was given by means of their consorting with good spirits; for before this they knew nothing what heaven was, or what faith was. As much as they come into the knowledges of faith, so much do they live, for so much do they receive from the life of the Lord, and so much have they of ability to be in angelic societies. So also of him that was sent into the miry lake, they said he could not live, because he was unwilling to receive anything of faith; wherefore they despaired of his life. Hence it appears that they live in the other life by the knowledges of faith; hence also that the knowledges of faith and the affections of good are the true food of spirits.

3565. It appears, moreover, hence what is the nature of correspondences, that it is not known, in the interior degree, that there are things which correspond. That spiritual food corresponds with the food of the body, for the life of the body is sustained by good and wholesome food; so in other things. Nor is it known that the cogitative and voluntary principles correspond to the muscles. Hence also it appears that it is not known, by inferior spirits, that the things which exist with angelic spirits correspond; so also the things with the angels. Since these correspondences are not known, therefore they are scarcely acknowledged; wherefore it is absurd to wish to penetrate into the inmost and highest mysteries, which can never fall into the perception of men; even angelic things, gross as they are, do not fall into it, how then shall divine?—1748, October 14.

3566. Speaking with spirits (it was remarked) that when a man is sitting in conversation at the table, he ought to eat slowly and long, that the salivary ducts may be opened, and that his food may serve better for the purpose of nutrition; because such is the correspondence of spiritual food, which is thus according to the genius and nature of every one, as in the world of spirits, which food is that of instruction, by means of discourse. Thus also those who are spiritual, whose minds are at the same time delighted, and they are spiritually nourished; and those who are natural, naturally; for in such things consists the life of minds. Moreover, because there are spirits with every man, and they know not that spirits are ever separated from man, they enjoy their food with the spirit of man, when the body of man (enjoys) his. Wherefore because angels are present, it is preferable that they should delight in those things which are spiritual and celestial.

3567. It has been previously remarked that spirits have every sense except taste; but taste they have not. It is now manifest to me that they are delighted with man's spiritual food, thus with the knowledges of truth and good. But they do not insinuate themselves into taste, which is a sense properly dedicated to corporeal food, or to the nourishment of the body, in which they have no delight.—1748, October 14.

THAT THOSE WHO ARE NOT IN FAITH CANNOT EVEN NAME THE LORD.

3568. It was given to hear and perceive that those who are not in faith cannot even name the Lord, but that it is granted to those only who are in faith to do it, and that only where reflection is given. They tried, but were unable, at which they wondered; for they desired it from their proprium. But when such reflection is not given, then it is lawful for them, as for every man. To name the Lord from the proprium, is to take his name in vain, as is read in the first precept of the Decalogue. Wherefore the Lord says they ought not to swear by heaven.—1748, October 14. Nor can a spirit (who is not in faith) name faith, however he may attempt it.

THAT IN THE OTHER LIFE SPIRITS ARE PREPARED, THAT THEY MAY BE KEPT IN A STATE OF PERSUASION.

3569. I perceived that certain spirits thought—which is a remarkable thing—why, in the other life, they should not immediately come into a state of faith in the Lord, inasmuch as

they there knew and believed that the Lord governs the universe; as also some in the world may possibly believe. But they were informed that the reason why they could not believe in the Lord, although they knew all this, was because their nature was repugnant to such belief, and although they should hear, see, and know a thousand times that it is so, they would, nevertheless, return to their own nature. Wherefore, their nature, because it is repugnant, must first be castigated or corrected; and thus by degrees be led into faith, so that they can be kept by the Lord in a state of persuasion,<sup>1</sup> which can only be done by slow degrees. It was, moreover, said that if they, who do not believe that there is a heaven, because they did not believe it (in the world), were carried up into heaven, and were compelled to acknowledge and confess that there is a heaven; nevertheless, when remitted into their own state and nature, they would immediately deny, as before, that there is a heaven. Which fact has been proved by experience, from which it was seen, that such persuasions and phantasies cling to such persons as have confirmed themselves in unbelief; wherefore it is necessary that faith be implanted in some other way than by mere science, or knowledge, and experience.

3570. It is also the same upon earth, as I was told; for when the Jews saw miracles, and even the presence of the Lord Himself upon mount Sinai, because their nature was repugnant, they, nevertheless, returned to their own unbelief.

3571. Certain persons, who believed that they live from themselves, were let into the state of persuasion in which those are, who believe that they do not live from themselves, but that life flows into them from other spirits, thus, from the community (*communi*). When they had come into this state, they said they could not thus live; and I perceived they were tormented with a certain anxiety. From which fact it may be concluded, that if a man, who believes that he lives from himself, and that his life does not flow into him, were to come into such a state, as to be persuaded that he does not live from himself, but from the Lord's life; and that the Lord's life flows into him through angels, and, at the same time, believed that he is governed by spirits, he could scarcely live, although he was scientifically or experimentally persuaded that it is so, as was the case with certain spirits;—in a word, his life would, in the highest degree, be anxious; wherefore, it is permitted that a man should think that his life is his own (inherent in himself) although it is a mere fallacy of the senses.—1748, October 14.

<sup>1</sup> Here the term *persuasion* would appear to be employed in a good sense, namely, that of faith, or belief, in which sense it is also used in the title of this article.—*Tr.*

CONCERNING EVIL SPIRITS WHO WISH TO ENTER INTO THE MYSTERIES  
OF FAITH.

3572. I was several times infested by evil spirits, who would fain suggest doubts against the more hidden and most hidden things of faith, and thus refute them, as also by those who would, by their defiled phantasies, penetrate the inmost and highest things of faith. I then proposed to them, having recourse to representations, to look into the intestines, the seat of the vilest excretions, (and see) whether by their ratiocinations and intellect they were able to know and comprehend what the truth is as to their forms, how the separating processes go on, and whether they could understand how the different discharges (are formed), of which (process) there are so many diversities. If they could not understand these viler things, how could they grasp things spiritual and inmost?—1748, October 14.

THAT EVIL SPIRITS SEIZE UPON TRUTH AND GOOD, ALTHOUGH THEY DO  
NOT KNOW WHAT THEY ARE.

3573. There was something which I had forgotten, and which I seemed to myself anxious to recal to mind, but (certain) spirits were unwilling; wherefore when it was recalled, or was on the point of being recalled, they snatched it away, so that I could not recollect it. I know not what it was, nor did the spirits know, supposing it, however, to be something which might infest them, or which proceeded from malice. It was hence given to know that spirits can seize and secrete even things of which they know not what they are; as also that they can perceive how near a thing is to being recalled to my mind which I have once seen. It appears also from this, in a twofold manner, that evil spirits, at the first presence and approximation of truth and good, seize upon it and pervert them,—one reason of which is that they are so directly opposed to their nature; another, that their malignity is such that they are prompted to seize and conceal.—1748, October 15.

THAT ALL THINGS ARE CREATED FROM USE AND FOR USE.

3574. I spake by ideas of thought with angelic spirits, that nothing was ever created in the world but from an end, whence is use, and from use effect; and thus everything is created from use for use. I spake first of the lungs, that they were formed for use, being designed to be subservient to particular functions,

as first to give life both to the muscles and to the organs of sense, and then to apply themselves to each, yea, the most singular, of the (various) functions. Thus the use of everything is pre-existent, and ought to be foreseen and provided for. The end is that the whole body, as to functions and senses, may live; thus it is a kind of *commune*, to which every single use has respect, so that uses are mediate ends to a universal use, which is the life of the body. The muscles and organs of sense, as the sight (for instance), have respect to a common use, namely, the internal sight; wherefore they also are for use and from use. Internal sight, or thought, has respect to a common end, which is the good of society in general and in universal over the earth; wherefore all things of thought will be uses, and tending to that end, thus (they will be) intermediate ends.

3575. Interior thought has respect to the common good of society and societies, thence of the whole world of spirits and of heaven in the other life, wherefore each and all the things of interior thought have respect to mediate use. In the inanimate and animate world also everything in like manner has regard to use, that they may, in various ways, subserve the interests of man. They are therefore uses, to which each and everything is formed, and from the interior have respect to the exterior. Hence it may sufficiently appear that the most universal End of all is that which disposes all and each; and that He who disposes is the end from which and to which everything tends in order, and that the (grand) End, which is the Lord, causes that all inferior ends and uses should have respect to Himself, and that nothing can have this respect except what is from Him; and that that End is Life may appear from the ends of each individual man.

3576. Unless the Lord were the end, no one could perceive how uses and ends should form the viscera and other natural organs, which no mortal understands, for no idea is to be had of use except from effects. And as uses and ends can never exist but from organic substances, and because uses and ends are the vital principles of organic substances, it thence appears that the Universe, as to its contents, from the inmost to the outmost, is organic, and that the Lord alone is Life, and thus the Universe is filled by the Lord.—1748, October 15.

3577. As it appears therefore that throughout the universe use can never be separated from organic substances, there results hence a reason for the use of ultimates in nature; they flow from the uses of external organic substances. Use separate from organic substances is not given in the created universe, thus (it flows) necessarily from the Lord. But that all use might be seen from ultimates, is a consequence of man's being

born such a being as he is,—one who is to be instructed by sensual things ; but his sight extends from external to internal things by a removal of the external, or, as it were, by their death, for when the external are removed, the internal appear, and upon their removal, things still more interior, so that finally there are no externals. Thus by removals and rejections (from before to) behind the internal, a way from the posterior to the prior is given—a process with which man is familiar.—1748, October 15.

3578. But yet the externals are not wholly rejected and consigned to death, so as to become nothing, but they are disposed by the Lord that they may be subservient to interior things, and thus to Himself, which subserviencies are of such vast variety, in order that an indefinite variety of genera and species may be given. Such subserviencies are represented in the other life by colours, as of the rainbow, by odours, as of flowers, by spheres, from which their qualities are immediately perceived, by resembling images of visual things, as well as by other kinds of perceptions, which truths flow in only through the interiors, from the remains (*obsequiis*) of external things.—1748, October 15. I was instructed concerning the things here treated of as much by ideas of interior thought, as by speech communicated to me.

CONCERNING SPIRITS WHO SAY THAT THEY ARE NOTHING, AND YET WISH TO BE EVERYTHING ; OR CONCERNING THE ANTEDILUVIANS.

3579. There are spirits who appear at a great depth behind, whose life is like that of a wintry light, and who strenuously affirmed that they were nothing, but it was perceived from their speech that this was not their real sentiment. It was also said to me by others that they declare this of themselves, when yet they would fain be everything ; wherefore, in order that they may emerge and mingle with others, and thus destroy them, they say they are nothing. When I mentioned “love,” they could not admit the word, because (it conveyed to them the idea of something) so gross that it did not appear to be anything. Thus they are devoid of love and are of a wintry quality. They were the antediluvians, of whom I have spoken before.—1748, October 15.

3580. I spake with them when they were below, and indeed very deep beneath the posteriors, conversing with them thus remotely and profoundly distant altogether as if present, for distance (in the other life) is of no account. I supposed that they had thus confirmed themselves by arguments and reasonings against the truths of faith, and some of them so fully as, by the force of reasonings, to go entirely contrary to faith. But it

was given to observe, that this was not so much from their abundance of arguments, as from their persuasion, or the things which they thought, for whatever they thought was persuasive (with them), of which more below.

3581. I spake with them concerning objections and reasonings against the truth of faith, that they were mere shadow, and could turn the light of truth into shade, and could place the clear knowledges of faith, by a multitude of objections, in such doubt, that it was afterwards very difficult to believe, when yet truth is truth, and the knowledge of faith is the knowledge of faith, and that there (only) is light. I represented this at the same time by means of imagination and thought, thus inwardly according to their mode of speaking and understanding, and it seemed to me as if others about my head uttered such a speech as was within myself. There was represented a sparrow, as to which I know that such a bird actually lives, and is of such and such a quality. Now if I should contemplate its viscera and its brain, and thence reason whether the sparrow be alive, and whether it be such as it is, the fact will be denied; namely, if upon seeing its brain, and perceiving that it is like a jelly, I should reason (with myself) how this (brain) could live, and cause (the bird) to live with senses and a body,—then (again) if I should inspect the viscera, as the liver, the pancreas, the intestines, and also the vessels, with the fibres and their connections, and should thence reason whether (the bird) could live, when such and such things could never cohere, conspire, and operate to cause it to live, and so of all the contents of the body;—

3582. Since (I say) I know not in regard to these things how they contribute to life, and deem it impossible that life should be the result—if on this account I should deny that the sparrow really lived and was what it is, (should I not act unreasonably?) Would it not be sufficient that it was plain that it did live and was of such a quality? And to reason in such a way, would it not be to cast the mind into such shades and darkness—which were at the same time thence represented—that I should deny what was (obviously) true? It was also given to represent a certain flower which I see to be a flower of beautiful colours. If now I should reason from the stalk, from its fibres, which simply rise on high, from the juice oozing forth, then from the root, how it could produce and form such things, so that the particles should beautifully arrange themselves as if they knew what they were about, causing such elegant colours and also the flower itself to exist—if from these things I should reason concerning the existence and quality of the flower, should I not fall into shade, and deny that the flower existed, and so on? Wherefore a thousand objections may be started; as many, in

fact, as the objects themselves, and all of such a nature as to destroy truth and cover its light with darkness.

3583. As they were unable to reply to this, though they appeared as persons convicted, it was given to know, that their persuasive principle arose not so much from the store of reasonings as from other causes, and that they had confirmed and darkened their minds, so as to deny the truths of faith. But as they were smitten, as it were, with such a love of self as to suppose that whatever they thought was actually so, and thus to deem themselves infallible and as gods upon earth, this was perhaps the source of their persuasive principle, concerning which I have spoken before in relation to the antediluvians, which is also confirmed by this that when they lived in the body, they would have strangled those who did not admit that every thing was just as they would have it. They would not allow its being said that they wished to kill them, but rather, to strangle, and thus to suffocate them, for their persuasive principle is such as to suffocate, whence some would have it that the flood is to be understood in this way, as something by which men were suffocated one after another. For this persuasive principle is such as to suffocate others by taking away their respiration, wherefore they now say that they are thus suffocated by their own persuasive principle, when it penetrates interiorly, where the spiritual resists, so as not to suffer them to die eternally.

3584. As there were many of the evil genii who wished that these spirits might come forth from that hell, that thus they might in conjunction destroy me—for there is a continual plotting and purpose with spirits and evil genii to compass my destruction, and with a view to this they especially aim to make me (think and) say that they are nothing—wherefore they impressed upon them the idea of their issuing forth, and (in order to this) poured upon them, as it were, the prompting to say that they were nothing, that thus they might emerge. There was therefore heard a deep tumultuous uproar beneath the posteriors, like that of a huge tumultuous and turbulent rolling, which continued for some time, as it arose from their movement, because they wished to emerge, and to struggle forth into the world of spirits. Their sphere of tumultuous and turbulent activity extended itself upwards to the left side, in a direction to the left of the anus; wherefore it was permitted that some of them should emerge, who then appeared above the head a little in front, to the opposite of where the profound depth was, or to the opposite of the posteriors.

3585. They attempted there, through their strong persuasive principle, and assisted by the evil genii, to infuse their deadly

influence into me, but in vain; I even spake with them there, though the tenor of the conversation has escaped me. But in the night while asleep, I suddenly seemed to myself to be suffocated; but from being asleep I knew not whence it was, though the angels that were with me knew. Wherefore I besought help of the Lord, and there appeared a man with me in the bed, upon which I was immediately delivered, and delivered too by the Lord. It was thence given to know what is the quality of their persuasive principle, that by means of it alone they can strangle or suffocate others, yea whomsoever—that even—as if awake, when in the state—there was exhibited a kind of representative breast-plate, which cannot be described, as such an idea is not expressible by words.<sup>1</sup> The breast-plate however signified that it (the thing in question) was of no value, that it was scarcely an argument, and yet that such a thing had been so strong a persuasive, that if any one would not have believed it they would have sought to kill him. They induced a persuasion also that a small man was lying with me, nor could I, in that state of sleep, as if awake, think otherwise than that such was the fact; I also heard him speaking. Hence it may appear how strong had been their persuasive principle.

3586. At length some of them who supposed that they were able to do anything, even to take away the life from any one, or suffocate any one, began to tremble greatly, and to be gradually submerged. It was perceived by interior vision that a certain small child was pushing them down, from whose presence they so tottered and trembled, that they cried out that they were in anguish, and indeed to that degree that they often betook themselves to supplications that they might be delivered. But still they were thrust down with such trembling and anxiety that they related to their companions under the mountain that they were overpowered, so that they could scarcely breathe, and thus that they no more desired to come into the world of spirits, and lead men, as they said this desire was infused into them by evil genii.

3587. The spirits who were before around me fled, and some who returned remarked that if they had remained the life of their respiration would have been taken away from them. Some who were on the left of the head, and who were their subjects, afterwards complained that they more than others were rendered almost lifeless, for (the spirits spoken of) inwardly held that all others compared to them were nothing.

<sup>1</sup> From the broken manner in which the paragraph is given, the reader would naturally infer, what Dr. Tafel, the editor, says is the fact, that the MS. is here somewhat defective, the paper having been torn. I have concluded to let it stand as it appears in the original.—*Tr.*

Such in fact is their persuasion, that in comparison with themselves others are nothing, and this persuasion penetrates others, so that they are affected with great anxiety in finding themselves, in their own esteem, to be reduced to nothing. There were those who desired that they might emerge in order to my destruction; but their presence made them feel, with much anxiety, that they were as nothing. Some of them were seen by me to be seized with vomiting, for when they seemed to themselves to be recovered from that (apparent) death, the effect of the recovery was to produce the vomiting which was seen. Certain of the evil genii who were above the head associated with themselves several others, for they are intent upon craftily taking my life. They said those did not suffer in this manner from them who think themselves to be so subtle that they cannot be affected by their persuasive principle, though they were still liable, as was in some measure perceived by me, to be seized with various anxieties growing out of such strict conjunctions. I knew, however, by positive assurance, that if they did not desist they would be inwardly affected and punished worse than others. Such are the genii who eagerly watch for an occasion of acting in this clandestinely deceitful manner.

3589. It was afterwards shown me how their women were clothed as to the head, viz., that they wore a round black cap considerably large, with a kind of turret between the small snow-white (projections), and because they loved infants, they delighted to have them go before them, which also was represented to me, and how they went before in an inflected line, the mothers glorying (in the mean time). Speaking of the love of infants, (I said) that the same principle existed among all the brute beasts, and thus among the worst of the human race; but if they loved infants, not for the sake of self-love and self-glory, but with a view to the common good by the increase of human society, and more especially by the multiplication of the numbers in heaven, thus on account of the celestial societies, and thus on account of the Lord, they would then have had the genuine love of infants; but this was not theirs. It was said concerning the men, that as they grew up they became deformed, especially from the quantity of hair about their faces, which it was perceived was connected with their persuasive principle. It was said that their women were small. 1748, October 16.

#### HOW MAN OUGHT TO THINK.

3590. I have heard spirits reasoning together, saying that they could not reason otherwise than from sensual and corporeal

things, concerning spiritual and celestial things, because they were corporeal. But it was replied, that they should think from heaven, that is, from the knowledges of faith, which are heavenly, and which are revealed (in the Word), and thus, if necessary, these knowledges might be confirmed by sensual things. For the angels are in the sphere of faith, thus in the knowledges of faith; thus they might think concerning heaven, and in this manner, innumerable truths would be revealed to them, as to those in heaven.—1748, October 16.

THAT WE CAN KNOW NOTHING EXCEPT WHAT IS GRANTED BY THE LORD.

3591. There were spirits who confused themselves from the fact that they did not know how every one enjoyed the liberty of thinking, and that ideas did not flow according to the order which they supposed, and they wished to inquire into the causes, but were not able to discover them. It was told them that the reason of this was, that they might know that they knew nothing, for if they wished to inquire into the details of everything, there would be indefinite things which would confound, yea, indefinites of indefinites; and if they should know some of these, still there would immediately be others that were opposed to them, and so on; thus the inquiry would be protracted to eternity, and contrary things would continually confound them. Wherefore it is of the Lord's providence that one finds so many contraries in every particular about which men reason and conclude, viz., that in consequence of the confusion arising from these contraries they may abide in universal truths, or in the knowledges of faith, that these may govern their thoughts, and that while they prevail they may abstain from such (fruitless inquiries).

3592. There are moreover contrary objects, indefinitely numerous, which induce falsities; for almost everything that the eye sees is a contradictory object, by which, if the mind dwells upon it, it is confounded and blinded, while on the other hand there are but few truths known to man, in which, if he does not firmly hold his mind, it will rush into such falsities that it will come to be wholly made up of mere scandals against the truths of faith.

CONCERNING A MERCILESS MERCY, AND (CONCERNING) CHARITY.

3593. Certain spirits, when I was writing respecting the antediluvians, (and saying) that they had scarcely anything

(vital) left, were touched with such compassion, that they persuasively induced the idea of the Lord's becoming placable towards them; and because they induced a degree of this persuasion upon me, it was not given then to instruct them that such, if they should come into the spiritual world, would destroy whomsoever they should find by an unseasonable compassion. Others were greatly moved, they knew not whence, to exercise a like pity, and because they penetrate even to good spirits, or to the proximate or intermediate societies, evil and good, it was permitted that some of those who were under the mountain, where were the antediluvians before spoken of, should come forth; but, as was then perceived there were others also who descended to them, whose life was similar. But concerning the antediluvians, and the manner of their coming forth, see just below.

3594. I perceived that some of these were received among the crafty spirits above the head, which I think was mentioned before, who were perhaps from among the moderns similar to the antediluvians, and who continually desired to be saved, and thus were able to excite deep compassion, which because it penetrated to the intermediate (spirits), it was shown of what quality they were whom they wished to save, and for whom they prayed. There came those who think so little of adulteries that when they see a house where there is a wife they enter it without conscience, and endeavour by every effort, by force and rapine, to ravish her. By the presence of such spirits I was for a long time infested, and those who were so unseasonably compassionate perceived of what quality they were, viz. that they were prone to every species of wickedness, nay, that by a persuasion similar to that of the antediluvians they would excite nearly all that came in their way to the perpetration of the same enormities, for they pressed on with the utmost contumacy (in their instigations); they were invisible, and wished their agency to be concealed; though long sought for, they were not to be found; thus neither could others know whence such a wicked insanity poured itself forth, acting as they did in disguise, and at the same time inspiring compassion. Thus in order to excite an once both the evil and the upright, they craftily insinuate themselves into good affections, having deceit (continually) in view, and consulting their own interests solely, nor caring if the whole universe (beside) should perish.

3595. That these abandoned adulterers exist in immense numbers, was shown by their being brought into a gyre (or choral train), and following continually in a gyre, indefinitely drawn out. They continued thus for a long time, from which it was evident that the number is immense of those who make

nothing of adulteries, and it was said that Christendom, above all other lands, is filled with such; for in other lands these abominations are not heard of, but in Christendom every bond of shame is broken.

3596. I spake, moreover, with those who were prompted to this unseasonable compassion, and it was given to say, that this was outrageous, not that they should be touched with pity, but that when informed (of their character) they should be disposed to exercise compassion towards such as were aiming to deceive and pervert the whole world, intent only upon their (vile) ends—that when instructed in their quality they should still persist (in their misplaced pity), which was in fact worse than the desire to punish every one (of them), for those who are thus compassionate refuse to be affected by compassion from the Lord, that is, in behalf of those who perish (by their means); even if it were the whole world that should perish (in this manner), still they would not desist from their compassion towards those who destroy them. I observed that those were of this character who reason much concerning the Divine government, and thus cast themselves into absurdities, not knowing what compassion is, and remaining obstinate, though instructed. They suffer themselves to be easily persuaded by such deceitful, merciless spirits, who inspire compassion for the sake of themselves and their own pre-eminence; and so long as this deceitful persuasion is infused into them, they persist (in their mistaken pity).

3597. It was shown that among those who inspire this unseasonable compassion, the priestly order was conspicuous. They would fain have others feel that they must live, though the whole world should perish. Thus of the monks and Jesuites the greater part are of this character, who, from the habit contracted in life by such a persuasion, are able to possess others with the idea that they must be saved at all hazards; for they have, by persuasion, drawn over to their interest the priests who were not (originally) such (as themselves). It was shown that those of this quality, are represented by a priest clothed in a black garment, who had a white cloud around him; and afterwards by a white (robed) virgin, whom he took for himself, with whom he was let downwards; but that whiteness of hers or his was taken away from him.

3598. It hence appears that what is called the Christian world is almost of the character of the antediluvian, deceitful, acting invisibly and covertly, and indeed from a similar persuasion; wherefore their life is similar, viz., the life of winter. Indeed the world called Christian is in this respect worse than the antediluvian, that it accounts adulteries as nothing; and

when adulteries are accounted as nothing, it follows that they have nothing which savours of love, and they wish to destroy societies because they are contrary to them; hence too they become cruel, which is inseparable from adulteries; for the result of a single adulterous act is a proneness to cruelty. Thus in Italy, where the monks (licentiously) insinuate themselves among married women, nothing is more obvious than that they become vindictively cruel.

3599. In a word, to be compassionate towards such is the opposite of compassion, for it is a pity towards the pitiless; wherefore if they do not suffer themselves to be instructed, their tender mercies are cruel. It hence also appears that they entice wives and virgins to adultery and lewdness, by exciting compassion, namely, that they may be led to pity them; whereas such compassion is an outrage, supposing that they may pity because they themselves lose nothing, when yet conjugal love is thereby destroyed, and thus all other loves, and thus the blessedness of eternal life.

3600. It appears also from this, that love, charity, and compassion do not exist, if they be a mere affection (or sentiment), unless there be (also) the knowledges of faith, thus an understanding instructed in the knowledges of faith without these there is no (true) conscience.

3601. Such then are the deceitful who persuade to compassion, and who have acquired this persuasion in the life of the body. They possess themselves of a place under the occiput, both because they wish to rule in heaven and earth, and because they desire to act covertly, for they were accustomed during life to act in such a manner that men should not detect their stratagems. They speak piously and mercifully with the men whom they deceive, wickedly and deceitfully with each other and within themselves, and live flagitiously.—1748, October 17.

THAT OBJECTIONS ARE NOT TO BE URGED AGAINST THE KNOWLEDGES OF FAITH.

3602. I spake with spirits concerning those who form objections to the knowledges of faith (remarking) that this is a sign that they will doubt and deny. Wherefore no objections (of this kind) ought to be formed, because they are doubts and denials; for a thousand books may be filled with objections. Consequently confirmations ought to be assumed, which are insinuated. Such are those in heaven, that they love only confirming things, and reject objections. Another reason for this is, that (objections) are innumerable, and scarcely anything

can be clearly known, not even in the lowest departments of nature.—1748, October 17.

#### CONCERNING FAITH.

3603. There are those in the other life, as I have long perceived with myself, who say that faith alone is saving, and who yet do not know what faith is. They suppose it to be a certain looking to the Lord; this is their only idea; thus it is an undeterminate and universal something, which signifies nothing; wherefore no (distinct) idea of it can be had. But faith signifies the universal knowledges and truths of faith, and thus involves the things to be believed, concerning which you may see elsewhere.<sup>1</sup> Without these (knowledges) there is no faith, but the knowledges of faith are faith, because faith is to be had in them, or (in other words) they are to be believed; ideas thus become determinate.

#### CONCERNING ANGER.

3604. I sometimes wondered that when a tumult was heard in the streets, it should suddenly have ceased. But I was instructed, that whenever a tumult occurs, a sphere of anger predominates in the world of spirits, and when it ceases, that that sphere ceases, for everything suddenly becomes tranquil. Hence it was given me to know, that when I was in a state of (surrounding) anger, it was suddenly taken away by the Lord, and immediately there was nothing tumultuous heard in the world, but all things appeared calm.—1748, October 17.

#### CONCERNING THE IDEA OF PLACE.

3605. I observed that whenever I heard anything, though without seeing it, I still formed an idea of place, as of what kind of place it was; but this was imaginary, because the place was not such, upon which I had no reflection before this was recalled into memory and idea, thus acknowledging that I had fictitiously formed to myself the idea of place. It was also observed that when I had been for some time in one chamber it became familiar to me so that I could then better command my ideas

<sup>1</sup> Swedenborg here supposes himself to have readers of what he writes, and consequently we must infer that as he wrote his Diary to be read, he wrote it also to be published.—*Tr.*

than when in another chamber or place. Thus for example, yesterday, having removed from the chamber where I was sitting to another adjoining room, in which I was accustomed to write, a kind of tranquillity ensued among the (attendant) spirits, though ignorant, as it were, of where I was, at which I wondered. I am now speaking of the fact, that spirits wish to have their ideas connected with place, as unless (the place is) at the same time in their idea, things have a kind of foreign air to them, and they know not, as it were, where they are, so that the idea is not determinate unless it be connected with place. It was moreover observed that one place has a preference (in their esteem) over another, especially from the vicinity of spirits who seem to themselves to be conversant there, as might be abundantly confirmed by facts, besides that the same effect is produced by the presence of men who are near, and in the house; so that in fact such things exist (with us here) as (do) in the world of spirits; upon which, (however), because they become of such every day and familiar occurrence, man does not reflect; yet he derives (all) his causes from the world of spirits.—1748, October 17. The ground of all this is, that the idea is not finited (or fixed) without space, or which is the same thing, without structure (or form). They drew back the foot when thinking of places, a kind of sign that places and material things served as fulera on which (their thoughts) stand.

CONCERNING THE INTERIORS OF THE WORD, (AND) HOW THEY ARE TO BE EXPLAINED.

3605½. There was a representation made to me in sleep by means of a number of sacks of money, in which was contained a vast quantity of silver, that was buried, some in a lower and some in a higher place, so exposed that any one could plunder the treasure, as the sacks were not tied. The place was then explored where (the sacks) were concealed, which was a manger in a stable, by which was signified the human intellectual. But that was an unsuitable place, signifying that the human intellect ought not to have a part in explaining the interior things of the Word. I then went into a small arched room (or saloon) where it seemed at first that it would have been pleasant for me to dwell. There were modest virgins there, with a modest wife, signifying that these things were not to be expounded, as is usually done by preachers, with a view to excite the affections, for thus not much (besides the declamation) remains. Afterwards I was in a place of ample extent, where were two little children with which I wished to sport, signifying that it was

proper to engage myself with them, but not to sport in an infantile manner. There then came out of the saloon a most dissolute maiden among the fairer ones, who would fain have prevailed upon me by force; and when I was in the act of flying, I awoke, and saw the carcass of a horse, signifying that human eloquence was not to be cultivated, which appears as a beautiful virgin; but because she was a harlot breaking out from such a saloon, she appeared to me to be such as was the black carcass of the horse. These things were represented by spirits, and therefore not as a pastime. I recollect also that I was in a place where were sacks of silver, and two persons sitting upon them, of whom one was obscure, and very plainly dressed, signifying that such is the sense of the letter, while its interior things are stored away in the sacks.—1748, October 18.

But these things were represented by spirits, and with a view to favour them on account of their worthy aim, they are here inserted.<sup>1</sup>

#### CONCERNING THE QUALITY OF THE PHANTASIES OF THE DECEITFUL GENII.<sup>2</sup>

A deceitful genius was with me behind for the space, I think of a whole day,—the same who had moved others to compassion

<sup>1</sup> The incidents narrated in the above article are thus given in the D. S. S. no. 26:—"To prevent any person from entering into the spiritual sense, and perverting the genuine truth which belongs to that sense, there are guards set by the Lord, which are signified in the Word by the cherubs. This was made known to me by the following representation: It was given to me to see great purses which had the appearance of bags, in which was stored up money in great abundance: and as they were open, it seemed as if any one might take out, yea, steal away, the money therein deposited: but near those two purses sat two angels, as guards. The place where they laid appeared like a manger in a stable. In a neighbouring apartment were seen modest virgins with a chaste wife; and near that apartment stood two infants, and information was given, that they were to be treated in their sports, not in a childish way, but according to wisdom. Afterwards there appeared a harlot; and lastly, a horse lying dead. On seeing these things I was instructed, that thereby was represented the literal sense of the Word, in which is contained the spiritual sense. Those large purses full of money signified the knowledges of truth in great abundance. Their being open, and yet guarded by angels, signified, that any one might take thence the knowledges of truth, but that there was need of caution lest he should falsify the spiritual sense, in which are naked truths. The manger in the stable, in which the purses lay, signified spiritual instruction for the understanding; this is the signification of a manger, because a horse that feeds there signifies understanding. The modest virgins who were seen in a neighbouring apartment, signified the affections of truth: and the chaste wife signified the conjunction of goodness and truth. The infants signified the innocence of wisdom therein; they were angels from the third heaven, who all appear as infants. The harlot with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of the Word is destroyed; a harlot signifies falsification, and a dead horse signifies the non-understanding of truth." Compare A. R. 255, and T. C. R. 277.

<sup>2</sup> For an account of the spirits termed *Genii*, see A. C. 5035.

in his behalf, when yet he regarded himself alone. His phantasies, when he came into another sphere, were represented by serpents.

IN WHAT MANNER FILTHY IDEAS PUNISH THOSE WHO ENTERTAIN THEM.

3606. Filthy ideas which were represented by spirits, and appeared representatively, while not flowing from any special effort on their part to render them such, are not here treated of; but there were other obscene spirits who dwell intently on these things with the express purpose of imprinting (on their minds) the idea of something foul and filthy. It then appeared to me that that idea, because it was (the fruit of) their filthy phantasy (proceeding) from themselves, though at first somewhat separate, yet because flowing from themselves, was (actually) in them, and thus by consequence (was formed) according to them and according to their defiled conception. They therefore appeared to themselves to be of the same quality (with their idea), for an idea is the image of him who produces it. Thus they appeared to themselves such as they were; and in that manner were punished from themselves for being what they were; wherefore a foul idea from phantasy carries with it the punishment of a representation like himself to him who forms it.—1748, October 18.

THAT THE CELESTIAL GYRES CAN NEVER BE UNDERSTOOD.

3607. Spirits who are prompted to inquire into the nature of the celestial gyres, if they do not succeed in comprehending it, are prone to doubt and deny, as they are accustomed to do in regard to every subject which they do not understand. That the celestial gyres are never intelligible, as how (for instance) the thoughts, endeavours, and forces flow, was shewn by the courses (*fluxiones*) of the fibres in our bodies, which it is impossible to trace, as in what manner they proceed (or flow) from their principles or cortical substances, how they attach themselves to the cerebrum, which has the appearance of a mass of jelly, and upon inspection resemble a series of knots, how they are intertwined with the fibres of the medulla oblongata, how with the fibres of the cerebellum, how they are united in the medulla spinalis, and then fill themselves with its fibres; how they afterwards arrange themselves in knots or ganglia, how they thence issue forth united or separate, how they anastomize with each other, and thus unite or separate, how they come into pluriform junctions, and thence flow into the viscera, and how they act in each of the viscera themselves;—since no one can understand how the fact is in regard to these matters,

in things corporeal and of a gross nature, how (can the truth be grasped) as to those which exist in the world of spirits, (considered) as to the forms, influxes and effluxes, of thoughts and endeavours? The fibres represent spiritual things, the principles of the fibres, which lie under the cortical substances, represent things celestial, in which there are forms still more indefinite (or numerous). Wherefore it is to be confessed, that since scarcely anything can be known, upon investigation, on these subjects, there is very little reason why any one, from mere ignorance, should doubt respecting the things that are of faith. —1748, October 18.

THAT THE IDEAS OF SPIRITS ARE BOUND TO PLACE AND THE THINGS OF PLACE.

3608. Upon my conveying myself into an adjoining chamber, from whence I was to pass back into the former, it immediately seemed to me as if a solitude had been created, and the spirits had withdrawn from me, when yet they were present in the adjacent room, where were my books and other things, which they had seen. Hence it may be inferred that such things are in the ideas of spirits; in those of some, the things pertaining to books, in those of others, the things pertaining to utensils, in those of others the things of light, fire, and other matters connected with these, so that when they were left, and were not seen in the other chamber, they seemed themselves to have disappeared; for they are present according to their ideas, to which, if such objects are wanting, they seem themselves to withdraw.

3609. The case was the same when I put on a garment different from that which I had worn for several months; I then seemed to them so much like another person, that they scarcely knew me. Hence an inference may be drawn respecting the ideas and genius of spirits—1748, October 18.

3610. It hence appears that the ideas of spirits are terminated in material things, the ultimates of order, upon the removal of which they know not where they are, and disappear before they have fixed their ideas in other material objects. Thus also in regard to the Word of the Lord, and thus in like manner with the angels (acting) through spirits.

THE QUALITY OF THOSE GIVEN TO REASONING.

3611. They who are addicted to reasoning are those who doubt and deny. It was perceived that they are persons of levity, suffer-

ing themselves to be led one way and another. They were thus represented in a nocturnal half-waking vision, and appeared as women wandering about through outer regions, concerning whom it is usually believed that such are distinguished for levity (*leves sunt*), as also that they are adulterous, or easily ensnared into adultery, of which (some) complained (respecting them). But it was said to them that if they did not actually commit adultery or lewdness, yet they were prone to it upon suitable occasions, and when external bonds did not restrain. They were resembled in the first instance to oyster shells, containing nothing inside, being mere shells; but an oyster soft and fat within signifies things that are natural, by which spiritual and celestial things are well confirmed.

3612. Such moreover strike a pain into the left side of my head, forming there, as it were, hard knots; thus they are those also who incrust the brain. When it was given me by the Lord not to regard such objections or to admit them, then I perceived a pain in the nerves of the left (side of the) neck, so that I could scarcely turn my head, by reason of the pain (arising from) the hardness of the nerve. The cause of this was, that the reasoners were unwilling to be present, but began to recede, as they also said.—1748, October 18.

THAT THINGS MORE OBSCENE THAN FORMERLY PREVAIL IN CHRISTIAN COUNTRIES.

3613. Various obscenities were represented to me by many spirits that were above me, and it was said that they were from countries where Christians dwell, signifying, that they are obscene as to sexual matters, and that such are multiplied at this day in those countries more than formerly; for as vice increases (on earth), it is manifestly perceived in the other life, whither all come (after death). There are obscenities of thought, of discourse, and of life causing matrimonies to grow vile, though they are yet kept up for the sake of the propagation of the human race. It was then said that the lower parts of the earth (*i.e.* the lower orders of men) abound at this day with such evils.—1748, October 19.

THOSE WHO DO NOT ADMIT OBJECTIONS AGAINST THE KNOWLEDGES OF FAITH ARE KEPT SECURE FROM EVIL SPIRITS.

3614. (Certain) spirits complained that they could no longer be present, because as long as any one remained (firm) in the

knowledges of faith, he was not allowed to admit objections. They said therefore that they had no means of leading them, affirming also that it was through this medium that they seduced them; that by the force of a single objection all confirming truths, however numerous, were rendered of no effect; for man is so borne on by his cupidities, which produce phantasies, that they willingly admit objections, of which a single one then becomes stronger with them than a thousand confirmations. Wherefore that a man be true, or in true faith, he ought to be in the opposite state, so that one truth may prevail over a thousand or ten thousand objections; thus evil spirits will flee, for they cannot live in such a sphere.—1748, October 19.

#### WHAT ACTUAL EVIL IS.

3615. I was informed, that actual evil is not only that which a man has acquired to himself by acts, but also by thoughts without acts; for if external bonds had not prevented, he would, from cupidity confirmed by reasonings, and in reasoning from cupidity, have voluntarily, and without conscience, rushed into evil. An interior bond which restrains man from actual evil, is that which induces him to think, that if he commits evil he shall lose the happiness of eternal life, which he expects; and the desire to be chief in heaven is also a bond which restrains him; but this bond is not to be confounded with conscience, which, when it is true, cannot be given without love towards the neighbour, so that a man prefers his neighbour's interests to his own, and this love cannot exist without faith in the Lord. Genuine conscience is given by the Lord through the knowledges of a true faith, thus from genuine faith. This (is said) in the presence of angelic spirits.—1748, October 19.

#### CONCERNING THE INTERNAL MAN.

3616. When writing concerning spirits who were ignorant that an internal man is given, I was intellectually informed, and it was afterwards said in conversing with spirits, that it was wonderful that man did not know that there is an internal man, when every day he might, upon reflection, experimentally know that he bears himself differently in gesture, look, and word, from what he inwardly thinks, thus that he separates his exteriors from his interiors, and thus appears double, especially when his interiors are deceitful, consequently that he is one interiorly and another exteriorly, on account of this separation. Hence it may appear that an interior man is given, separate from

the external or corporeal, which, if one thinks it to be thought only, could not be separated from the external, unless it were something real. But because they do not reflect, but abide in externals, they do not know (the truth), and are less deceitful compared with others. Moreover, they could observe that good separates itself from evil; that one, for instance, thinks that a certain thing is not to be done, thus that good in this way extinguishes the evil of thought, consequently that there is something still more interior which fights with the thought.—1748, October 19.

#### THAT THERE ARE FRUITS OF FAITH IN THE OTHER LIFE.

3617. When writing concerning good works, that good works are not necessary to salvation, according to the declarations of some, and that faith without works saves,—a position contrary to the Lord's Word, who said that a tree is to be known by its fruit—those who were in the persuasion, that faith alone, without good works or the fruits of faith, saved, drew a number of inferences, especially that in the other life good works or the fruits of faith are not given, inasmuch as they are then in eternal felicity. But it was shown them that in the other life good works or the fruits of faith pre-eminently exist; that, for instance, there could be no felicity in simple repose; in being in societies, and having mutual love, and thence deriving their felicity, so that each should have the felicity of others set over to his own account. Such a life would be without use or end, and therefore not an active life, which is a life of love; but they there pre-eminently show forth good works or the fruits of faith, as they perceive nothing more blessed than to gather spirits from the life of the body, to inform and teach them, nay to revive those who are at the point of death, concerning whom before; then that they may minister to men and control the spirits that are with them, and prevent their going beyond proper bounds, and also that they may inspire good into men; lastly that they may resuscitate the dead. In these things (good spirits) have their highest felicity from the Lord, thus also heaven and the angels, so that they love the neighbour better than themselves.—1748, October 19: thus they are images of the Lord.

#### CONCERNING IMPURE AND FILTHY WATER.

3618. A certain spirit, in the life of the body, had contracted the persuasion, that after death, he should have a sweet sleep—

even to the day of judgment. Hence, also, in the other life, from that persuasion he had contracted an external genius of such a nature, that he could induce upon any body a sweet sleep,—for a persuasion contracted in the life of the body has this peculiarity,—that a man can act from his persuasion, and the means of so doing are immediately present with him, although he is not aware whence the means come. He then so dexterously induced a sleep upon the spirits, who were about me, that they fell, one after another, into sleep; he also tried the same thing with me, from which I could perceive whence the sporiferous power came. He said that he had done no evil, because, as he stated, he only wished to induce upon others a sweet sleep; but, because it was from artifice, he was told, that it was not permitted. Nevertheless he continued to do so, for he perceived a kind of self-glory, hence arising, because he was enabled to act in this manner to other spirits. Although he said, that he did nothing but good to them, but because he did it for the sake of his own glory, and thus appeared to have dominion over other spirits, and as he afterwards exercised the same artifice from habit, there appeared to me *filthy water*, to which such a state of self-glory, and hence, of dominion over others, is compared (or corresponds).

3619. When I was in a state of sleep, and also in a middle state, between sleeping and waking, a certain spirit wished that I should observe and write down those things which were in my mind, and it appeared pleasing to him, that they should be written; but it was also perceived, on account of his own self-glory; wherefore filthy water was also seen to flow out of a certain canal, whence it was perceived that *foul and filthy water* corresponds to that state in which a person is when he acts on account of his own glory and renown.—1748, October 20.

#### HOW MUCH OF CUPIDITY SOME RECEIVE FROM COMBATS.

3620. Beholding some boys engaged in fighting and blows, I perceived a very high degree of delight flowing in from certain spirits, from which it was apparent how much they love the enmities of one towards another; for the quality of spirits it is given me immediately to perceive by certain (peculiar) modes, and that influences flow from them which it is not given to others to perceive who think every thing is of their own motion, and not excited by spirits.

3621. Thence also it was apparent, how boys are forthwith trained to such hatreds as to become incapable of looking at

each other with a pleasant countenance. Thus too it is evident of what quality such boys, even very young ones, will be in the other life, where mutual love reigns.—1748, October 20.

THAT THE EVIL CANNOT SEE WHAT EVIL IS, OR WHAT GOOD IS.

3622. I was permitted to inquire of deceitful and evil spirits, if they knew what evil is, to which they were not able to reply; for it was perceived, that they do not think the evil which is in them to be evil, but good, because they prefer themselves to all, and place all good in the love of self, and the love of the world, and do not consider it as evil; wherefore they cannot see evil, thinking that whatever is in them is good. They were asked whether they knew what good is; nor could they reply to this, for they think, that what is truly good is evil, wherefore they persecute good. It was perceived that good cannot be seen from evil; but that from good, because from the Lord, may be seen both what is good and what is evil. Hence it was concluded, that although such spirits think themselves wiser than others, they, nevertheless, know nothing.—1748, October 20.

THAT DELIGHTS AND PLEASURES ARE BY NO MEANS DENIED TO MAN.

3623. Some think, that they who are in the faith, should remove from themselves all the delights of life, and all the pleasures of the body: but this I can assert, that delights and pleasures have never been denied to me; for I have been permitted to enjoy not only the pleasures of the body and the senses, like those who live (in the world), but I have also been permitted to enjoy such delights and felicities of life, as, I believe, no persons in the whole world ever before enjoyed, which were greater and more exquisite than any person could imagine and believe.—1748, October 20.

REFLECTIONS OF THOUGHT.

3624. It is well known that by means of reflections we may learn the things pertaining to the body, as how the eye sees, the ear hears, the nose smells, the tongue tastes, and the touch perceives the diversities of body, for without reflection nothing is perceived, as is the case with those in a state of abstraction, whose body is almost as insensible as in sleep. But reflections of thoughts are given, which have very often been observed by

me, but have not been described, because it was not thus given previously to reflect upon them. There are various objects of thoughts, in which, while a man is held, or his reflection is kept fixed upon them by spirits, they occasion much disturbance, as experience abundantly teaches respecting those things which are at present his own, or which may happen hereafter. As often as it was given me to think of my garden, of him who had the care of it, of my being called home, of money matters, of the state of the minds of those that were known to me, of the state or character of those in my house, of the things that I was to write, especially how they would be received by others, and the probability that they would not be understood, of new garments that were to be obtained, and various other things of this kind—whenever I was held for some time in this kind of reflection, spirits would immediately throw in inconvenient, troublesome, and evil suggestions, together with confirmations and cupidities; and it was observed that when I had not been in the thought of such things for months or years, I had no care about them, still less did they give trouble. These are the reflections of thought, in which whoever is detained he is the more infested by evil spirits the longer the reflection is continued.

3625. Hence arises the melancholy of many persons, hence debilitated minds, hence the deliriums of many men, hence too insanities and phantasies; for those who are engrossed in thought concerning spiritual things, concerning the life after death, concerning misfortunes, into such persons spirits, from their own proprium, infuse many things which are of memory, and hold them a long time presented, even till they occasion insanities and phantasies. Wherefore those who affect a solitary kind of life are especially prone to fall into such things, for they are dispelled by varieties, and thus by (mingling with) societies. Still more does this arise from the solicitude of self-love, and more yet from the love of gain, and a pondering upon the future, and especially if any signal misfortune comes into the account, so much the more are they driven into phantasies, and at length into insanities.

3626. Some persons are led by spirits to that degree, that they cannot return to what is true, but their phantasies have become so deeply rooted, that as often as they fall into those thoughts, they are so completely absorbed in them that they cannot be dispelled by change of circumstances, but they remain in the persuasion that things are as they imagine, and themselves also. When cases of this kind are obvious to the world, they are called open insanities, for from such insanity or phantasy they do not suffer themselves to be recovered, though apparently sane on all other subjects, as many insane persons

are. It is a particular species of insanity, like that of a couple of men at Hulm, one of whom carries about written papers, the other supposes himself to be a bird; though there are many of this character who are not generally regarded as such. All phantasies respecting spiritual things derive their origin from this source, and which prevail so far as they have induced persuasions.

3627. There are spirits of such a quality—which is remarkable—that while a man thinks himself in another city, and to be walking there, while he deems himself to be out of himself, and his image is thus represented; while he thinks, or, as it were, dreams of a fact of this kind, then the spirits, who are still more without reflection, think the fact to be altogether so, and that they are in the city; yea, they have closely followed my image, not knowing but that it was I myself. Thus too in other things which in like manner enter a man's thoughts, they, from being but little in reflection, imbibe the phantasy that things are really so (as one imagines), as in the case of the insane man of Hulm, who is like a spirit when in phantasy, thinking himself to be a son-in-law of the king; for spirits do not know otherwise than that he is, being of themselves to such a degree insane; but so far as reflection is given them, they may be restrained from their insanity; but not so with man; he can think such things, but still he knows the fact not to be so, as, for instance, (he knows) that he is not walking in another city; and so of many other things.

3628. Therefore the Lord alone makes provision that man may not come into such insanities, and thence into innumerable phantasies; and in order to prevent this, He commands that we shall have no care for the morrow, for this is what is signified by having care for the morrow. Those, therefore, who are in such conceits, and strongly inclined to them, can by no means be drawn out of them, except by faith in the Lord. Those who are in faith are liberated by the Lord, however infested by spirits, and this by innumerable methods, both external and internal.—1748, October 21.

#### CONCERNING A FLAMY APPEARANCE BEFORE THE EYES.

3629. There suddenly fell a large flaming something before my eye, which it dazzled in a manner that cannot be described. It was so resplendent as not only to dazzle the (outward) eye, but the interior sight also, which I now clearly perceive, for I fell at once into a state of wonder whence such a brightness could proceed. Presently there was perceived a something

obscure, like an obscure cloud, but in which there was something terrene. I perceived that this came from the Lord, through heaven, in order that it might appear how great is the wisdom of angels compared with the intelligence of inferior spirits, which are respectively as this intense celestial flame and that (terrene) obscurity to each other. Wherefore the difference is such as cannot be described. Thus are all and each of the things of the angelic heaven, not the wisdom only (in general), but each particular of the wisdom, so also the speech, the felicity, and every thing else. This was several times perceived before by the influx into me of the interior angels, of which I was only sensible by (feeling) something approaching to cold.

3630. How curious spirits are may also hence appear, for many societies of spirits sent subjects to me, and very solicitously inquired what was signified by that flaming celestial appearance. They were not content when informed that it signified what I have just said; for there was then a vast number of societies around me, so that I perceived myself in fellowship with a multitude who observed that something flaming of this kind had been conveyed to me.—1748, October 21.

THAT THE SPEECH OF INTERIOR SPIRITS COULD NOT BE COMMUNICATED TO ME WITHOUT SUBJECTS.

3631. It was shown in a variety of ways that the speech and thought of interior spirits could not reach me without subjects, for they conversed with me both with subjects and without. When without subjects, there was a kind of undulation wafted to my ears, as of a number speaking, but of what they said not a word was understood, though I was informed that they were in manifest speech and thought, and that on their part they were entirely distinct, nor was theirs a perception in common, for I attended closely to observe whether the influx was one of common (thoughts and words); but by means of intermediate subjects I perceived and heard what they said and thought.

3632. The nature of subjects is such, that when many design to speak through one, a subject is immediately made,—which it was given to know from this, that when I said to a subject that others spoke through him, and my regard was directed towards them, then one of them was immediately constituted a subject of others, who was indignant that he was thus let down into a lower sphere, and that the whole society should now speak through him. Subjects are thus made among interior spirits,

and whenever others concentrate their thoughts upon one of their number, he comes into the world of inferior spirits.

3633. Whoever is a subject, inasmuch as he supposes that he speaks from himself, supposes also that those who speak through him are nothing—that they do not even think—while they that speak through him, or the interior (spirits), suppose him also, through whom they speak, to be nothing; which was evinced to me by the case of one who was a subject, and who said that they were nothing. In reflecting upon this it was said and perceived, and perhaps also made a topic of conversation, that the interior (spirits) thought in like manner of the subject himself, that he was nothing. Hence it appears how it should happen that every spirit imagines that he lives and thinks, and thus is the man (in whom he acts) while he knows so little of the man that he is not even aware that he is anything distinct from himself. Thus men walk about as machines; they are nothing in the eyes of spirits; and if they know one to be a man, and also a spirit, they would still look upon him as an inanimate machine, while the man all the time supposes himself to be living and thinking, and the spirit to be nothing.

3634. Wherefore, unless the Lord saw the man to be something, the whole world of spirits would see him as nothing, and even if something, yet still as something inanimate, as they have often thought concerning me.—1748, October 21.

THAT THE OBJECTS OF SIGHT AND HEARING ARE THE VARIATIONS  
OF VESSELS.

3635. As the life of the Lord flows into heaven and into the world of spirits, thus into the thoughts of man, and yet it appears, notwithstanding, that the objects of sight and hearing flow into the thoughts, and thus external things (in general), in order that I might be made acquainted with the actual fact in the matter, and (be convinced) that this flowing in of external things into the thoughts is a fallacy, it was given me to perceive, that the objects of sight, and also of hearing, produce no other effect than variously to dispose the interior vessels which are of the lower thought; as according to the quality of these vessels such is the reception of the ideas of spirits which flow in, for the vessels receive influx according to their forms, and therefore according as they are disposed by objects, even when it so happens that ideas are turned into what is contrary. Thence it is that those who are in a common idea, apply to themselves all the particulars, and thus draw themselves away from the common idea, and apparently lead the particulars to

that point. This is evident from innumerable testimonies; and that it might be still more palpable, a spirit spake with me, in order to my more fully apprehending the truth. It was then given obscurely to apperceive it, but inasmuch as a fallacy of the senses prevails from the (apparent) flowing of objects into the thoughts, I could gain no more distinct knowledge on the point than is stated above. I perceived that spirits who are in that fallacy persist in it.—1748, October 21.

#### CONCERNING THE RAINBOW.

3636. There appeared to me very beautiful rainbows, as on former occasions, but still more beautiful, with a light of the purest white, in the centre of which was an obscure earthy something; but that most lucid snow-white appearance was beautifully varied by another lucidity, and was thus discriminated, as also by little yellowish points like small stars, besides other beautiful variations, and, if I rightly recollect, with flowers of different colours round about, and entering into the most lucid part. This was exhibited before the left eye. On the right were exceedingly beautiful representations, distinguished by the blue and its various related colours, because the right eye represents affections, and *they* derive colours not from a white lucidity, but from that which is flamy.—1748, October 21.

#### THAT A MAN CAN PERCEIVE FROM HIMSELF THE (NATURE AND) QUALITY OF SPIRITS.

3637. A man who reflects upon the common (or general) things of his thought, and who had not previously formed to himself ideas from corporeal things, may understand of what quality the world of spirits is; namely, (if he considers) that a speech of words is given, to which a man in speaking or hearing does not attend, but (only) to the sense of the words. His interior man is in this sphere; it is a sense of words, which obviously consists of ideas only, for in speaking he attends not at all to the words, but only to the sense of the words, which flow, as it were, spontaneously. This sense of words consists of ideas; without ideas no sense can be given. In this speech are the lower spirits among themselves, and then they know no otherwise than that they speak by words, when yet it is by ideas. Such man also becomes when he becomes a spirit, and such is then his speech. When man thinks, he himself knows not but that it is by words of speech, when yet it is by ideas, as every

one may be sensible if he reflects. Ideas afterwards flow of their own accord into whatever speech he is skilled in. That thought therefore is from ideas, which fall into the vocal speech of the man with whom they (spirits?) are, or with whom they speak. Wherefore the speech of spirits is universal, as is that of the thought of man unattended by vocal utterance.

3638. That there is, moreover, this interior thought, a man may be still further convinced, upon reflection; for whatever he thinks and has in the sense of his speech, is from an end and for an end. Those who think have an end from which and on account of which (they think), and this end directs their thoughts, though with the evil it does not disclose itself in the speech of words. As therefore there is such a directing power over the thoughts, and this may be known to every one, it may plainly appear that such thought is interior, and governs the inferior (*i.e.* the exterior). The deceitful are pre-eminently in such thought, for they more manifestly think from ends and on account of ends, and rarely divulge their thought, for which reason it acquires more strength within, and is obviously augmented.

3639. Now because man is ruled by the Lord through the world of spirits, and cannot live except in society with spirits—since otherwise he could have no connexion with the Grand Man, nor consequently could good and truth be communicated to him from the Lord, thus he could not think from heaven, nor be rational, or a man—hence it appears, that the world of spirits is such in the greatest form, as is the individual man in particular.—1748, October 21.

3640. The evil who are in an interior sphere, cannot be inspected by the angels, for they are thus turned into serpents, and various horrid insects (or reptiles), wherefore they have none but an external communication with heaven or with the Grand Man. They are ruled from the Lord by an influx of externals, which external is much the same as the intellectual of man, and that this is external we have already observed elsewhere; wherefore heaven is closed to them. Hence also it may appear that their ideas are such as I have sometimes noticed, both in a state of wakefulness and of sleep, that is, ideas bound, as it were, to various objects. Thus they are phantasies which cannot be described, for, without experience, they transcend the conception of man; and they are bound, indeed, to things filthy and obscene; thus they think like persons insane and raving, knowing nothing what they think, thus (enveloped) in darkness. Such are the principles of the thoughts of evil spirits of an inferior sphere; but yet, like those above the head, they are held in bonds, so that nothing may flow in from them, except what is permitted. From the deceitful, and still more from the

extremely deceitful, they (being liable to their influence) are entirely removed, so that they may not be able to communicate except very remotely.—1748, October 21.

3640½. It is otherwise with the angelic spirits. They, inasmuch as they are in the Grand Man, perceive and think from an interior ground, when heaven is opened to them; wherefore also their ideas are most beautiful and delightful representations, and (being conjoined) with wisdom and intelligence, they are in the (clearest) light.—1748, October 21.

#### THAT MEN ARE KEPT IN THE SOCIETY OF SPIRITS.

3641. All men whatever are kept, through the medium of subjects, in some society of spirits—apart from which one could not live—and that too in a society suited to the nature of each; so that if we suppose a thousand men at once, each one of them is kept in his own society. And as there are common principles (*communia*) of all things, so also of societies, of which a *commune* (*communis*) embraces a number (of single societies). Between these there is a communication according to the Lord's disposal; thus each man (is placed) in a common society according to his nature, or according to the nature of that principle which there prevails; in others according to the varieties of his life. To these societies there exist opposites, for the equilibrium of all things is sustained by opposites, as experience has abundantly proved.

3642. That the evil and deceitful communicate their ideas before they know who are there, and how many; and that all are kept to a certain end, and thus conjoined—for evil ends also conjoin, whereas if they should know in the other life their associates, and were not held to common ends, one would rush upon another, as every one wishes to domineer over another, and to destroy another—(all) this was perceived.—1748, October 21.<sup>1</sup>

3643. In what manner many (spirits) thinking diversely from each other are made to think alike, was illustrated—as it was also said to spirits—from the case of one speaking, for instance, in great meetings and in churches, who would hold many in the thought of the things which he utters, and then every one thinks

<sup>1</sup> As we have great doubt as to the true rendering of this section, we subjoin the original, that the competent reader may have the means of better satisfying himself:

“Quod mali et dolosi communicent suas ideas, præter quod sciunt, quinam ibi, et quot sunt, et quod ad certum finem teneant omnes, ita conjuncti, nam mali fines quoque conjungunt, at si scirent in altera vita socios, et non detinerentur ad fines communes, rueret unus in alterum, nam quisque imperare alteri, et destrucere alterum cupit: hoc perceptum.

similarly, and can discourse with others concerning the same topics. This (was said) solely for the sake of illustration, for thus the spirits perceived it better.

CONCERNING DISTANCE IN THE OTHER LIFE.

3644. Spirits began to doubt whether it were a fallacy or an appearance, that spirits seemed to be present about the body, at the right, the left, close by, within, &c., thinking (but not being sure) that such was their real position. But it was by thought answered them, that it is thought which conjoins; for to thought there is neither place nor distance, as neither is there to sight, except from objects interposed. What effect thought produces in the other life may appear from ideas, which conjoin, whence arise societies of similars; and also from phantasies, since a phantasy can cause one to appear above when he is below, and below when he is above, and so on—what thought alone does not do—according to the quality of any one, for places are allotted in the other life by the Divine disposition according to the nature and genius of each. Wherefore when thought is perverted, or is perverse, one appears to himself to be elsewhere (than where he is) which is then a fallacy; but when the place is constant to them, it is an appearance.—1748, October 21.

THAT IN THE WORLD OF SPIRITS EVERY ONE THINKS ANOTHER TO BE NOTHING.

3645. Whatever spirits speak by a subject, they each one of them think the subject to be nothing, but that it is he himself who speaks through him. The subject (on the other hand) thinks it to be himself who speaks, and those who speak through him to be nothing. In this light every one in a society of evil spirits views another, because they are in a similar idea, each one considering it to be himself who thinks. Wherefore it was given to ask them, when they resented, as they usually do, the idea of being nothing, whether they now thought another to be nothing, and those that were questioned replied that they thought the subjects to be nothing; and when he who answered was himself made a subject, and others were interrogated respecting him, they said he was nothing, for they thought themselves to be everything. Thus it could be followed up from one to another, and every one, while he deemed himself everything, was accounted as nothing by the others. Wherefore it was inquired of them why they were so indignant, when

others said of them what they said of others, and when the whole multitude of evil spirits said of their companions that they were nothing, thus each of all the rest, that compared with themselves they were nothing? In view of all this, since the fallacy was such, were they not all nothing in comparison with the Lord, who alone is life?—1748, October 21.

CONCERNING A MOST RESPLENDENT WHITENESS.

3646. There appeared something resplendently white, resembling in a degree a flame of fire, but not such as is caused by a wood fire in a chimney, which comparatively obscure; and by it was signified the quality of the intelligence of the angels compared with that of the inferior spirits. The obscure of the chimney is comparatively the intelligence of the lower order of spirits, and according to the intelligence are all the things pertaining to intelligence. Such a lucid appearance darting forth like a flame of the purest white, signifies what is spiritual; when of the (reddish) flaming hue before described, that which is celestial. It was said also that the light with the angels is such, or that they live in such a light, and mutually behold each other in it as in the brightest day—a light in comparison with which the light of the earth from the sun is nothing; for as the light of a candle is extinguished by the intense light of the sun, and disappears, so the meridian light of the sun is eclipsed by this; wherefore the light of the sun is comparatively shade; and as it is with the light, so also with everything that is said of the light, that is, of their intelligence.—1748, October 22.

CONCERNING HOLINESS (*De Sanctitatibus*).

3647. There was a certain spirit among the deceitful or the sirens, elevated somewhat high above the head. That he was a novice was observed from the character of his deceit, which was greater and more intense than that of the rest, for he followed my thoughts and representations, to which he endeavoured to add his own, which were of adultery, and that, as appeared to me, in a very subtle manner. I thence learned that he was a fresh deceiver in their ranks, wherefore it was given me to inspect those who seemed to themselves to be on high, and for this reason appeared small to themselves, as they also did to me, for one phantasy produces another. When the person above mentioned was detected, they wished him to withdraw from

their fellowship; for they were fearful for themselves lest they should be cast down; but they could not (effect his removal), for he appeared in the midst of them, small (like themselves), and surrounded with a sphere of *holiness*, like that which is seen in their temples, where the Lord is thus represented in pictures, encompassed with rays of light. Hence it may appear that he was of such a quality as to boast himself of being the Lord on earth, thus that he had been a pontiff.

3648. Such being his quality, I conversed with him on various topics, as concerning Peter and his keys, which he thought he had; and so exceedingly gross were his ideas respecting these keys, that he had represented (to himself) as it were a gate leading into heaven to which he applied a key in order to open it. He said that the keys were given him by Peter, and that he would open it gratis to the poor, but as to the rich they would be estimated (and dealt with) according to their ability to give; for that they should give was a *holy* duty. Being asked whether he believed that those whom he introduced would remain there, he said that this he did not know; if they did not, they might go out. Moreover he wished to humble himself, saying that he was nothing, because they (are accustomed to) call themselves the *servants of servants*, when yet, as I think was said to them at the time, they arrogate to themselves all power.

3648½. It was moreover said, that they could not know whether those whom they admitted were worthy, as they might be robbers, and those destined (by their life) to hell; but he replied that this did not at all concern him; if they were not worthy they might be cast out. As to what is to be understood by the keys of Peter, it was given to say to him, that faith was signified by Peter, and because none but the Lord gives faith, thus the Lord alone admits to heaven, and Peter does not now appear (in the matter). But he insisted, saying that no one can ever come from the earth into heaven, unless the Lord grants the power to some man of admitting him.

3649. Concerning the Lord, whom he called Christ, he had no other opinion than that he is to be worshipped, in so far as it is he who confers upon them that power, but if he were considered as not conferring it, I perceived that he would not be worshipped, so that everything had reference to their being able to exercise that power on earth under the person (or in the name) of the Lord. When I farther spoke with him concerning interior things, that they flowed into exterior, he had an idea of that influx so filthy as to be almost excrementitious. Such are they who are of the pontifical rank, and are revered on earth as the highest in the doctrine of faith.

3650. He said, farther, that he believed he was *holy* from his nativity, and that one made pontiff ought to be born thus *holy*; this idea he had contracted from their being called (each his) *holiness*.

3651. He was afterwards, from a position in front, let down from that place to the earth below, before the left foot, as there is an under-earth below that where those live who deem themselves *holy* (or saints), and thus came into fellowship with those concerning whose life I heard that they appear to themselves as shining in the face, and that one sees another as if they were little torches, or as sparkling spots, like glow worms—a brilliancy flowing forth from their ideas of *holiness*.

3652. But the issue with such is, that they are kept in the lower earth though prompted by the most ardent desire to enter heaven, for they think that heaven is on high, wherefore their detention in the lower earth inflames their anxieties, which after a time become so increased, that they become most intensely anxious, and thus spend their life in anguish, till they come to know that they are not *holy* (or saints); and when at length they are exempted (from that distress), they appear to themselves excrementitious to a degree that is not perceived of others. A certain one of that description spake with me in the right ear, and confessed the fact to be so.—1748, October 22.

THAT THE (CONTINUAL) EFFORT OF INTERIOR EVIL SPIRITS TENDS TO  
SLAYING.

3653. I was in a street and saw a number of knives, and a phantasy was induced that with these knives they would cut my throat; for evil spirits are such that in phantasy they think themselves actually to do (what they are inclined to do). Wherefore a multitude of them rushed violently forth, and endeavoured to point the knives at my throat, thus laying hold of the slightest pretext to put me to death. I spake with them, and it was shown that their perpetual effort was to kill me, but they were restrained by the Lord, so that they scarcely knew that they made the attempt: but as soon as ever the restraint is relaxed, they rush on (again in their murderous design), which with shame they confessed.—1748, October 22.

CONCERNING REGENERATION.

3654. Man knows not how he comes into the faculty of thinking and speaking, in which are things so wonderful, that

they can never be explained to a ten thousandth part; nor does he know whence this faculty is, or what is its nature; yea, so great is man's ignorance of it, that he scarcely knows that he has it, and that by it he is distinguished from the brutes. Man knows not how the lungs and their respiration are ordered, so that they concur to all and singular of their minutest functions, and to all and singular of the smallest particulars of the speech and voice, nor does he even know that the fact is so. Again, he does not know how respiration concurs to each of the ideas of thought; neither how the tongue is initiated into each of the minor motions necessary to the process of eating, of speaking, and of articulating sounds; besides innumerable other things—and yet he would inquire into the manner in which the Lord regenerates man, when this is interior, and still more interior, and thus most remote from his ideas of thought. It may thence be safely concluded that regeneration takes place from the Lord unconsciously to man, since the design of it is, that he may become a new man.—1748, October 22.

CONCERNING THE RESUSCITATION OF SOME WHO WERE SPIRITUALLY DEAD.

3655. I again heard that some who were spiritually dead, and of whom mention has been made before were resuscitated, or initiated into life by angels.<sup>1</sup> The delight with which they did it was afterwards made perceptible to me, and the sensation was delicious, filling my breast with truly delicious (emotions). They also confessed that they seemed to themselves to do it of themselves, but yet that they knew it was from the Lord. They preside over the left nipple of the breast, and are (or correspond to) the ribs.—1748, October 23.

CONCERNING DAVID AND A PONTIFF.<sup>2</sup>

3656. It was shown that David was desirous of being chief in heaven, for such a cupidity cleaves to him from his understand-

<sup>1</sup> Referring to the case of those mentioned No. 3550-3556.

<sup>2</sup> We cannot of course but be aware, that the contents of this and two or three succeeding articles are calculated to give somewhat of a severe shock to the preconceptions and prejudices of the Christian world. So deep-seated and inveterate is the belief in the personal sanctity of the individuals who were employed as amanuenses of the Divine Spirit in penning the sacred books, that what is here said of David will be apt to be regarded not only as a gross defamation of a good and holy man, but as *prima facie* evidence of the *general* falsity and absurdity of Swedenborg's representations of the other life. It can scarcely fail to elicit the prompt reply, that such a statement is certainly

ing himself (to be spoken of) in the Psalms. It is therefore sometimes permitted him to ascend, and thus to suppose himself to be in the highest heaven—an incident occurring to-day. Being sent up (or projected) from the lower earth, he was suddenly stopped in his ascent by some opposing force, but it is remarkable, that when projected upwards into heaven, or to the

untrue, and what confidence, therefore, can be reposed in *any* declaration made by such a witness in relation to things which he affirms of the spiritual world? “If the state of David in that world is such as is here described, he could not have possessed the character in this world which has usually been ascribed to him; and if the judgment of the church in all ages is to be reversed in regard to him, what reason have we to think well of the lot of any of the distinguished personages whose names adorn the roll of ‘Scripture worthies?’ Indeed, what evidence can any man have of his own good estate in the sight of God, and what security of salvation in the world to come?” The assured and unmoved receiver of these disclosures can cherish, perhaps, but a faint hope of meeting, in such a way as to repel or neutralize, the force of the objections urged on this score, and thus of turning aside the torrent of obloquy which the statements here made will scarcely fail to throw upon the head of their author. Still, as he has had to encounter and overcome the full weight of the objection in his own case, he would fain solicit the ear of scepticism for a brief exhibition of the grounds upon which his original repugnance to Swedenborg’s statements was countervailed.

1. A reason is fairly to be demanded for Swedenborg’s thus representing the state of David in the other life, if the statement be not true. Reared in the bosom of the Christian church, and naturally sharing its traditional biases, it is difficult to conceive of the mental process by which he should have formed so disparaging an estimate of the character of David, unless it were in consequence of his being supernaturally instructed in the truth. To say that he had in some way conceived a prejudice against him, and that this prejudice had coloured his visions in the other world, amounts to very little, so long as no solution is proffered of the *grounds* on which such an adverse sentiment should have established itself in his mind. The same remark is to be applied also to what is said of Paul in a subsequent part of this work.

2. The truth or falsehood of the recital here made is to be resolved back into the truth or falsehood of a leading principle affirmed by Swedenborg of the Jewish people in general, viz., that they were not in strict propriety a church, but merely the *representative* of a church, and this from the fact that they were characteristically a gross, external, sensual people, incapable of spiritual views. There is no adequate ground for supposing that the penmen of the Scriptures were, to any considerable extent, exceptions to this character. There is no evidence that they had, personally, a genuine spiritual insight into the genius and scope of the great truths which they were moved to utter, nor does it necessarily follow that their lives and characters were inwardly conformed to the essential spirit of the doctrines and duties which they declared. In regard to David there is reason to believe that, in giving vent to expressions which in the *letter* breathe wrath, cruelty, and revenge, he thus embodies his own sentiments as a man, while the internal spiritual sense speaks in reality a language directly the reverse—that of divine love and mercy. We know, moreover, of no ground to question that what Swedenborg here says of him is true; namely, that, in inditing the Psalms, he applied to himself what was spiritually spoken of the Lord Messiah, and if so, it is easy to conceive that a degree of inflation may have possessed his mind, which should lead in the other life to just such manifestations as are here described. One thing at least is certain—that Swedenborg speaks, throughout his writings, as disparagingly of the Jewish race, as he does of David, and on substantially the same grounds; and if he is warranted to do so in the one case, he doubtless is in the other. The disclosure in both instances has the all-important effect of separating the character of the

loftiest height, he appears to be mounting by other steps, as by the grades of a ladder, although there is no ladder, nor does he rest till he seems to himself to have reached the highest point of ascent, where he was afterwards seen, though affected with a kind of fainting fear lest he should fall headlong, which I also perceived by communication.

3657. It was likewise shown in what manner he brings into subjection those that are in the interior sphere of spirits, and enforces their reverence of himself as a god. In the first place, the pontiff, who was lately with me, came again among those who are above the head, as was perceived, and he was then with David, who wished to reduce him to submission, and to the acknowledgment of his claims as a god—[for David had previously proclaimed himself a god when on high, and his state of mind in this conceit was visibly represented by his hurling those

Word from the character of the persons who wrote it, and especially of making the Psalms God's Psalms, instead of David's.

3. The general evidence of the truth of Swedenborg's revelations is too strong to be invalidated by particular passages speaking a language contrary to preconceived ideas. The proof, for instance, that our traditional ideas respecting the character of David, are true, is no stronger to the candid mind, than that which establishes the general truth of Swedenborg's relations. We are immovably firm in the conviction that no man could write as he has written, unless he had been admitted within the veil. He has uttered truth pure from the fountain of truth, and this truth thus imparted is a universal boon, property, and interest. It is the peculium of no man or body of men. Neither does it lay any special responsibilities, on the score of its vindication, upon those who may have distinguished themselves by an avowed belief of it. The adherents of Swedenborg's system do not admit that they are any more called upon to attempt the conciliation of his apparent errors with his acknowledged truths, than any other class of men. We take substantially the same ground with the Christian apologist for the Scriptures, who says to the caviling sceptic, "You have no right to insist upon what you call the absurdities and incredibilities of the sacred narrative until you have overthrown the accumulated positive proof of its divine original. What does it avail to pronounce it ridiculous to suppose that Jonah was swallowed by a whale, so long as you cannot subvert the testimony which makes out the book of Jonah, and the other canonical books, to have come from God?"

So do we also say to the rejectors of these records of the phenomena of the spiritual world. Read continuously, with an unbiassed mind, the series of developments contained in this Diary, and see if you do not find as much evidence of truth in one page as you do of seeming falsity in another. If so, on what principle can you allow the assurance of truth to be nullified by the semblance of falsehood? Can a thousand falsities annihilate a single truth? We do not, of course, ask that that which appears to be a falsity shall be believed as a truth; but we do demand that you shall not suffer the absolute conviction of truth, on the one hand, to be stifled by the suspicion of falsehood on the other.

It would be easy to enlarge the catalogue of reasons which weigh with New Church men for admitting the truth of these statements, however revolting to former prejudices, but they may all be summed up in one, viz., that the evidence of Swedenborg's general truth is so overwhelmingly strong as to leave their minds wholly unaffected by particular points of assertion which may be attended with difficulty. In this case they cannot feel so sure that David was a good man, as they do that Swedenborg was a true man.—*Tr.*

down headlong who refused to acknowledge him as a god while in that lofty elevation; and he who appeared to me as if thus cast down head foremost, seemed to whirl (or spin) round like (the motion of) an auger, though only his (whirling) hair, and not his body, came into view. It then seemed to issue from his phantasy that he might transfer the Lord to the lower earth, where he would be retained: such is his quality when he ascends on high, and proclaims himself a god].<sup>1</sup> And because the pontiffs also declare themselves (each) God on earth, he of whom I have spoken before came in conflict with David; for as both he and David were each in the persuasion of being a god, they strove against each other in consequence of the opposing sphere of their persuasions; but David prevailed, because he was not only in persuasion, but also in cruelty, and thus in the persuasion of bringing into subjection. Such therefore being their twofold persuasions, there was a collision between them; and when the pontiff refused to yield, David heard or perceived that he would profess Christ, [; for it is not permitted them to name the Lord, but Christ:] he then, because in the persuasion of cruelty, dealt with him in his peculiar mode, as with the heathen, namely, by casting them down and setting their heads a whirling by phantasy, of which the pontiff complained.<sup>2</sup>

3658. He was tortured by being cast down, and by being sent into the (infernal) tun,<sup>3</sup> and that with great quickness, because of his (David's) being in such an interior phantasy. When the pontiff thus severely dealt with complained of these torments, David said to him that he was David; and concerning the Lord, that he held him bound, and that one only was to reign in heaven, at the same time asking why he wished to worship him (the Lord) as God, and proffering to show him his own kingdom. Upon hearing this the pontiff said that David was holy; he therefore denied the Lord and followed David; but when he wished to see his kingdom, he could not, and (being thus disappointed on this score), it came into the pontiff's persuasion, that if he should deny the Lord, whose vicar he had been, he would become nobody; wherefore he actually came into this persuasion, which when David perceived—for he could instantly perceive in that state the persuasions of another—he turned him into a cloud, and in this form, which I saw, cast him off to a dis-

<sup>1</sup> Sentences embraced, like the above, in brackets [ ] are always to be understood as Swedenborg's own enclosures; but when the parenthesis ( ) is employed, it denotes additions by the Translator.—*Tr.*

<sup>2</sup> Note on the lateral margin:—"They appeared small because raised to a very great height, and David acted quickly, because it was done from a phantasy familiar to him."

<sup>3</sup> A species of punishment in the other world, of which an account is given, A. C. 947, 948.

tance, in which condition he fancied himself nothing, for he was then hardly visible, but yet from the extremity of the cloud he conversed with me. From this it may appear what is the quality of persuasions when they conflict with each other.

3659. After this David, because he wished to be a god, conveyed himself among the interior spirits in front towards the right, and subjected them, because (he was) in the persuasion that he was a god, and could subject every one from the cruelty in which he was during his life; wherefore he subjected those interior spirits who refused to acknowledge him for a god, which he did partly by his boring (or whirling) operations, and partly by casting them into the (infernal) tun, and by other arts described above, and this very quickly, for the idea of interior persuasion involves this, that every thing is done quickly, and such is the quality of interior spirits; wherefore many of them he quickly subjected, others he inveigled by other modes, as, for instance, by the persuasion of adultery, perhaps by inspiring them with his own delights thence. Thus he subjected all the interior evil spirits.

3660. When he supposed he had thus subjugated heaven, he yet feared to advance farther, namely to the right, where the interior good spirits begin (to appear), because he knew from former experience, that he could not sustain their sphere. But yet from that persuasion he rushed into the cupidity of his persuasion, and was there held, when he began to be pained, and to be sensible of a cadaverous stench, which he was so little able to bear that it seemed to him that he would perish if he advanced farther; wherefore he was thence cast down into the lower earth. It was perceived also that the same thing had frequently happened to him before, as soon as he came within the sphere of angelic spirits. I perceived from this that while he is in the persuasion that the Lord is bound by him, he then dared to approach, and that this (phantasy) was the cause of his going thither; but yet from his suffering so miserably when there, he called it, *i.e.* the heaven of the Lord, hell, inasmuch as when coming there he came into direful tortures, because into a sphere contrary to adultery and cruelty. But when he reached the lower earth he was suddenly projected upwards, from some kind of persuasion, but whether that he again wished to attempt heaven with a view to its occupation, because he supposed the Lord to be bound by him, I know not.

3661. It was also given me to perceive what is the quality of the persuasion of those who aim to be worshipped as gods, and (what their sensations) when in the persuasion that they actually are gods; namely, a pleasurable sensation chiefly about the left breast. It was communicated to me that such a sensation is experienced first about the breast, and extends itself

thence through the left papilla towards the *genitalia*, for the persuasion that one is a god, or supreme, so that nothing can resist him, has with it this kind of pleasurable sense.

3662. What kind of respiration, and thence delightfulness, accompanies the persuasion of the pontiffs that they are gods, and utter everything from the fancied prompting of the Holy Spirit, was shown and communicated, as, for instance, when they sit in conclave, and regard every thing which they say as divine. The pontiff above mentioned was with me, in the state in which he was when sitting in conclave, and supposing that every thing he spake was divine. A pleasant respiration was perceived within the breast, free, slow, and regular, which respiration implied that he was in such a state, for it is (then) slow, regular, and deep, freely expanding itself to the upper region of the breast, with a delightfulness from the persuasion that what he utters is divine. When anything (uttered by himself) is contradicted, as also when anything is advanced by another which he sees is to be approved, inasmuch as it originates not with himself he then perceives something rolling and creeping in the abdomen, which was also communicated to me; and when he thinks any opinion he pronounces to be divine, he perceives it also from a certain respiration more tacit, and, as it were, consenting. That such is the quality of the pontiffs when in conclave, was also confirmed by themselves. They are under the left foot. The things (above stated) were communicated (by intercourse) with them, who immediately confessed it, acknowledging that when pontiffs they were such.

3663. The impression came into my mind that thus they might be easily ruled, because (it was done) solely through the sense of respiration, which they think to be internal and the operation of the Holy Spirit; but it was said that it is not easy, because they are in a contrary persuasion. It was therefore shown to me by whom they are governed, namely, by those above the head, who are called sirens, who insinuate themselves into all kinds of affections, that they may be able to rule and to destroy, concerning whom we have already spoken. They study nothing else than to insinuate themselves by means of affections and cupidities for the sake of rule and destruction, and yet they greatly fear to rush forwards except on fitting occasions, for they know that they will then be thrust down. They are more deceitful than others, yet by such the pontiffs, when made pontiffs, are governed. Inasmuch as they are contrary to every love, they are intrinsically worse than others, and therefore a severe and more lasting hell awaits them, although they think that because they are wary, and do not evil unless when occasion offers, the case may not be so; but because order is

perverted among them, so that they abuse affections to a destructive end, they thus upon occasion rush into balefulness and cruelty. Such, therefore, are the pontiffs and those that are nearest to them.

3664. It was observed that above those to whom David strove to come, there were spirits still more subtle, for David is of such a quality from spirits having spoken through him while he lived in the body, that he is able by effort to come to them. It was moreover perceived also that they are those who rule the spirits now spoken of as being more deceitful than others, and called sirens, because they are above them. Whether they are from this earth or from those in other earths through whom spirits speak as they did through David, and are at the same time in contrariety to conjugal love, I know not. They do not clearly appear, but they flow into the left eye, into which, even now also, while I am beginning to write, they strike a degree of pain. They are averse to being detected, as they wish to practise their deceits in the most clandestine manner.—1748, October 23.

3665. That such spirits, as well as David also, although he seems so acute among the evil as to make them fancy themselves in the loftiest height, are yet more gross than all the rest (was clearly perceived); for in the sphere of the good they become more excrementitious, yea, more cadaverous, than others, consequently they are more gross than all others; which was also said to David and thus to them; for what is more gross than such offal, the quality of which he perceived, and knew? This is now said to David, and to those in the highest altitude.—1748, October 23.

#### CONCERNING THE OBJECTS OF MEN.

3666. Spirits are greatly moved by the fact that the objects of man cause him to think concerning a variety of things, and that without order, supposing thus that the life of the Lord does not flow into all and each (of persons), and into all and each (of the things) which both men and spirits think and do; for they assume that if this was so, it would be most regular (and unvarying), and one idea would flow in order from another. Thus when I spake openly with spirits who make such things doubtful to themselves, it was first shown me that there are common (or general) things which govern the thoughts of man, and certain common (or general) things so implanted that he knows not that he has them, as that he slightly looks upon certain persons whom he incidentally meets, as also upon the street where he walks. These objects arise from that common (or general

prompting) that leads a man to observe (and take care) that he does not run against another, or against the objects that occur in the streets. So also when he is in another common (or general) idea, such objects strike the eyes but lightly, so lightly indeed that if deeply absorbed in a different common (or general) idea, he recollects nothing at all of them. Such a common (or general thought) is a kind of reflection, innate in brutes also, prompting one to beware of stumbling against anything, or of receiving injury from any one. To know, for instance, in regard to the moon and to distances, it is a common principle that intermediate objects enable one to judge of distance, upon which common principle neither man nor animal reflects, but distance is known from the simple perception that an object is more or less remote, from whence also the *common* property of the idea is acquired. As to what relates to the ideas of man, the things above spoken of are nothing else than generals (of thought), and are according to their cupidities and other things.

3667. But they objected that objects are various, now this and now that, which severally excite at once the thought. But to this it was given to reply, that such things are contingent, consequently of the Lord's providence, which can never be fathomed; that scruples might be raised against them to eternity, and yet the truth remains that they are contingent, and thus of the Divine Providence. But they wished to *know*, and thus to remove scruples, but it was said to them that they could never be removed to eternity, because new indeterminates would succeed; and so long as they were such (as they were) the least scruple before their eyes would cause them to see nothing; which they also affirmed when the thing was shown to them; for the smallest particle of dust before the pupil of the eye will blind the vision.—1748, October 23.

3668. That objects are merely vessels, and that the eyes are directed to beholding these objects, some more intensely, others more indifferently, while many are not seen at all, thus that they are indeed vessels, appears from the things that have been previously seen and perceived by me; as for instance that the Lord, from various and multiplex objects, should have formed before the angels a delightful, and in the highest degree connected form of things; concerning which I have spoken before.—1748, October 23.

3669. At length it was said to spirits, that those who formed to themselves such objections that they will not believe unless upon an exact knowledge of everything in its details, really desire and intend only to destroy, thus that the disposition (to object) comes forth from their evil and deceitful nature—the same nature which prompts them to destroy and to kill every

one for the sake of themselves—for this is a consequence from such kinds of objections, that they wish to destroy truths, thence whatever things are of truth; if they should be of a different character, they would then desire only to confirm the truths of the Lord.—1748, October 23.

3670. There are many other common things of this nature pertaining to man, as that he should see what is unknown to him, also every species of cupidity, whether faint, light, or intense, is a certain common (principle) governing the objects of sight and the speech. These would have to be reduced to genera and species, in order that any kind of (distinct) idea may be had of them. Thus the desire of eating causes that whatever he sees, he should consider whether it is to be purchased for use. Other things he sees only as in obscurity, without reflecting upon them on any other account than that of the common considerations mentioned above and elsewhere. Thus a common idea which greatly attracts the eyes is that of women, which while it predominates it regards everything feminine as being naturally of such a quality as he supposes, and his thought is fixed upon these things, and thus passes over to the common idea of thought concerning them, or of interior thought; and other (qualities) he then but very slightly regards, and without reflection, except from the common (promptings) mentioned above and in many other places.

3671. It was observed that spirits, while they are in any common (or general) idea, do then, in like manner, call forth all the objects which occur in my memory, and apply them similarly as a man does the objects of sight, or of the speech of another, and this was at first unnoticed by me, but it has so often happened, that I think the number of times can scarcely be reckoned. Whatever objects of my own memory they then discovered were so many vessels, which are applied to their ideas according to the quality of the vessels or ideas at the time, and also according to their common idea and its quality, thus diversely according to their natures, and so on. This was shown me.

3672. (I perceived also) that the Lord thus reduced to order the objects of my sight, and thence the beautiful and pleasant representations before the angels, above spoken of, did not flow from my objects, that thus (the representations) should be directed and connected according to the objects, as I supposed, but it was the representations which directed and determined the objects, numerous and various as they were, and which thus become vessels. The objects therefore flowed from the representations, and not the representations from the objects. Thus whatever the Lord saw fit to represent, still it would happen,

that the eye, or the sight of the eye, would be directed to such things as could be vessels, which at the same time were determined mediately (*i.e.* by the representations) then by the Lord through other methods.—1748, October 24.

CONCERNING THE PULSE OF THE ADULTEROUS AND CRUEL.

3673. It was given me to observe the pulse of adulterers and the cruel from the case of those who were above the head, where David also was, (and I noticed) that it fell outwardly on the left side, so that like the heart it caused only the most exterior surface of the skin to pulsate. This pulsation was felt by me as not being within the body, but without; wherefore it is not *in* but *out* of the Grand Man.—1748, October 24.

CONCERNING DAVID.

3674. Speaking with David who is now above the head, and, when there, is of such a quality as to deem himself possessed of far more subtlety than others, because the Holy Spirit spake through him, he openly confessed that he did not understand what he wrote; that he might have thought indeed that his writings contained arcana, but what they were he knew not; that he might have known that a certain Personage was to come into the world, but that he had no farther knowledge respecting him. This (I say), he openly confessed, and as it were asseverated; as also that he applied all and each of the things declared, to himself and the Jews, according to the sense of the letter. He said that because a spirit spake through him as through me, he also was of such a quality, but it was given to say to him, that he had no knowledge of the Lord, thence no knowledges of faith, and so was ignorant of the interior things of the Word, and remained solely in the sense of the letter, which was a very different affair, and that spirits spake through him things which he did not understand, as they do through others. Whence it may appear that he was not in interior, but only in exterior things, and with him who is in externals spirits speak differently (from what they do with those who are in internals), so that they do not understand interior things, although being in singulars. To this he had nothing to say in reply, as neither to the fact that he was such from being in externals only.

3675. I spake with him also concerning the Gentiles, whom he held in so great hatred (saying), that Abraham also was an idolater, thus of the Gentiles, because the then representative

church is now extinct; that the Jews were worse than the Gentiles; that faith was afterwards transferred to the Gentiles; and that now heaven also was bestowed upon them, because that Christians are at present worse than the Gentiles.

3676. He afterwards spake with me concerning the Word, that it was necessary that a revelation should have existed, for a revelation, or Word, contains vessels into which spiritual and celestial things can be insinuated, and thus heaven and earth be conjoined, which would otherwise be disjoined, and the human race perish. As to how the matter stands with the Gentiles, who have no revelation, and yet are saved, there are arcana (upon this subject), only it was perceived that it is sufficient that there should be conjunction through the Word; the rest remains as arcana.—1748, October 24.

#### CONCERNING PRAYERS.

3677. It was perceived that prayers effect nothing while they are such that one merely intends to deprecate his evils, and thus thinks with himself, “Provided only I shall have made deprecation, I shall obtain remission of sins.” But sins are not remitted unless confessed truly from the heart, attended with a certain internal torture and anguish, and thus with an acknowledgment of vileness; in which and after which prayers avail. It was perceived that this was so, and that otherwise prayers, and sacraments, and external rites effect nothing; nay, they rather confirm a man, for they make his conscience quiet under the idea that sins are remitted, provided one has deprecated evils, and used the means of salvation. He thus returns to his former vileness. A certain person wished to deprecate (in this way), and then (the truth) was perceived by a spiritual idea.

3678. Certain persons are accustomed in all evils and common misfortunes, and on other occasions, to have recourse to prayers. Such are in front, a little to the right. Whenever they see any evil impending, they immediately betake themselves to a species of supplication which wearied me, for they supposed that thence assistance would be afforded them; but no assistance (is realized) from this source.—1748, October 24.

#### CONCERNING A DOG.

3679. A black dog appeared in my sleep, which was first admitted as a domestic dog, and when he saw anything bony, whereon was the skin of another dog, he disdained it, whence also

he was admitted, and not regarded as evil. But it was afterwards said that he had eaten the bones of another dog, from which he was loathed, though he wished to approach. Upon awakening I inquired if any one had been turned into a dog, so as actually to become one; it was at length replied, that there was such an one, who also himself affirmed it. It was said of him that he was of such a quality as freely to suffer the persons of others to be induced upon him, as for instance that of David; and thus he would not only (represent and) act out their persons, but also their shameful deeds; and it was said that he became such, from the actual life not only of David, but of any other one (whom he personated). Those of this description, especially when they suffer infamous persons to be induced upon them, after a while become such that they know no otherwise than that they are the very persons, and thus persuade not themselves only, but others, that they are such. These are they that are represented by dogs which eat the bones of other dogs.—1748, October 25.

#### CONCERNING THE DISPERSION OF INSIDIOUS PLOTTERS.

3680. To-night while asleep certain spirits were acting insidiously above my head, and plotting a pernicious scheme of villany, on the supposition that something which I had done during my life might be detected, and designing, when it was detected, to rush violently upon me; for their opinion is, that if they detect any evil in a man, they have full license to destroy him. The thing in question was something that had happened in my dreams, I think many years before, and I know not but it was brought about by the spirit who now appropriates me as his. While those deceitful insidiators were thus strenuously acting in my sleep, I suddenly awoke, and saw above the forehead, in a certain kind of light, something feathered, and immediately upon their rushing forward to destroy me—for their inducing the lively phantasy (just mentioned) was a signal that now was the time—a vehement wind was felt, which falling suddenly upon them, dispelled them in a moment. Who they were, and whither they were cast, the spirits (with me), one after another conjectured, but that they were thus dispersed from societies and miserably dealt with, was perceived by me; for while thus suddenly driven from society, they could scarcely retain their senses, wherefore they were miserably tormented.

3681. Such a catastrophe awaits those who in the night seasons insidiously plot against man, while asleep. Thence it appears how the Lord beholds all attempts and machinations

(against his servants), and affords help at the (critical) moment, and how carefully also he regards man in his sleep; for it is forbidden to inflict upon man, at that time, the least injury, as he then nearly approaches (the condition of) a dead man.—1748, October 25.

### CONCERNING THE VEIL.<sup>1</sup>

3682. David, because wicked himself, and the subject of the wicked, whose wickednesses it is not necessary to recite, for he has only adulteries and cruelties in his mind, intends and without conscience contrives (evil). That he was the subject of the deceitful above the head plainly appeared, as they began through him to plot their iniquities more openly than before, with a view to cause the guilt to redound to David; wherefore David was enveloped in the veil and let down towards a lower quarter, but by persuasions and phantasies infuted into him by the diabolical throng on high, he struggled for the space of nearly an hour, and that too with a pertinacity which can hardly be described. Phantasies were continually poured in upon him, which he received with his persuasion, and thus with the veil, with a lessening of the veil, and without the veil, he cast himself in all directions—below, now in midway, now above in front, now above the head near by, and now behind the head, which was only a phantasy with an obstinate persuasion; for such reluctations in the veil and with the veil signify such things.

3683. After a while he attempted to act the *pytho*, namely, by evoking others after the manner of the *pythoes*, that he might cause them to ascend—he standing upon my head—

<sup>1</sup> The punishment of the veil is thus described: “The punishment of the veil is a very common one, and is in this manner. The offender seems to himself, in consequence of the phantasies whereby he is impressed, to be under a veil, stretched out to a great distance: it is as it were a cohering cloud, which is condensed according to the culprit’s phantasy: under this cloud the sufferers run here and there, with a most eager desire to make their escape, and with different velocities, until they are wearied out; this generally continues for the space of an hour, more or less, and is attended with divers degrees of torture, according to the degree of their desire to extricate themselves. The punishment of the veil is inflicted on those who, although they see the truth, yet are rendered by self-love unwilling to acknowledge it, and are angry to think that it is truth. Some spirits have such anxiety and terror under the veil, that they despair of ever being set at liberty, as I was informed by one who had been let out. There is also another kind of veil, wherein the offender is wrapped up as in a sheet, so that he seems to himself to be bound as to his hands, feet, and body, and at the same time is impressed with a strong desire to extricate himself: this he imagines may be easily effected, inasmuch as he is only wrapped up with a single fold; but when he attempts to undo it, the more he unfolds of it, the longer it grows; until he is driven at last to despair.—A. C. 963, 964.

which he did from his persuasion and (a kind of) *pythonic* idea, which was not perceived before, and which cannot be described, only that it is a persuasion (with certain spirits) conjoined with the idea of evoking whomsoever they please. Whether this *pythonic* practice pertained to David during his life, cannot be determined from what now happened, but when he thought that he whom he evoked ascended, there were dogs and serpents ascending, which, unless he had fled, would have mangled his person, especially in the genital region.

3684. It was afterwards said to him that he was like a dog, and was treated by others only as a dog, because he was their subject, which was confirmed by the deceitful above the head, who said that they could treat him as a dog. As this was contrary to his persuasion of authority, inasmuch as he imagined he had dominion over others, and thus acted from himself, he was filled with indignation; wherefore he was enveloped in a kind of cloudy veil of authority, and thus let down.—1748, October 25. That they who spake thus to David were those who boast of being the Holy Spirit, see below on this page.

#### CONCERNING SOCIETIES IN THE OTHER LIFE AND (CONCERNING) LOVE.

3685. Spirits were seen around me, as has often times happened, apparently not united in any society, but flowing as it were at large, which is from the phantasy of those that suppose spirits to be like the invisible atmosphere, and that they thus float about in the universe. Their persuasion was communicated to me, which was such that they supposed there was no society, but that spirits are beings, thus flowing scarcely visible about the universe.

3686. Wherefore I conversed with spirits (on this subject), and they confessed, from the various experiences previously accorded to me, that there are societies of them, that they see each other, that they converse together, that they dwell together, that they are in the clearest light, as has been often shown me before. But this takes place among good spirits and angels; among the evil it is otherwise, as they do not appear to each other, except on certain occasions, as to which also (I was instructed). Consequently their life after death is in this respect extremely similar to their life in the body, that they see each other, that they are in societies, that they dwell together, speak together, that they communicate their ideas and their happinesses, and indeed they then speak more wisely than can ever be described, and with an indefinable feeling of enjoyment.

3687. It was perceived, as also on former occasions, that it is

love alone which determines spirits and angels to societies, and that love is ever the grand determining principle; to whom love is wanting, every thing appears erratic, vague, confused, and obscure. Wherefore the Lord alone, who is love, and from whom is mercy, determines all things, and according to the differences of love he disposes societies, and thence heaven and heavenly things.—1748, October 25.

CONCERNING THOSE WHO BOAST THEMSELVES OF BEING, BEYOND  
OTHERS, THE HOLY SPIRIT. .

3688. The deceitful who are above the head, and the most deceitful who are still higher up, concerning whom it has been already remarked that they were those who ruled the pontiffs, were now manifested as to their quality, and that too by means of David, of whom they availed themselves as a subject, and manifested themselves through him, because they were in the persuasion that it was not they but David (who acted), and that thus they were not in fault. They had David at this time as their subject, of whom they said that they could treat him as a dog, and that he would demean himself altogether according to their thoughts and will; whereas without such a subject they act in a secret and timid way, and only when the occasion seems to warrant. Now however they were made manifest according to what had often been said to them, and is now also said, viz. that they are pre-eminently base above all others, and although they wish to act covertly, yet while they seize upon such a subject, upon whom they can cast the blame, that they are wicked above others, adulterers above others, and cruel also (in an equal degree).

3689. These are they who rule the pope, and inspire into him such a peculiar respiration, and induce him to believe that it is the Holy Spirit that prompts him, while it is they themselves. They are those also who boast themselves above others as being the Holy Spirit, when yet, as was said, they are the most consummately wicked of all.—1748, October 25.

3690. Their ideas, when determined upon me, and remitted through a spiritual medium, were as the sphere of venomous serpents.

3691. They were those also who had subjects (occupied) with me while I was asleep, and (through them) wrought by insidious arts to compass my death; but they were dissipated, concerning which before.

3692. In a word, they are enormously wicked beyond others, and their deadly poison is such, that they ensnare by means of holy things and the corresponding affections, aiming at nothing

else than to destroy, by whatever nefarious means they can, yet under a semblance of religion, even the Lord himself, and whatever is of the Lord, thus whatever is of faith.—1748, October 25. Such therefore are the popes, and those who assist them, and aspire at dominion.

#### CONCERNING TRUTH.

3693. It was perceived that the Lord, who is love, and thence mercy, flows into heaven, thus into the world of spirits, in which, because celestial love is turned into the contrary, namely, into cupidities, therefore celestial order perishes; yet whoever is in this order is confirmed in all the truth of faith from love. But because there is no celestial love but it is turned into cupidities, (I perceived) that they are only truths of faith, separate from love, which instruct and reduce (to order), so that it is still inverted order; whence it is no longer by internal, but simply by external bonds that man is governed. External bonds are those which are of civil society; internal those that spring from a knowledge of the truths of faith. There are also (of these latter) certain bonds that are more exterior, and when they persuade (to obedience) constitute the conscience of man: but that (only) is a true conscience which is from celestial love, thence from the Lord. Those interior bonds which are (at the same time) more exterior, arising from the persuasion of the knowledges of faith—how the case is with them in the other life it is not yet given to know.—1748, October 25.

3694. Hence it appears what is the life of persuasion, to wit, that when a man is persuaded concerning the truths or knowledges of faith, that he then has the life of light, that is, intellectual life, which life is diverse according to the persuasions of the things which the man has conceived respecting faith. When he is in the persuasion of the knowledges or truths of faith, he is still as yet in nothing more than the life of light, and the life of light cannot enter into the life of love, because this is an inversion; for from the life of love springs the life of persuasions, as he that is in the life of love is in the knowledges of faith, and everything goes to confirm it; but he who is only in the life of persuasion cannot thereby be in the life of love, because the nature (or character) which is the life of that love, is nothing else but evil, wherefore that form of life is altogether repugnant. This is the reason that the character or nature, thence the life of cupidities, is first to be destroyed before any one can come into heaven; for the mere life of light cannot introduce any one into heaven, where there is nothing but mutual love.—1748, October 25.

3695. Those who are in the persuasion of true faith, have that (gift) from the Lord, for it is a part of true faith that there is no faith except from the Lord, wherefore they cannot come into the persuasion of faith except from the Lord. Then because (he receives this) from the Lord, mercy also is granted him from the Lord, and thus there is conjunction. Wherefore whatever is of the Lord (in its own nature) this is conjoined to Him, because from Him, although his (the man's) nature or character is (intrinsically) nothing but evil; and this it is the province of true faith not only to know, but to be persuaded respecting it, and thence that he is saved through mercy.

3696. But whatever differs from true faith, and by which persuasion is effected, derives thence a life of persuasion opposite to true life; wherefore there are innumerable species of life from persuasion, as also from nature. The life of persuasion constitutes the shell, and the life of nature constitutes the kernel, which conjoin themselves as far as possible. (This holds true) while persuasion (prevails); for persuasion flows in and subdues cupidities, as cupidities are wont to do which induce persuasion.—1748, October 25.

#### CONCERNING ADULTERIES.

3697. It was said to those who are on high, inasmuch as they are interior adulterers, that this single consideration demonstrated that adulteries are diabolical, namely, that as marriages are for the sake of the propagation of offspring, thus of terrestrial societies, and thence of celestial, which as they acknowledged, has in it a Divine end,—therefore, whatever destroys or prevents marriages and thus destroys propagation, that is (essentially) diabolical.—1748, October 25.

#### THAT AN ANSWER IS REFLECTED.

3698. A certain spirit above the head said something to me from a prompting of indignation, and on the instant he (also) seemed to me to answer. He however said, that it was I who thus answered; but it was given to say to him that it was not I, but that he himself had returned an answer as well as spoken. When he still supposed that the answer came from me, other spirits one after another said that it was from them, and thus three, four, or five in order. Thence it appeared how all and singular things are reflected, and what kind of order there is of all things, that an answer should be immediately returned or

reflected, according as one had spoken. In like manner it is with evil, which is reflected from the *commune* upon him who intends or does evil.—1748, October 25.

#### CONCERNING SIRENS AND MAGICAL ARTS.

3699. Sirens in the world are those who have lived indulgent to their vein, wholly absorbed in the world, and reaping their highest enjoyment from the love of self; and because thus captivated by worldly things, while yet in civil society they wish to be deemed of a different character, they have placed their entire life in *decorum*. Consequently from actuality and habit thence, they have contracted the ability of appearing outwardly (to advantage); moreover, by shewing off the decorous in a thousand different modes they have aimed to insinuate themselves into societies: so also by a feigning of the honest, and even of the pious, when it would serve their purpose—anything in fact that would enable them to ingratiate themselves into societies where they could, at length exercise a predominant influence, so that their life has been a life of dissimulation. Thus they appear outwardly honest, as much from *decorum* as from assuming a feigned character. Like others also they frequent churches, and mingle in the rites, but still they are without conscience as regards the honest, the good, and the true, being inwardly wholly solicitous for themselves alone, while outwardly they pretend (to act) for the good of others, and because thus acting without conscience, or from the interior man, and being more prone to enormities than others, they esteem adulteries as nothing, in the life of which they live so far as the fact can be concealed from others, and they can make a reputable appearance before the world and its upright societies. As they make nothing of adulteries, so of course of all other evil loves.

3700. In the other life they conduct themselves in a similar manner, without conscience, as to which, indeed, they know not that there is any such thing. They avail themselves of all kinds of (iniquitous) arts, such as are well known in the other life, though utterly unknown in the present. Such (spirits) have infested me while awake this night, so that I was able to discern their quality, and to see that they could easily allure the upright, and even to such a degree as to serve them for objects, into whatever kind of affections they might enter, only by pretending that a thing was honest, pious, merciful, and innocent. Thus others are easily deceived (by them). Certain ones of this character (of the female sex) did to-night inveigle a number of

societies which are otherwise upright, and which constitute the outer tunic in front of the genital regions, the loins, and also the thorax. The number of such societies is wonderful, being more than I ever could have believed; yet they were shown to me and as constituting the whole anterior skin even to the feet.

3701. The magical arts by which they enticed these (societies) were numerous; as, first, that they would persuade them by representation that the Lord spake with them, and promised that, after they had endured certain punishments he would receive them to heaven. They were able moreover, when present with me, to speak as if they were in another place, where the good were, so that their voice was heard from a society of the good, just as if they were there. In like manner they could be at the same time present with others, and persuade them according to their (temper and) genius, and so likewise with still more at the same time, thus inducing the belief that they had a kind of ubiquity, which was magically effected by following the ideas infused into them, whereby they could discover those who flowed in, which is easily done in the other life; for when one of this class of spirits acts as a subject of so many societies, she can easily find any particular one. She can thus inspire any one with affection according to their genius (*i.e.* the genius of the societies), by simply applying herself to the ideas which flowed in. Yet the particular manner in which she insinuated herself I did not perceive, but she contracted the ability from her nature, inasmuch as she had thus also insinuated herself while in the world. In like manner they simulate innocence by representing an infant which they take (in their arms) and kiss; which she also represented. One thing in particular was shown me; namely, in what manner she affected persuasion, which was by representing in full view before the eyes of the societies a white flame encircling the head. This they supposed to be a sign of the celestial or angelic intellectual. That she thus represented it in the presence of multitudes is now perceived, as also that as soon as it is beheld the persuasion is induced that they are angels, and thus perhaps that they are with them. Beside these there are various familiar arts of a magical kind, among which is this, that they suddenly vanish from the sight of others, and render themselves invisible.

3702. She was, moreover, a subject of the evil genii, who inspired such things; and from being thus a subject both of good and evil genii, she was enabled to be in a persuasive life; for the more numerous the societies which concur, the more fully are they in perceptive and active life. Wherefore I remarked to those that were in good societies, that this was outrageous, that they should have at the same time the same

subject as the evil genii, and those of the worst stamp, knowing too that she had been several times seen in Gehenna, that she had spoken through me while I was asleep, and that even now she was practising other magical arts. Wherefore if they conjoined themselves in such a subject, it would be like conjoining Beelzebub with a saint, which were abominable: for thus they would be more thoroughly deceived than ever, as such delusion exceeds all other. Moreover should they respectively conjoin their ideas in one subject, they would be as if conjoined in themselves (however much at variance), which was to be abhorred and rejected with utter aversion. Yet still the sphere of her persuasion arising from the conjunction of different societies within herself was such, that they could scarcely be persuaded, for by her persuasive ideas and representations she was still with them, and thus seemed to confirm them; and it was shown how great was the consent and the dissent, by means of white clouds on a cerulean ground [; for they are interior spirits:] which when they issued upwards, signified consent; when sideways, that they were beginning to differ; when downwards, that disagreement had actually taken place; besides that the clouds variously complicated themselves, and exhibited multifarious forms, for thus the idea of interior spirits are represented.

3703. There were some from the societies which, as was said, constituted the skin, who were everywhere inclined to reason (*ratiocinari*), but it was then perceived more manifestly than ever before, that this kind of reasoning (*ratiocinatio*) was the greatest folly, and that those addicted to it have no perception of what is true and good, and also that the more any one reasons the less he perceives, taking it for granted that by reasoning only can he appear wise to others, and thence seeming to himself to possess this character as compared with others. It was also clearly perceived and said, that such persons perceive nothing, when yet it is the property of intelligence and wisdom immediately, and without a process of reasoning, to perceive whether anything is true and good; for those who are intelligent and wise, and of course the angels, perceive at once without reasoning, whether a thing be true or good, as in fact it is well known that among men, though one may reason for whole hours, or through a whole volume, yet those who are intelligent and wise know in a moment as to what is true and good, nor do they pay the least attention to the reasonings of such, which in truth they deride, and regard with themselves as of no account. Nothing is more common than this; wherefore being indignant towards these reasoners, it was given to refute them as often (as they attempted to ply their skill in arguments). These are they who constitute the scaly skin. They are for the most part those who

were made such by a confounding of truth and good by means of philosophical and scientific (subtleties), and are those who have less common sense, if any at all, than the most unlearned.

3704. Those that constitute the external skin are, in the world, such as easily suffer themselves to be persuaded, and are destitute of that expansion of mind which would enable them to judge whether a thing be true or false, good or evil; wherefore the classes, general and specific, are numerous; (some of them, for instance), being easily deceived by a counterfeit love towards infants, and some by a counterfeit conjugal love, (judging solely) from externals. These are such as constitute the skin of the provinces of the *genitalia*. Those that easily suffer themselves to be led by a feigned compassion, are such as constitute the skin of the thorax, and so on. Such a kind of skin is of similar quality, for it suffers itself to be deceived by external soothing appliances.

3705. The quality of which such become was shown by representatives, namely, that they appeared at length as mere skeletons, composed from head to foot of bare skin and bones, so that apparently nothing vital remained.—1748, October 26.

3706. Those that are (thus) addicted to reasoning are of a two-fold class, as was said, namely, one which does not know what the true and the good is, and thus, though they reason concerning everything true and good, yet the more they reason, the less they know. The other (is composed of) those who reason against the true and the good, and thus endeavour to destroy them. Those who defend truths by discoursing are not reasoners, but confirmators; such are in the perception of truth and good, and confirm them rationally.—1748, October 26.

3707. Among the magical arts which she practised was this, namely, that whatever of true or good was uttered by me, she would take it away, so that others should not hear it, and would substitute in place of it something false or evil. As when, for instance, I spake of adulteries and of Gehenna, she immediately for Gehenna substituted a white light, so that they might not know what I said. This also is magical, namely, to take away the ideas of another, so as to prevent their coming to the societies to which they are directed, and then to substitute things (entirely) contrary.

THAT IN THE OTHER LIFE (SPIRITS) ARE NOT REMITTED INTO ANY DIFFERENT LIFE FROM THAT WHICH THEY HAVE BY ACTUALITY ACQUIRED TO THEMSELVES.

3708. (Certain spirits) were moved with wonder that in the other life they should learn and exercise new arts (of wickedness)

supposing thence that by actuality they contracted a worse life, so as to add evils to evil. But it was perceived and said, that they were not remitted into any other life than that which they had by actuality acquired to themselves; while they are in that life, whether they exercise new arts or former ones, it is the same thing, for it amounts to the same whatever evil they do, whether new or old; thus it is not acquiring a worse life, but exercising a life acquired by actuality; for it is provided by the Lord that they should not go beyond (their already acquired life).

3709. As to what pertains to infants, who are not remitted into a life acquired by actuality, but one flowing from hereditary (qualities), the case is this; that the cupidities are dominant which are connate, and in order that these may be diminished, as it were, or that a horror may be inspired in regard to them, and that thus they may be abstained from, they are let into such a life, more especially with a view to their being informed that with them there is nothing but evil; as otherwise they would suppose that inasmuch as they had not actual evil, they were therefore perfect.—1748, October 26.

#### CONTINUATION CONCERNING SIRENS.

3710. Among the magical arts was also this, that they would inspire others with wrath and like passions, with a power of persuasion prompting them to kill each other, for they know that they cannot die, and when they have induced upon one such a persuasion, they think that they have power over him as a homicide, so as to accuse him and divulge (his crime). Moreover nothing exists, whether good or bad, true or false, as to which they do not aim to turn it to their own advantage, thus to a magical (use), so that no others have a more watchful regard (to such ends), upon which alone they are (continually) intent; wherefore they seize the truths of faith, and goods, but solely with the purpose of deceiving others. Thus they cannot learn what is true, good, and holy, for they pervert and profane (every thing).—1748, October 26.

THAT AT THIS DAY NOTHING REIGNS BUT THE LOVE OF SELF AND  
OF THE WORLD.

3711. It was told me that nearly all who come from the world think of nothing else than of becoming great, and of possessing all things, scarcely any one caring for the common

good, or knowing (that there is any such thing), although under the pretence of the common good they consult their own peculiar loves. Inquiry was made concerning those who were only traders, as in Holland, who contemn dignities, and it was said that they also were such as would fain be esteemed above all others, and especially on account of their superior opulence. The avaricious are otherwise, as they are the most sordid (of all), caring neither for honours nor pleasures. Everything pertaining to the love of self and the world they present to themselves with an exclusive regard to wealth, and thus show themselves to be worse than others.

CONTINUATION CONCERNING SIRENS.

3712. They especially simulate the mind of another, or put on a likeness of the ideas of another, and thus attempt to deceive those who are influenced by a love to the persons to whom they thus resemble themselves. Such assimilations in the other life may be exhibited and represented in various ways which cannot be described. A subject of certain persons who were beloved effected assimilations of this sort, and indeed to such a degree as to be able to deceive those who were in the lower world of spirits, sometimes so fully to the life, that the fact could scarcely be known to be otherwise (than as it appeared). Such, moreover, especially desire to come into the world through others, because they are exceedingly deceitful, insinuating themselves through good affections, and having no other end than regard to self and the world. As to spiritual and celestial things they are utterly ignorant of them, deeming them mere external matters, through which insinuations can be effected. They have a highly persuasive kind of life, but with difference according to their genera and species.—1748, October 26.

3713. Women constitute the greatest portion of the sirens of this kind, even those who had been distinguished in the life of the body, and who had been held in pre-eminent esteem because they had lived in fair externals, in which alone they delighted; for they do not manifest their wiles, scarcely indeed their ends, but yet they may be detected.—1748, October 26.

3714. During still another day the sirens were with me, and caused me great annoyance, but of what quality they were appeared from this, that when left to themselves they were borne away into things so atrociously obscene that nothing, as I heard, could be more so, and that too among themselves. It may thence be known that there is (with them) no internal bond which shall coerce (their evils), no conscience or acknow-

ledgment (of right), still less the persuasion of anything true and good; but that their interiors are altogether loosed from restraint, not bound except by merely external bonds, such as a regard to decorum and apparent probity, which perhaps influences them more than others. But their interiors are such, so dissolute and relaxed, that provided external bonds were removed, as they are while acting licentiously among themselves, they would rush without horror, without shame, without check from any interior law, into the most abandoned, iniquitous, and obscene acts. Such, at any rate, are their thoughts, for any one can know from this whether a law of conscience constrains one, viz., that he is unwilling to think of this or that because it is evil, because it is base, because it is obscene, so that when such a thought is suggested he is struck with fear, with shame, with horror, or is in some other way withheld from it. These are the internal bonds by which man is held, but the sirens are restrained by no (such) bond.

3715. Neither can the sirens be instructed in the other life, for whatever of true and whatever of good they see they do not lay hold of (and appropriate), because they are only in externals, but they immediately seize whatever (of this nature) they can, and regard it as a means of deceiving, of perverting, of insinuating themselves, of ensnaring, and of turning it into something magical; for whatever is pious or holy with others, becomes with them an external means, and so on; because there is nothing interior (with them) which constrains and obliges; of this they are, as it were, ignorant.

3716. Sirens desire above all things to obsess man; but still (to do this upon) his interiors through the exteriors, which I experienced during two or three days. They laboured especially to come into the senses, yea, into the taste, and those who have this desire in regard to the taste, are evidently of this quality, for thus they aim to penetrate into man's interiors. The adulterous and the cruel, concerning whom (I have spoken) before, desire to obsess man's exteriors, but these the interiors, which I learned from several days' experience, by their wishing to enter into the taste, and seizing for themselves whatever (articles of food) I might eat, which are the correspondences of the interiors. The corporeal memory also, thus whatever is of science and of knowledge, they wished to appropriate to themselves, (and) thus to obsess, and to return into the world through another; which obsessions are interior. Whether many persons are at this day thus obsessed may hence, it seems, be inferred: let a man examine himself (and see) whether he is in any internal bond, so that his thoughts shall abhor and turn away with loathing (from evil); let him prevail upon himself to

abstain in some way from the most wicked, abominable, and obscene practices, inwardly or as to his thoughts, and let him then consider whether they are merely external bonds that restrain him, which, if they were removed, he would desire, without the fear of the law, to perpetrate them, and would perpetrate them—if he is such a man, then he is inwardly obsessed by such sirens, which obsession prevails at this day, whereas with the Jews, and in the time of the Lord, obsession was external.

3717. Let a man thoroughly consider whether he is of such a quality, for he is now able to know. I speak from experience, for I conversed much with them; I felt their influx in all my sensation, and it was given me to know and perceive their endeavours, and the processes by which they act, besides a multitude of other particulars which cannot (here) be recited, for they act interiorly, and very many things were shown me solely by representations, as (for instance) what the quality was of their phantasies, which were not permitted to reach me, because so direful and horrible. These were almost wholly shown by representations, as when they wished to enter into my interiors, they would extend themselves naked upon their backs above my head, would roll themselves to the right and to the left, would curve themselves between their feet, would invert themselves with their head downwards, and their feet upwards, and so on, all which are their direful, magical, pythonic, and detestable phantasies, which were not allowed to infest me that that they might not cleave to my memory, and thus be seen by spirits. Besides these there were many other things done among themselves, which were not seen, but only heard, for the same reason.

3718. They were with me in phantasy during the whole night, so as to occupy my memory, holding their ideas in such things, and thus thinking that they would press on and obtain possession, just as with others they would possess the interiors. I observed a (persevering) obstinacy which was so great as to excite my wonder; but their obstinate phantasy cannot be described. This occurred while I was asleep, for they are prompted to act while man sleeps, as well as when he is awake. They do this especially in order that they may loose all internal bonds.

3718½. But that they would be driven away was represented by naked reddish coloured horses, on which sat small naked (riders) of the same hue, and they were conveyed from the anterior towards the posterior parts. It was afterwards shown whither they went; namely, when they think themselves to be penetrating towards the interiors, and indeed to the things which are of the brain, they are borne there through certain foul passages.

I supposed it was through the passage of the mucus into the nostrils, but it was not through that passage, but through the pores of the skull-bone to the external cuticle, and it seemed that such from the anterior part were carried in a mass into a certain filthy sphere, as into a soft slough, but consisting of dissolved garbage,

3719. but which was not seen on account of the softness induced, and the sphere of sordid feculence, into which, when conveyed, they seemed to be dissolved; and it was perceived that they are the things which are called *cavernulae*, in the outer skin of the head, where is the abode of lice, (and the place) where they are produced and grow; which (insects) how filthy they are, may appear from the fact that they are principally found upon those who are infested with a baleful itch, and upon dead bodies. These are such as wish to enter in and obsess the scientifics and intellectuals of man, and would fain thus insinuate themselves through all kind of knowledges perverted to magic, with a view to obsess man. They are also of a like quality (in the present) life; they can allure men to themselves, and thus fascinate them with a desire of being in their society, so that they are seduced, and made to prefer (such allurements) to internal things. In this manner they are drawn away by seducers of this kind from internal things.

3720. Others who insinuate themselves by affections, when they thence supposed that they were passing towards the region of the thorax, and thence into the loins, were brought, as I felt, through the external skin, and it was perceived that those of this quality took possession there of the little pools of fetid sweat; and how foul these are may be clearly perceived by means of microscopes; they are also the hiding places of lice. In like manner they insert themselves about the loins, and the issue is, that they dwell in the vilest filth.

3721. Whoever is destitute of faith in the Lord is obsessed by such, and at length comes among them, and in the other life is associated with them, and spends his life in the midst of the most disgusting filth.—1748, October 27.

3722. It was observed that such were able to excite from memory whatever I had thought respecting venereal things, even from infancy, and they would so excite the recollection that it could not be resisted, and they even declared the facts with a living voice. Such is their art above others, that not only with man, but even with spirits, they could at the same time excite the memory of their corporeal and venereal things, so that they complained that they were laid open among them; for the efficacy of their sphere is such that it pervades even to the corporeal memory of spirits, which otherwise is never permitted.

3723. They have contracted this from the life of the body, during which they are continually intent upon subjecting to themselves the minds of others, and thus of fascinating them, (and that) from various ends, especially that when subjected they may rule over them, and have them for slaves, thus reducing to bondage the souls of men. Thence their sphere in the other life is that of incessantly obsessing the interiors of man, which sphere had continually the effect with me of their wishing to infuse themselves into the taste, and of doing this as often as I ate, as if they would snatch with the hand (and) the lips (my food) with a disposition to eat. Such (a disposition) exists from the sphere of interior phantasies, that thus represents itself, for the taste and the tongue correspond to the interiors.—1748, October 27.

THAT THE MATERIAL IDEAS OF MEN ARE VESSELS OF ANGELIC IDEAS.<sup>1</sup>

3724. I spake openly with spirits (remarking) that the Providence of the Lord in ultimates appeared so confused and scattered, that (it seemed) like the materials collected from different quarters for (the erection of) a vast palace, which were calculated by the architect, and then brought together, and thus thrown into different heaps, afterwards to be formed and fitted for the palace; and yet no one but the architect would be able to perceive from the accumulations (that) such a palace (would be the result), while at the same time each single part was numbered, and was such as could be fitted in.

3725. While occupied with these reflections, it was said that thoughts of this kind flowed in from heaven, where there is no reference to the building of palaces, but it might be (understood) of indefinitely various things which yet in the thought of man are represented by the construction of edifices and palaces; for innumerable interior things may be compared to such constructions, as much on a universal scale, like the Providence of the Lord, as in countless other particulars, as any one may know that even in the ideas of men this conformity takes place, and the same of countless other things of like kind. Hence it follows that the thoughts of man are vessels recipient of angelic ideas.

3726. But the objection occurs, that evils are excited by evil

<sup>1</sup> We have endeavoured to give, though with some doubts of having succeeded, a correct translation of the several articles under this head. If the reader should find, as we have found, great difficulty in eliciting from them an intelligible sense, we trust he will attribute it to the obscurity of the original, as much as to any defect in the version.—*Tr.*

spirits, and are hindered by the angels, thus that the beginnings are with spirits, and that they, as it were, flow-in into heaven, where they are restrained. But it was answered—and that with perception—that every good of the Lord flowing through heaven into the world of spirits is turned into evil, and thus that it is evil which flows from angelic ideas. This is evil with spirits (to wit that) by which they excite evils with man, and thus that it should return to heaven. It does not follow because the Lord flows through heaven, and thence evil (results), that he also flows into heaven or into the angels, to restrain the evil; for that that which is true in regard to the one is true in regard to the other, appears from the angels with man, who restrain and moderate the evils of spirits (and) who still confess that the Lord restrains, although it seems to them that they do it themselves; wherefore (it is that) such an equilibrium and such an order is preserved by the Lord in the world of spirits, and to every evil there is, as it were, its own counterpart, or impediment, and if evil should preponderate and thus prevail, that the world of spirits should be immediately so disposed that there may be an equilibration and offset.—1748, October 28.

3727. Their fallacy in supposing otherwise is again refuted by (the case of) the antipodes, inasmuch as if they did not know that there were antipodes, and that we come into that relation every twelfth hour, no one would ever believe it, because he would suppose that they would thus fall off. The cause was then stated, to wit, that there is a (principle of) gravitation in each minutest particle of a man, which presses (him) towards the earth, and since there is such a sphere of gravitation in each single particle, therefore it is up or down to a man according to gravitation; which is also confirmed by other well known experiences in respect to the centripetal force. In these things, when heard, the spirits acquiesced.—1748, October 28. It was said that the fluids in the human body had their up and down not according to the sphere without the body; for they are then confirmed in their upward and downward motion, and in their tendency to (particular) quarters, according to endeavour (*nisus*), concerning which much might be said. Thus the blood and other fluids do not recognize the same up and down in the body, which (holds) without, which is also confirmed by experience.

#### CONCERNING THE SIRENS.

3728. A certain person came to me of a sudden, and it was perceived that it was Paul, who inquired whether I were speak-

ing ill of him. But it was replied that I was not then thinking of him. It was thence perceived that the evil spirits above the head began to speak through the sirens with others, while I was awake, as if from me; they spake also with still others. There was a species of undulation descending from the spirits above the head, and they likewise spake with others as from me.—1748, October 28. They yet continue thus to speak, and (to utter) foul things, but I hear nothing; it is to me as entire silence, nor do I perceive anything. The spirits who hear say that the things uttered are foul, but that the speech is as if from me, although from the foulness (they know) it is not from me, and they hold me not only in the state of not perceiving, but in a certain kind of pleasurable frame. Such are the sirens.

#### CONCERNING IDEAS.

3729. That man has ideas unknown to him, formed of (various) composites, and which are peculiar to every one, may appear if one will call to mind cities, places, and other things (which he has witnessed). Something (uniformly) occurs by which he distinguishes, by which he knows, whether it be taken from any particular place, or from anything seen, and (he will recollect) that he there met with something which impressed the idea somewhat deeply upon him. This fact takes precedence, but not the name or word; as, for instance, when thinking of Milan, the first thing that occurs, as being impressed upon him, is, that there men are often assassinated at night; when of Prague, that there are among the streets passage-ways through their houses for nocturnal homicides; when of the Jews there, that they covertly put Christians to death; and so of other places.

3730. It was further shown that men do not know what an idea is, for when they are held in thought respecting an idea, (all the ideas) vanished, so that there seemed to be nothing (left), but yet ideas are spoken of, as it is still common in familiar discourse to say, that "such a thing is according to my idea," and "(my) idea is so and so," by which nothing more is signified than thought in general. Hence now it appears that men know nothing concerning interior things, thus concerning the interior man, since they neither know that thought is distinguished into ideas, or composed of ideas, nor yet what thought is, nor can they distinguish it from will; yea, they scarcely know that they have thought, because they do not reflect upon the inner man. Hence they can have no other conception than a most general one, scarcely indeed that they think, although they think otherwise than they speak or than they act, and thence they might

know it. Wherefore it was said that an idea is a less thought, that of which thought is composed; this perhaps may be understood. Hence also it appears that interior things are altogether conjoined with external, so that man lives only in the bodily senses and in the body, in which things they are.

3731. But in the other life I have not yet known, for several years, one spirit who does not perceive what an idea is, because it is perceived by me; and they now wonder that men are such, when they also were such, and are such, except so far as I have some distinctness of idea.

#### CONCERNING THE QUAKERS.

3732. In my sleep Abr. Schönst appeared, concerning whom I had an idea of interior deceit and malice, concluding from externals. Whether he were really such I pretend not to say. He then appeared different, and as one concerning whom I had a somewhat better conceit, but still (thinking) that he was inwardly malignant, and especially that he had a contemptuous opinion of others compared with himself. They (the Quakers) appeared in (my) sleep, and at length (they were seen) clad in outer garments (that shone) splendidly with a profusion of gold, adorned as the garments of the French are wont to be, on whose persons the gilded flowers extend themselves from the garments to the face, so their face is adorned, or, as it were, clothed with an ample array of such small gilded cords (or tassels).

3733. When I awoke the spirits spake with me, saying that they were Quakers, concerning whom I had had barely the idea that they were, as to life, honest and upright, for I had never heard anything else. When I spake with them concerning sanctity—as they deem themselves to be led by the Holy Spirit—they said merchandize was sanctity; but it was given to reply that merchandize was not sanctity, but merchandize conducted so and so, especially with probity and compassion; that (when that was the case) then there was sanctity, which they perceived and acknowledged to be true.

3734. There was moreover represented a lofty pointed turret, of a greyish colour, which when I surveyed, the turret began to vanish as to its upper part, and only the middle part remained, which was greyish.

3735. Spirits were desirous of exploring their interior quality, but they were unable, for they were averse to any disclosure, deriving this from the life of the body, that nothing should be laid open, which was also communicated to me. They said, when (the spirits) wished to explore their interiors, that they asked ill of no one, and did harm to no one, and what more

would they have?—1748, October 27. It was discovered also that they speak but little, and therefore that they divulge scarcely anything of what they think. It was then said that they have no particular fixed doctrinals of faith, except that they are inspired by the Spirit.

3736. If therefore they are interiorly such as represented, according to the things which I know by thought respecting those two, then there are two classes (of them), one exceedingly bad, because they have no conscience, another (also bad), because they despise others in comparison with themselves.

3737. It was given to say to them, as to their assertion that they spake evil of no one and did evil to no one, that this was well in a society on earth, but to think evil and to be intrinsically evil, this is not tolerated in the other life—not in the societies of the other life—because *there* there is not such a speech, nor such other things as in the world, but there are the ideas of thought, which are communicated to others; wherefore if they are intrinsically evil, they exceedingly injure the societies of the other life, nor are they known there by any other means than their ideas, which are their speech.

#### HOW EXTERNAL THINGS MAY HAVE REPRESENTED INTERNAL.

3738. I spake with a spirit when writing (and saying) that the external things of the Jewish church represented internal, and that externals were to be compared to an apple that was seen, in which were stored up innumerable things; and because the interior things of the apple were exhibited by representative ideas, the comparison was continued, (showing) that the apple not only contained within itself the things of taste and of smell, but fibres similar to those of the tree, the receptacles of the seeds, the seeds, in which was the wonderful power of producing a new tree, and not only a single tree, but an innumerable succession of them, so that they could fill the whole earth, and that even to a kind of eternity. This being its inward property, the infinite and eternal is in this way represented by it, and thus the Lord: and thus also in the singulars exclusive of the potencies of the seed, for all and each of the things (of the apple) conspire to its eternity, and, as it were, to its infinity.—1748, October 27.

#### HOW TRUTHS AND GOODS FROM THE LORD ARE EXCITED.

3739. It was manifestly perceived that sirens and others, when they excite anything from the memory of man, hold the

ideas solely in such things, as for instance in filthy or evil things, and then there immediately come forth from his memory such things as he had thought or done during his life, one after another; for these things which are in the memory of man correspond to their ideas; as man—which any one may know from himself—while he holds his ideas on any subject, perceives that those things are excited in order which pertain to the general idea; concerning these he immediately thinks, and when he speaks all his speech is also from them.

3740. Spirits wondered that when they spoke they immediately received a response. It was then perceived that the response (and) thus the true and the good, which was in the memory of man, was excited solely by the common (or general prompting) which flows from the Lord through heaven, so that unless there were influx from the Lord, no response of true and good would issue from the memory, and when it was manifestly perceived that it was an angelic idea which excited, it was given to reply that it was thence, and then to interrogate the angels whether, because it was through them, it was also from the Lord. They insinuated that such was the case, and moreover that the general sphere of the Lord (penetrating) through heaven, in like manner excited the true and the good in the memory of man, which was a response to them. Hence it appeared that all life is from the Lord.—1748, October 27.

CONCERNING THOSE WHO DESPISE THE WORD AND DIVINE WORSHIP,  
AND THINK THEM TO BE ADMITTED SOLELY IN ORDER THAT MEN  
MAY BE KEPT IN BONDS.

3741. There was a phalanx of spirits in front, rising from the side of Gehenna, and coming on high in front. It was perceived from their sphere that they made light of the Lord, and extolled themselves. This was manifestly perceived from the sphere of their phantasies, which was widely and continuously diffused. They were in an elevated position in front, and acted by an undulatory vibration, through which they also spake, for to speak by (such an) undulation was formerly often done. The undulation fell towards the left knee, and extended itself to the sole, and under the sole of the foot, by which is signified the grossness of their phantasies, since the knee (denotes) that which is more subtle. The knee in front and the foot being bony, they are consequently such that the speech of those of this quality falls thither with a vibratory undulation.

3742. This was manifested by a certain subject of theirs, who said that he should act against the Lord; and because he thus

spoke scandalously he was manifestly thrust down and cast towards one side of Gehenna, concerning which below.

3743. Being of this quality, they were borne in a direction from the anterior region, where they were above the head, towards the left, and thus towards the back parts on high, whither they wished to go in order to call others to their aid, for they were desirous of domineering and being supreme. They often also boasted that no one could know them, and that they feared no one. When they went they seemed to be turned about to the right and the left, with a motion like that of boring, which signified, as I was informed, its being insinuated into their ideas that they should desist, for this might be turned to their injury; wherefore they stopped without proceeding further.

3744. It was observed that when there they spake thence, and at the same time as in the region of Gehenna, at which when I wondered it was said that they there think themselves to be on high, when in fact they are in the neighbourhood of Gehenna, and that their thinking themselves to be on high was a phantasy, which proceeds from their lofty-mindedness, that elevates them thither, while yet they are near Gehenna, where their (proper) abode is.

3745. There then appeared to me a face which was black, and having a white bandage wrapped about the head. When I inquired what this meant, I perceived that it signified that they were such as regarded the Word of the Lord as black, and as useful only to keep the common people in the bond of conscience; this was (the import of) the white bandage round the head. I perceived also that those of this quality made nothing of divine worship, and still less of the Lord, and that they ascribed all things to their own prudence. Thus they were in the spirit of domineering through their own peculiar prudence, as multitudes are, both those who are in dignity and those who are in offices of serving.

3746. It was farther said, that their abode is near Gehenna, where the dragons are, so that the haunt of dragons is ever where such (spirits) are. They are therefore of lofty aspirations, and ascribe every thing, without exception, to their own prudence and intelligence, which is properly signified by dragons. They were therefore there, although they appeared on high, and the subject before spoken of was cast thither.

3747. I was instructed that from the success of their affairs in the life of the body, they had contracted the persuasion that they were to attribute everything to their own prudence; wherefore it was said that they are not punished on the instant of their coming into the other life, because of their being in this persuasion, for thus they would be utterly broken down, but

that it is done by degrees, that they may thus be restored from their persuasion, and instructed. It is a punishment sufficiently severe (to be obliged) to dwell with dragons, which are flying serpents. These, however, were not deceitful; with the deceitful it fares worse.

3748. As long as this continued there was nothing seen, for their idea of spirits is such that they had formerly supposed that a spirit was merely an aerial wavering something, as such have no true idea of spirits, which idea, when diffused from others, is itself of the same quality; for when those who think spirit to be nothing, when they are present in the other life, nothing appears to them but a certain vacuity; they said also that they saw nothing, being ignorant whether it were spirits or an atmospherical *inane*.—1748, October 27.

3749. Their common property, which I also perceived, was that they supposed themselves competent to everything, and thus in the other life would fain be worshipped as gods. But it was given to say to them, that although they thought themselves all powerful, yet if they were myriads in number, they could be driven by a single fly. At this they were enraged, but the truth was shown them by their being driven into a fright by a light whisper of wind, which they imagined to be a cohort from hell that would carry them away, about which I spake with them.

#### CONCERNING A CERTAIN DEALER IN ARTIFICES.

3750. A certain spirit was detected in artifices devised for no use, but merely with a design of vaunting himself of his cunning, who spake with me, and that too in an artificial manner, not previously observed. There was a broad sound of speech, which vibrated like a wavering, aerial, imperceptible something, of a general kind (striking), crosswise about the mouth in which the speech is (seated). He said that he could speak like a great many at the same time; but it was said to him that this had been heard before. He could then speak remotely in another place, where still he was not, as also in many places at the same time, so that his presence should be supposed to be there and elsewhere at once, which was in some measure perceived. But it was said to him that such a thing was an artifice, and that such appearances could be presented; that with him (it was practised) for no use but that of boasting; that with magicians it was for destroying; that it would be better if there was a good use, namely, since he was so cunning, that he should, on suitable occasions, instruct others, in order to put them on

their guard against the fallacies of magicians. Otherwise his arts were of no use to him, unless perhaps it were that good spirits through him might instruct the simple concerning the like things, and convince them that magicians acted in the same manner.—1748, October 28.

#### CONCERNING THE QUAKERS.

3751. Concerning the Quakers it was said and perceived that they are of such a quality that they cannot be instructed in the doctrinals of faith. They cleave to their phantasies more pertinaciously than any other people, not only from their thinking many things and thus being confirmed, but also because (some kind of) spirit continually flows into their thoughts and thus confirms them in the idea that the Holy Spirit speaks with them. They thus reject all doctrinals; and when they hear them spoken of by others, they say, "What does this mean?" and "what this?" as a certain one with me, whatever word I might utter, would say, "What does this mean? I do not understand this;" and he held on a long time, saying (the same thing). Thus they are unwilling to be instructed; they reject immediately what is proposed by others, and they cannot understand it; therefore they are called by other spirits what the heathen are called by Christians. They are especially obstinate in an aversion to having the things made public which are known only among them, and also what they think. They strove with me and with the spirits which desired—but in vain—to know their secret things, and when certain representations were shown, setting forth their secrets of life, and when the spirits, as they are wont, would fain conjecture what they were, they brought forward the most abominable objections, the drift of which was that they should desist (from the investigation).

3752. These things were represented concerning them: a woman was seen near me, with her back towards me, and the front of her person towards a kitchen fire-place, where I saw a glowing fire. A table was afterwards seen, where certain persons were seated at the right a little in front. Presently a woman (was seen) with her head covered, and having a mantle appropriate to females of rather ample dimensions, and of purple colour; she was lying in a bed before the table. After a short interval the sole of the left foot on which the flesh was cut and skinless appeared; the raw flesh (distinctly) appeared as if a cutting had been made; the seat of it was the foot near the great toe, which however was not excoriated. Afterwards little dogs appeared running to me; but what these things signified I do not yet know.—1748, October 27, 28. These (spirits)

flowed also into the *pubes*, but it was perceived and said that it was only into the bony part of that region.

THAT SPIRITS TERMINATE THEIR IDEAS IN MATERIAL THINGS.

3753. You will previously have seen<sup>1</sup> that when I came into another place or another chamber, the spirits were immediately perceived to be estranged, not knowing where they were, and that a change of garments produced the same effect, so that they received, as it were, a different idea (in consequence)—a striking proof that they terminate their ideas in material things, without which they are absent. There were two small snow-white vessels which were used about—;<sup>2</sup> and I several times perceived that certain spirits wished me to use the one, while others prompted me to use the other. Thus a certain kind of strife was perceived on the part of those above, and (it was perceived also) that those were of an infantile quality who preferred that which was handsomer and neater. By the spirits that were above I was impelled to reject the latter, and while I was held in that idea, the infantile spirits were indignant, and inclined to withdraw, but in order to their being retained it was suggested by still other spirits that I should break the other vessel. When I was held in this idea, then those spirits began to fear and to grieve, coming to me and beseeching that I would not do it. It was perceived that thus they would perhaps withdraw, and also, from their fear and grief, it was perceived that their ideas were terminated in this object, and that they could not be present, if this were taken away. Hence it appears how the ideas of spirits are terminated in material things, and it was perceived, by a certain mode of representation, that such a vessel is a kind of foot to them, which they think they lose whenever the vessel is taken away; and so in other things.—1748, October 28. There are spirits also who have my books for an ultimate of order, which are four, and in which I am writing this (journal). Some (prefer) one book, some another.

THAT THE DIFFUSED IDEA OF SPIRITS PRESENTS AN IDEA AS IF THERE WERE NO SOCIETY.

3754. When such spirits are present and operate as have no idea of spirits and spiritual things—like those above mentioned,

<sup>1</sup> Alluding to No. 3608-3610, where the fact is mentioned. It is worthy of notice, that Swedenborg here speaks as if he expected that what he wrote would come before other eyes than his own.—*Tr.*

<sup>2</sup> We leave a blank for the original word “the,” as to the purport of which we are ignorant, it being unknown to the Latin tongue.—*Tr.*

who ascribe everything to their own prudence, and despise the Word and worship, saying that they are merely bonds of conscience for the vulgar—then, although they speak, it appears so diffused as to resemble an atmospheric emptiness (*inane*). (There appears to be) no society, still less any order, for all such things as distinguish and determine vanish, as it were, in consequence of their idea, which is of the same quality. I then spake with them concerning this, (saying) that although it appeared thus, yet still the utmost order was maintained by the Lord, and that it was like the case of the starry heaven, which appears to the view of man as if void of order, when yet notwithstanding this appearance, everything was in the most exact order. That no one could speak except in society, often appeared on former occasions (very) similar.—1748, October 28.

THAT THERE ARE CONTRARY SUBJECTS THROUGH WHICH GOOD IS YET  
INSINUATED BY THE LORD.

3755. There was a certain subject within me for nearly the whole night, by means of which I experienced a sensation of the highest pleasure and happiness, continued through the night, although the evil spirits incessantly strove to rob me of that extreme delight. Afterwards the spirit that was within me towards the lower parts (of my person) went away and said, that he had infused the pleasant sensation. I also perceived that the external pleasure receded. But he yet said that he was contrary, and would have prevented the agreeable feeling. It thence appeared that the Lord makes use of opposed subjects, and also of evil ones, through which to insinuate delight, for the reason, as was said to me, that such an one has not the perception of delight, which if he had, he would then appropriate it to himself, and thus take it away. From which it appears that evil spirits are also employed to confirm delights and to appropriate them to man.—1748, October 28.

THAT EVIL SPIRITS KNOW NEITHER WHAT IS TRUE NOR WHAT IS EVIL.

3756. I spake with evil spirits to the effect that they know neither what is evil nor what is true, and it was manifestly shown to them that whatever is true, and good, this they call false and evil, for thus they feel it and perceive it to be; wherefore they are unable to know and perceive the true and the good except as false and evil. As to what pertains to evil, they neither know it nor perceive it because they take the false for the true, and the evil for the good, because they agree with their nature;

hence they know nothing, neither the true nor the good, nor the false, nor the evil. To this they could not reply, but still adhered to their phantasies; wherefore it was given to say, when it was declared to them that they could do nothing, that they would immediately say that this was false, and would be perceived by them as evil. So [:now:] if it should be said to them that they could do all things, they would think that this was true, and would perceive it as good or pleasant. They now hear and are silent. The conclusion therefore is that they know and perceive nothing.—1748, October 28. Hence it appears that they have not life, for life consists in the understanding of what is true and the willing of what is good.

3757. As to what pertains to the life of the body, concerning which I afterwards spake with spirits (remarking) for instance that some were acquainted with the streets of cities, some know how to cleanse its filth, others how to make shoes, they then said that such persons still *lived*; but it was given to reply, that this is the life of brutes, for they know all these things and many more pertaining to their bodies than man does, and if they were so framed as to have had need of shoes, they would have made them much better than man makes his, as is evident from the nests of birds, which they construct with so much ingenuity; but inasmuch as they have no need of these things, they have no skill in them; wherefore the life of the brutes is such as it is, because they are corporeal. If they had had need of garments, they could have made them much more expertly than man, as appears from their being clad in more beautiful raiment than he is. It is hence given to conclude that such things as pertain to the body are the things which are common to the beasts.

3758. As to what pertains to a life truly human, it is not such a life as is common to the beasts, for the beasts, in those things of which they have need, have the faculty of providing them with much more skill than man; but a life truly human is one which has respect to eternal life, and hence to the soul, for a man lives in reference to eternal life, and from those things it is that he is a man, which life consists in understanding truth and willing good, and which with evil spirits is nothing, yea, is dead, as was said. It also appears from those who come into the other life, and who have had very little of spiritual life, as they are like sticks of wood, having scarcely the least of life; yet it is (sometimes) excited with them.—1748, October 28.

#### THAT MEN ARE VESSELS.

3759. Conversation was had with spirits intimating that there are vessels in man's memory in which as their ideas are terminated

they cannot at any time speak otherwise than according to vessels, which vessels are directed by good spirits, these by the angels, and all by the Lord, and also immediately by the Lord; wherefore spirits cannot speak otherwise than according to the direction of vessels, for they determine their ideas thither, and there they terminate. Spirits moreover are vessels, and then they move man to speak, and these again are excited by interior evil spirits, or by the good.—1748, October 28.

#### WHAT INTERIOR THINGS ARE.

3760. Certain spirits were ignorant of what is signified by the interiors of the Word, but they were informed that its interiors signify the knowledges of faith, thence the things that are of faith, which with the prophets were represented by exterior things, as likewise everything spoken by the Lord; as for instance, that Peter signifies faith, and the like.—1748, October 29. Thus too it was said, that the tree of knowledge signifies the interior scientifics which deceived the Most Ancient Church; that the land of Canaan and the New Jerusalem signify the heaven of the Lord; that sacrifices, Aaron's garments, and all the representatives of the Church signified the Lord, thus heaven; wherefore any one may know what interior things are.

3761. As respects the interiors of spirits, which are similar representations, but of such a quality as can scarce fall under any idea, they are indeed interior, but yet all and each signify the knowledges of faith, heaven, and the Lord.—1748, October 29.

#### CONCERNING THE QUAKERS.

3762. Conversation was had with Quaker spirits, who are somewhat elevated in front. They thence spake with me saying that they were spirits from eternity, thus the Holy Spirit, to whom it was given in reply that there was no spirit from eternity, (and asking) whether they did not know that they had been men from their associating new spirits to themselves, that they too might be the Holy Spirit with them, and that there is one Only Being from eternity, the Lord Who is holy or Holiness Itself. And when I said that from Him is all Goodness and Truth, all Innocence, all Peace, and all Mercy, they then withdrew within themselves, as if there was that within [:gissna<sup>1</sup>:] which gives them the ability to think. They said indeed at

<sup>1</sup> A Swedish word signifying properly *slippery*, i.e. *bland, feigned*.

first that this was from themselves, but at length confessed that it was from another source, but whence they did not know. This, however, was their lie, for I perceived that their belief was, that they lived, thought and spake from themselves, consequently that they could of themselves do everything, wherefore they essayed many things, but in secret, for they act in secret, so that scarcely any spirit can detect what is from them; but they cannot wholly conceal it. At length, because they said they were able to do all things, and yet were plainly shown to have been men, while yet they vaunt themselves as being saints, they were published with an open voice by myself and others as foul spirits, much more profane than the dungy, cadaverous, and most filthy spirits, and as nothing else than abominable ordure, which was said to them openly, nor could one of them reply.

3764. These act also on the lower order of Quaker spirits, for these latter flow to them on their departure from life, as do all to their idols, and by them are they led. They still inspire and prompt them, as they did during life, to say nothing to any one, and thus create a sphere which is more revoltingly fetid than that of other spirits, so that others cannot remain with them, but are obliged to separate, and are debarred all intercourse.

3765. It was made manifest what kind of worship they induced upon the Quakers, which is known to themselves alone, being kept carefully concealed from all others, which worship is so wicked, execrable, and abominable, that if Christians knew it, they would be wholly expelled from society and permitted to live only among the beasts of the forests.

3766. They have a vile communion of wives; their wives saying that they are obsessed by the devil, from whom they say they cannot be liberated unless some one who is actuated by the Holy Spirit shall cohabit with them. Being then invited they sit down at a table, which was represented to me, and wait the operation of the Holy Spirit, and when they feel the operation of their own spirits, they then say that they are the ones who are prompted by the Holy Spirit to cohabit with them, which they do, and thus, as they say, the devil is cast out, and they have obtained the Holy Ghost, and thus too, they are absolved from their sins, and that by means of abominable adulteries. Their worship or *holy*, therefore, consists of base adulteries, and thus their women not only receive remission of sins, but these men communicate, infuse, and attribute holiness to them. Such persons as the wife prefers above others, are invited for this end, even while the husband is present. She lies in bed in the same room, and professing to be obsessed by the devil, seeks to be delivered by some one who is actuated by the Holy Spirit, and these, after awaiting the influx of the Spirit, as

in their conventicles, say they are the persons, and cohabitation takes place; thus promiscuously.

3767. As it respects the influx of their spirits, it was in some measure shown, though not perceived at the present day as formerly; formerly they were manifestly moved to a trembling, so their spirits convulsed their whole body. At this day they barely perceive a commotion at the left side of the abdomen, and in the left arm just above the palms [:formerly in the palms also:]; the left side of the face also is held in a kind of exhilaration. I inquired whether they did not flow into their thoughts by a certain manifest influence; but this it is not yet permitted to know.

3768. It was told them how abominable this was, since no less than four outrageous enormities concurred in this conduct—the first, that a community of wives involved the most detestable adulteries; the second, that they did this under the semblance of sanctity, placing that which was *holy* among things the most profane, and yet so that while they pretended the devil was driven away, he really entered in; that, thirdly, by thus giving remission of sins they relaxed every bond of conscience, to which it was owing that they became a viler offal than any one could ever yet conceive: fourthly, that thus spirits through men had connexion with their women; for spirits never so govern man as to act the part of man in those things which are corporeal, as in speaking, in eating, in walking, in conjugal connexion; such things flow in from a common (general) endeavour; they act solely into the thought, and into the cupidities, but never into such (corporeal) things; wherefore these cohabitations were much more abominable than those of the Sodomites—all which is now said to those spirits of theirs who say that they are the Holy Spirit; also that these four abominations are such as I have described, to which they make no reply, nor are they able to reply. It was also given to know that when they cohabit with women they have scarcely any sense, but are so acted by their Holy Spirit that they are almost beside themselves. Hence also they conclude whether the women have obtained the Holy Spirit, viz., when they have obtained the devil. This is their sacrament of the supper, which (in its truth) they reject, as was also represented to me.

3769. It was inquired also whether (the same things took place) with the virgins, daughters, and maid servants of others, and it was said that the fact was so. It was moreover shown through a door opening into a chamber, of which the front part appeared of a greyish colour, the door to which apartment stood open, and a man was passing in and out, who, stationing himself near the wall, seemed turned into a dog, which however was

not (clearly) seen. A bed was then also seen, hung with a red curtain, by all which was signified that this kind of transaction, though managed in secret, really took place; for the parents do not resist when a command of the Holy Spirit is pleaded; but inasmuch as external bonds here occur, by which they are somewhat withheld, as, for instance, (in the consideration) that these maidens are virgins, and may be married, and that therefore they ought not (prematurely) to become mothers, lest their wickednesses should become manifest before men, for they wish to appear holy, and thus blameless before others; for this reason all this is done in secret.

3770. It hence appears that they cannot be divorced from this their profane kind of worship, both because such a profane voluptuousness is delightful to them, and because they are held in the opinion that the Holy Spirit speaks through them, and inasmuch as they have cast off all conscience (which would admonish them), that such things are supremely abominable, they cannot be instructed by others, but despise and ridicule them, and say that they do not understand (what they teach).

3771. A man was also seen ascending and speaking upon a certain platform (*plano*), such as is constructed for diviners, who was said to have been one of their chiefs; this man spake and said that he had never done such things nor thought that anything like them could occur.

3772. These things are written in the presence of their holy spirits who are now standing by; they at first endeavoured to inspire detestable things, and that too against the Lord, which impieties I do not wish to recal. It thence appears from what source such a spirit proceeds, namely, that it is from the foulest devil of all; wherefore it was said also that their hell was deeper than the hell of others, where they become the vilest offscouring; such a hell is that of their Holy Spirit.

3773. Concerning the lives of the Quakers, I was instructed that they are like the Jews, loving riches with no other end than that they may acquire and possess them.

3774. Of what quality those spirits are who call themselves the Holy Spirit, I was plainly given to understand from their injecting various blasphemies against the Lord; evidently therefore they proceed by no means from the Lord, but from the devil.—1748, October 29, 30. This also (is said) in their presence; they openly injected diabolical calumnies against the Lord.

3775. They are moreover denominated Christians. I heard them in their general meeting, and though they spoke perhaps concerning the Lord, yet the truth is, that according to their doctrinals they recognize three persons. They also acknowledge

the Word, but they do not regard it, for they say that they likewise are actuated by the Holy Spirit, wherefore they have some knowledge of the Lord, and in their convention everywhere speak (of Him), but the fact is, that their spirit cannot speak otherwise than according to their doctrinals of memory, for spirits when they lead man think themselves to be the man and put on his memory, consequently (they assume) the doctrinals in their conventicles which they have derived from others, wherefore they cannot otherwise utter themselves; for this is a general law, that a spirit cannot bring forth anything contrary to their doctrinals and persuasions, or add anything of his own which is not in their memory, thence they speak (or preach) as others; but yet they care nothing for the Lord, but only for the Holy Spirit, just as the Catholics also acknowledge the Lord and preach Him, but in the other life are bitterly opposed (to Him). So also the Quakers; when in the other life they know nothing of the Lord, and are rebellious against the Lord, setting themselves up for the Holy Spirit, concerning whom they have continually thought in their life-time, as they are continually expecting him in their meetings and elsewhere. Since such is their character, and the spirits speaking through them have identified themselves with them, it follows, that they are those who in the other life associate themselves with the former, and profess to be the Holy Spirit; consequently every one who uniformly during life supposed that he spake from the Holy Spirit, and that the Spirit made one person with him, cannot, in the other life, but fancy himself, to be such as is the Holy Spirit.

3776. That they reject the doctrinals of faith, and the Lord, appeared also in an open manner by means of a staff, with which they would strike the eye, which signifies that they wholly reject and hold in hatred the doctrinals of faith concerning the Lord.—1748, October 30.

3777. Since such is their quality, and they are led by spirits who reject and have in hatred the doctrinals of faith, and thus the Lord, and as they care nothing for the Word, and discard the sacraments, it may be known what they are as to life, inasmuch as they think their promiscuous cohabitations, abominable as they are, to be prompted by the Holy Spirit; for while they are in the persuasion that the Holy Spirit speaks (in them), and commands, and they are thence sensibly moved, it follows that this extends also to their connections, and that thus they are excited by spirits to those abominations.

3778. But I spake with them concerning marriage—that marriages or conjugal love was the foundation of all loves, which is confirmed from the consideration, that thence is the propaga-

tion of human society and consequently of celestial societies, wherefore it has imparted to it a corporeal pleasure surpassing all others, for delights are adjoined according to the necessities of ends, and conjugal love is pleasanter and happier than any other love, so that a right conjugal union is heaven on earth, thus is celestial love, from which flow all other loves, being originally derived from the love or mercy of the Lord towards heaven, the church, and the universal human race, and descending from Him alone, [ : these things now : ] from which it appears how sacred marriages ought to be held. Upon hearing this they were unable to reply. Some of them who were of the lower order of spirits, came to me and said, that they had grievously sinned, and lamented that they had been such as they were. It was said that they had been among the better portion of them, and had perceived what the truth was, but from their associations were unable to say anything.—1748, October 30.

3779. I perceived, in an open manner, their venereal cupidities, when I saw, as I supposed, the Quaker women.—1748, October 30.

3780. It was observed that they are not so deceitful as others, but that there is still a kind of secret deceit (among them), while, under the influence of anger, they then openly vent their calumnies; at other times they act, as it were, craftily, but still in a clandestine manner, which they contract from their life in the body, as they thus acted with me by a secret deceit scarcely to be detected.

3781. Thence, namely, from the Quakers, it appears how dangerous it is, in this world, for spirits to speak with men, or for men to attend to the operations of spirits upon themselves, if they are not in faith towards the Lord; if they are in faith, it is harmless, for the Lord delivers them; but if not in faith, like Quakers and Enthusiasts, they are persuaded not only that it is the Holy Spirit (who speaks) but they are excited and goaded to enormities; for almost the whole world of spirits is wicked and enthusiastic, and sedulously anxious to obsess man; but the Lord takes precautions against it, and exercises (constant) care for man.—1748, October 30. This in the presence of spirits.

THAT A MAN CANNOT KNOW OTHERWISE THAN THAT IT IS FROM HIMSELF (THAT HE SPEAKS AND ACTS).

3782. This was shown in a case of a spirit speaking from others, to whom it was also said, that other spirits spake through him, and that he did not know otherwise than that it was from

himself. These other spirits infuse into him their own cupidities and persuasions, so that he cannot know otherwise than that it is from himself, which when it was said, it was given to him to observe it, so that he acknowledged the fact, and thus seemed to withdraw from that society. In order that I might be aware of the same thing, it has happened now, and on many former occasions, that spirits would infuse cupidities and persuasions, and then I knew no otherwise than that it was from myself. I then spake concerning these matters, intimating that spirits could not infuse persuasions with man when he was not previously in such a persuasion, but that they could do this in regard to cupidities, and thus (beget) persuasions from cupidities, as is often the case, and thus not only excite cupidities, but also inflame them greatly; sometimes (for instance) to a high pitch of unseemly anger and insanity; which is manifest when a man is in a violent rage, and thinks of nothing else than revenge or death. Spirits are then in their delight or in their life, for (than this) there is nothing more exquisitely pleasant to them; hence man contracts the character or nature which makes him such after death, when he has become a spirit.—1748, October 30.

3783. The reason that spirits are unable to induce persuasions is, that they do not enjoy a corporeal memory, but put on that of man; for were spirits to retain their corporeal memory, they would so far obsess man, that he would have no more self-control or be in the enjoyment of his own life, than one actually obsessed. This is the cause also that it is not permitted a spirit to usurp a corporeal memory, for thus the human race would perish.—1748, October 30. Neither is it allowed to spirits to have the memory of the past, which is appropriate to man only, although all and singular things which they had formerly seen and heard remain with spirits, but it is not permitted them to recal anything of them, nor can they, but the Lord alone grants at times the power of recalling what they have seen and heard, as (for instance) with some the fact that they have suffered, and the number of cases, which I heard.—1748, October 30.

#### CONCERNING THE QUAKERS.

3784. It was observed that as often as other spirits wished to explore their doctrinals and the secrets of their worship, and would fain instruct them, so often they would turn away on various pretences, speaking of other things, drawing attention to other subjects, even to those that were unseemly, and thus putting away inquiry; for they are unwilling to speak with others either concerning their own doctrinals or those of others.

Yet they desire to hear concerning (the tenets) of others, but still in such a way as not have them impressed upon themselves or be persuaded by them, thus intelligently, so that the other party who speaks should not observe (that they give any heed to it). Their sphere, arising from their aversion to speak of such things for fear of disclosing their doctrinals or their secrets, is such that other spirits can by no means be with them, as they are indignant and angry that they should practise such concealment, and so avert themselves, since spirits when they cannot penetrate the secrets of others, cannot tolerate them, for they are intensely curious. Wherefore the Quaker spirits live apart from others.

3785. The first outgoing (or emanation) of their Holy Spirit, which consists of Quakers is, that they seem to themselves and others to wander in thick woods like woodland swine. They are seen in great numbers by spirits, and it was said to me by an angelic interpreter that they thus wander about in thick forests, like forest swine. This is from their life, because they are avaricious and live in such nastinesses, like swine. It was said however that they were not boars, but she-swine.—1748, November 1.

THAT ONE IS LESS FREE IN PROPORTION AS HE THINKS HIMSELF FREE.

3786. It was perceived and noted from former experience that spirits, while they speak or think through another, infuse largely their cupidities and persuasions into the other spirit, from whence he supposes that he speaks and thinks from himself; for whoever acts from cupidity and persuasion, he thinks he does it from himself and in freedom. From experience also (it was evident) that spirits speaking through another consider that other through whom they speak as nothing. Hence it appears that he who supposes that he thinks and speaks from himself, and is thus in entire freedom, is then in fact in the deepest bondage, and in the eyes of other spirits is as nothing, scarcely even a slave, for they can use him as a mere lifeless instrument. But still spirits are indignant and angry that this should be said, being willing indeed to be deemed by others viler than slaves, provided that they are their own masters in their own eyes; wherefore he is in a much better state who perceives that others induce upon him thoughts and discourse.

3787. But with those who are in faith, that is, who are led by the Lord, the case is altogether different. To them it is given to know that they have nothing of their own, but that everything is of the Lord through the angels, and because good

affections with the persuasion of truth and good are insinuated into them, while reflection is not at the same time given, then it seems to them that it is from themselves, knowing nothing else, so that it appears to them that they are in a full state of liberty. But as soon as any one begins to claim good and truth for himself, the Lord knows it, reflection is given him, and by various lively experiences he is instructed that it is not from himself, but from the Lord, so that he is at length brought into a state of truth, and thus again enjoys the happiest liberty. This is what is (truly) called liberty.—1748, October 31.

3788. These are things which now from the lively experience of several years I have fully learned, so that they are among the matters which from particular instruction I am amply assured of.

3789. The spirits who are above in front, and who are evil, grieved when these things were heard by them, being unwilling that the fact should be so. With these I spake, (saying) that they might know, as well from others who speak through them, as from those through whom they themselves speak, that the fact is thus; and since it is, and they are the slaves of others by whom they are held for nothing, and who infuse evils, is it not better that they should be led by good spirits, thus by the Lord, with which happiness is conjoined, since otherwise they are tormented by an inward repugnance. But they still persist (in their conceits), inasmuch as though they know the fact to be so, they still wish not to know it.—1748, October 31.

#### CONCERNING A QUAKER HOUSEHOLD.

3790. Their household appointments were exhibited to me in sleep. There is a kitchen of ample dimensions, in which beds are arranged one above another. In the upper one they lie when they retire to rest. A man was seen to convey himself thither and to lie down. A maid-servant approached and laid herself by his side, but he turned away from her transversely (across the bed), as did also the others. Afterwards certain others were seen to lie down, all of them disrobed. In the bed below no one lay. Lower still under this bed were laid their children, but these were boys. In the same kitchen, on one side was seen a miserable wheel moved by water. In the centre were covered casks, but whether containing warm water I did not observe. A fire seized the covers of the casks, but they said it could be easily extinguished, and cared nothing about it. When I awoke I recollected the dream, and him who lay in the upper bed, who also then awoke from sleep, and spake with me both concerning the wheel and the kitchen casks, so that I was

thence able to know that their households were ordered as I have described. What the beds signify I do not yet know, except that they agree with their religion, thus that the lying together in the upper bed has reference to their religion; also that the lower bed in which no one lay, unless my father and myself, signified the Word which was below. As to the couch still lower, where their children (reposed), I do not yet know (its import). The miserable wheel driven by water signifies their spiritual things. The fire that caught upon the covers of the casks, which they did not heed, signifies celestial things. What was in the casks I do not know.<sup>1</sup>—1748, November 1.

#### CONCERNING IDEAL REPRESENTATION.

3791. In a state intermediate between sleeping and waking, but verging nearer to sleep, there was remarkably represented a tooth. It was not in the form of a tooth, nor of anything similar to a tooth. When in the waking state I could not know, still less express, what it was, but simply that a tooth was perceived, which, according as the desire was, was turned into

<sup>1</sup> What is here and elsewhere said of the Quakers is doubtless calculated, at first blush, to create an impression unfavourable to the charity and liberality of Swedenborg as the teacher of the doctrines of the New Jerusalem Church. It will probably be difficult for many readers to conceive how the principles of the Quakers, which are usually seen to ultimate themselves in a harmless, gentle, and blameless life, can be justly liable to such imputations as are virtually cast upon them by the tenor of these narratives. But it is important to remark that Swedenborg's disclosures have reference to the interior life and soul of every system of doctrines professing to be an embodiment of the truths of inspiration. "The nature and quality," says he, "of the Lord's church on the earth, cannot be seen by any man so long as he lives in the world; and still less, how, in process of time, it hath declined from good to evil; the reason whereof is, because man, during his life in the world is in externals, and only sees what is before his natural eyes; but the quality of the church as to *spiritual things*, which constitute its internals, is not apparent in the world, although in heaven it appears as in clear daylight."—(*Last Judgment*, No. 41.)

It is also to be observed that according to the tenor of his revelations, the Last Judgment was executed in *the spiritual world*—the first, or intermediate state after death—upon those who had not previously been consigned, by the character of their lives, to heaven or hell. Consequently the *really good* of this and every other sect had been previously put in possession of celestial bliss, and it is plainly to be inferred from what he says of Penn, that his condition was good, for he disclaimed all participation in the enormities ascribed to multitudes that bore the Quaker name. But surely we may suppose that the spirit of Penn actuated many of his followers, and that their state is equally good. Let then what is here said of the Quakers be understood of those only to whom it fairly applies. These are they who during their life in the world had lived in external sanctity, destitute of that which is internal, who had been just and sincere in obedience to civil and moral laws, but not in obedience to those which are divine, and who had consequently been external or natural men, and not internal or spiritual men. It may safely be presumed that such persons have always existed among the Quakers, as well as in other religious bodies.—*Tr.*

something resembling coagulated milk. This was from the speech of the celestials, that they desired that natural things should become such, they being signified by the tooth. It thence appeared what kind of an idea is given, which in that state, and thus by interior spirits, is well known as to what it is, although there was no form or appearance of a tooth, but solely the perception of one, that it might thence be known that natural things were signified. There was also something broad and as a plane represented for a tooth.

3792. Certain spirits supposed themselves in their sleep about to attack me; they dreamt also, as I did, that they would lay siege to a certain castle, upon the capture of which they would attack me. Awaking from the dream, I spake with them, and they also deemed themselves awake, speaking of the castle which they were to besiege, after which they would seize and plunder me. They supposed themselves to be altogether awake, which I perceived from them, but I said to them that they were yet dreaming, though they were scarcely sensible of the fact, yet they said that the thing had so taken place. At length, I think, they acknowledged that it was in a dream. Such is the life of such, that while dreaming they imagine themselves to be awake, and such phantasies do they have.—1748, November 1.

#### CONCERNING THE QUAKERS.

3793. Quaker spirits have been for some days with me, who boast of being the Holy Spirit, and some have been sent into the world of spirits, of whom it was said to those (there) that they were Quakers, and others wished to show them where they had been and what they had been on earth; for this is easy in the other life when the Lord permits it. From their presence with me for several days it was given to perceive of what quality they are, namely, that they vaunt themselves of having existed from eternity, and of being the Holy Spirit. They care for nothing less than the Lord, against whom, as far as the bond of restraint was loosened, they inveighed contumeliously, but subtly, from the nature which they had contracted of saying nothing openly; wherefore their deceit was evinced to consist in this, that they dare not divulge their thoughts, but as far as possible act in secret. They are continually in fear that some one may hear; wherefore they besought that they might be alone, when they would speak freely. The subtlety therefore operates in a secret manner, their nature withholding them (from publicity) because they wish to practise concealment. This kind of deceit differs from others.

3794. Because they were before spoken with respecting their communion of wives, and their detestable and abominable adultery, they tried by every means to make it out to be lawful, and as far as they could, in their concealed way, they did it, and that also which was indifferent they made a matter of conscience, that thus they might excuse their abominable adulteries, sometimes insinuating that they were wives, and that they could thus (properly) dispose of them; and then again (professing) that it was a compact, and that marriages are contracted by compact. But it was given to insinuate that the primary bond of conscience is that of marriage, as not only is the propagation of the human race the principal seminary of terrestrial societies, and thence of celestial, but also that thence all consociations derive their origin: but also it is sufficiently apparent that conjugal love is the principle of all loves and thence of consociations;

3795. for all consanguinities and affinities on earth derive their origins from marriage, from whence parents, children, brothers, sisters, relations, kindreds, receive their denomination, whether nearer or more remote; in like manner in the heavens, where the love of the Lord towards heaven and the church is compared to a marriage; whence conjugal love is the (fundamental) principle and thence all loves draw their origin and are derived, and form consanguinities and affinities, which are similar derivations of loves. Hence now it appears that the primary bond of conscience is founded in conjugal love.

3796. It was also craftily insinuated by them, that the procreation of offspring still took place, notwithstanding the communion of wives. But it was answered that in like manner there was procreation of offspring among the Sodomites; but how abominable this was, they knew (full well).—1748, November 1.

#### CONCERNING QUAKER SPIRITS.

3797. The bond of restraint was loosened to Quaker spirits, who declare themselves to be the Holy Spirit; and they at first rushed by phantasies upon a chance innocent person who was with me, but because they acted by phantasies, as they were wont to do during life, they could not excite him, but they seemed to themselves to see him, and thus to ill-use him. Such a phantasy may be called an *illusiv*e phantasy, when they think it is really a person, while yet it is nothing else than their phantasy in place of persons, and which to those who are not aware of the truth appears as if it were the reality; but when the Lord grants he knows that it is only the image of their phantasy, that induces a likeness as if it were the person himself; so that

there is no other subject, but only a phantasy formed to his semblance, which is also an aerial phantasy, such as are the illusions of these spirits agreeing to their nature, because they boast themselves of being the Holy Spirit, and this some believe, and thus that they are from eternity.

3798. When they attempted to evil entreat the formed phantasy by casting it into the abyss, then by raising it up, aiming to dash it in the way against the rocks, and also by impelling it to adulteries, then the abominable sphere of their adultery was manifestly perceived by spirits and by myself, which (sphere) is diabolical, for there is nothing in it but adultery; and whenever it finds any subject, they endeavour to affect him with this sphere of adultery. The whole sphere is as it were such; such is the sphere of their Holy Spirit, which has, for a sufficiently long time, breathed itself forth from them.

3799. From a higher place in front, where they were, they were cast into a depth in front, before the right foot, and thence especially in a vile sphere of adultery exhaled from them, which, because it was diabolical, is no farther to be mentioned, nor is it permitted to have it in memory.

3800. Being inspected when in the deep, they appeared as if they were all hair, so that they were nothing else than a certain hairy something, which signifies that they were made up of merely a filthy natural.

3801. Suddenly a certain one appeared before me at a little distance, clad in a beautiful snow-white inner garment, of a human aspect, with uncovered head, the locks appearing as with men whose heads are naked. An obscure cloud immediately appeared beneath him, into which he plunged and disappeared. While I was wondering who he might be, and why he became thus immersed in the cloud, his head was shortly afterwards obscurely seen emerging a little, and he seemed to have a flask of red or dark coloured wine, which he drank off and disappeared.

3802. It was said he was one who could overcome all, and who could be himself overcome by no one. He was then obscurely seen as being among his own in the deep, and those that were there wondered to what it was owing that he could effect nothing, when they had the persuasion concerning him, as he had of himself, that he could do all things, and thus perhaps that he was omnipotent. I heard also that he named the Lord, thinking that he proceeded from him, thus that he was the Holy Spirit proceeding from the Lord.

3803. It was afterwards said to me, both by himself and, as I think, by others also, that such an one supposed himself holy-born, and thus without blemish from his mother's womb, because born such in the world, though in fact (begotten) by their spirit

in vile adultery. As he supposed himself conceived, so also that he was born of the Holy Spirit, but with the aid of a man, and thus that he was from eternity—because born of the Holy Spirit. From him it was said that others held that they might perpetrate such nefarious adulteries and abominations. There was also seen near me a face which was similar (to that of) a base and detestable man; concerning whom it was said that he alone, or those like him, might drink such dark red wine in heaven, because he thought the wine to be celestial. This is perhaps their sacred supper—that such should drink either on earth or in the other life.

3804. But that flask was made to envelope him round about, just as is usual in the other life, so that he received, as it were, a new shell, with which shell, corporeal as it was, being clothed, he retired to a distance in front, and then being divested of the shell he emerged as a small snow-white something, resembling a man, and thereupon betaking himself nearer to me, but higher, he thence spake with me, as before, (saying) among other things, that he had thus put off the old man, and put on the new, but saying, as before, that he was not thus among exterior spirits. This took place from his phantasy that he should have presented himself as such, thinking that he had in this laid off another body which he had with him, and thus emerged a new man, and so that he was the Holy Spirit from eternity, perhaps also that it was that which he supposed he had derived from the Holy Spirit, and that that corporeal was laid aside which was from the father.

3805. They are especially such that are the fruit of such a connexion, who boast themselves as being holy above others, and holy-born, and of such a quality are they who prompt such connexions, and who are with the Quakers when they cohabit in that detestable abomination with the women; for they are pre-eminently lascivious, and I perceived that they are in the persuasion of such adultery above others, thus that they act from the persuasion, which was felt by me; he also, from that persuasion, prompted my pectoral respiration.

3806. But the issue in regard to him was shown, when from being small and snow-white, thus the Holy Spirit above others, he became black and indurated, like a mummy, so that, (in fact) he scarcely differed from a mummy; being thus turned from snowy into black, or from holy to eminently profane; for such, because they are such, are turned into the contrary.

3807. Being afterwards made to revolve (or to be rolled) around an axis or staff transversely placed, (he was, as it were, flattened or thinned out) to a kind of lamina (or plate), and continuing to be thus rolled he became a lamina more and more

extended, and at the same time obscure and dense, till finally its length precluded its being any further rolled upon the same cylinder, for (however much of it was rolled) till just so much always remained; which was the punishment for saying that they were from eternity, viz., this being turned into something without end, thus (denoting) a perpetual natural.

3808. Afterward when rolled towards my head there appeared in this long lamina a snake or serpent within the lamina, corresponding to it in size, which snake or serpent was erect, so that its tail was upwards, and its head in my hair. There was then suggested something respecting the serpent, which from the tree of knowledge deceived Eve.

3809. Others who were in the deep, by their aspiration (upon me) affected the region of the left ear, then the left part of the head, and also penetrated by their afflatus, so that they infused a kind of pain into that region, which signifies their insane scientifics, that inspire.

3810. When I awoke in the night I suddenly felt among the hair upon my head a multitude of very small snakes or serpents, and it was perceived that such had been plotting against me in the night, but in vain; it was only by the phantasies that they were among the hairs of my head, where I felt them. Thus I perceived that those who had conspired were very numerous; it was heard also that they had called a great multitude together.

3811. The issue with such as boast with persuasion of being born without blemish, and thus of being the Holy Spirit, when still they are, as compared with others, horribly and abominably adulterous, inasmuch as the bond of conscience is altogether loosed (with them), is, that they became the foulest excretions, for such an issue awaits those to whom the bond of conscience is especially relaxed in such things; and it was perceived that when this is the case one cannot fail to be dissolved into such things, according to the different degrees of relaxation, some into the foul mucus of the nostrils. But this is the first result, as they are afterwards separated from external associates, and sit at first in torment, like the barks (of trees), dregs of oil, and such things, and when severed from companions, they are horrid images of death, only there is a certain society of interior life, of which (however) they are ignorant; for if they should be withdrawn from all interior consociation, they would be deprived of all life. When they have thus sat for a long time, perhaps for many ages, then their externals become dead, and, as it were, indurated, and they then can be formed (or moulded) into something, and come into connection with external societies, but (they act) very little from themselves; and so with those who are in persuasion like such, and with whom the bond of con-

science is entirely loosed, there is scarcely anything of their own.

3812. I perceived that those of this quality who retain so little of their own, can indeed belong to societies, but they are scarcely aware of the fact; they are, as it were, subjects, and as to their *propria* inanimate, and serving in societies for bonds of connection, or as mere insertions in respect to such bonds, answering the same purpose as certain words in discourse, which merely perform the office of connectives, without contributing anything of account to the subject-matter, because there is nothing essential in them. Whether they can also serve for subjects through which others speak, without knowing whether it is themselves or the others (that really speak), as is the case with some subjects, I do not yet know; but so it appears, for of themselves they know almost nothing.—1748, November 1, 2.

3813. There appeared to me two days before, unless I mistake, a vessel in which there was milk, butter, and a certain something representing cheese or bread. What was signified by them I am yet ignorant; whether it was something pertaining to infants when they are born, (to be in some way used) in the place of baptism, or have otherwise some reference to their infants, I do not know.

3814. A certain person spake with me from a higher place in front, of whom it was said that it was Penn, from whom Pennsylvania derives its name. He spake well, and because he perceived their quality, he strongly affirmed that he was not such, and that it was abominable (that any should be such), and that for himself he would disclaim all part in it; saying and asseverating many other things which I do not recollect.

3815. Certain Quakers spake concerning those who at first became Quakers in such abundance, (saying) that their spirits could not then have been Quakers, thus that they were of another character; but it was answered that almost all the spirits of the world of spirits were such as were bent upon possessing, yea, obsessing, man, and I know that every one of them wishes to be called the Holy Spirit, provided only that there are subjects who may acknowledge and worship them. Those who then possessed them were from the world of spirits in general; they were also wrought upon by mere enthusiastic influences, which happens moreover in respect to all kinds of enthusiasts. But afterwards Quaker spirits succeeded, when the Quaker sect began, for they are closely congruous to their nature, nor do they admit others into society (with them), for their nature is distinct from the nature of others.—1748, November 1, 2.

## CONCERNING A CERTAIN ONE WHO ASPIRED TO SUPERIOR GREATNESS.

3816. A certain spirit said to me "I am nothing," of whom it was asked whether it were not well that every one should be such as he is, or whether one should desire to be greater than he is, for every one is a mere diminutive particle among myriads of myriads of myriads; such he is; and yet he wishes to be greater, while at the same time if in the truth of faith, he cannot be greater than he is, which is to be almost nothing at all, and so on. When one wishes to be greater than he is, what then?—1748, November 2.

## CONCERNING SPHERES.

3817. In what manner spheres correspond and are effected was made apparent when I walked about a stable of horses and smelt their ordure, of which upright spirits immediately complained, (saying) that they could not endure that smell, because the sphere of reasonings from naturals forthwith occurred, and thus was felt the sphere to which it corresponded. Thus it appears in regard to other things how it sometimes is with the objects of smell and the other senses, as also with the objects of various thoughts, as also phantasies, which form spheres, to which correspond spiritual and celestial things, and thence their spheres, that affect according to the quality of spirits, for spheres are, as it were, the atmospheres of spirits in which they live.—1748, November 2.

## WHAT THE DIFFERENCE IS BETWEEN BEASTS AND MAN.

3818. Whatever beasts do is natural, because their ends terminate in natural things. It appears, indeed, as if beasts derived it from a spiritual and celestial (source) that, from the prompting of conjugal love, as (for instance in the case) of doves and other birds which go in pairs, they should thus associate themselves in pairs; so also in regard to their young, whether chicks or whelps; then again as to their love towards their mates, with which they live in harmony, and are conjoined, as is the case with many animals, and especially birds, as also serpents, and insects, for instance bees; thus they exhibit friendship towards each other, besides other things (by which they are distinguished) in their societies and economies, all which appear at first blush as if they were spiritual and celestial,

but (still) they are not so, because they regard only worldly and terrestrial ends. From ends (alone) can it appear whether anything is spiritual and celestial. It is one thing to be *prompted* by an end spiritual and celestial, and another to *receive* such ends, and regard them; (for) unless the recipient be as the agent, then there is not given in the recipient any such thing as that which pertains to the agent.

3819. Beasts also have no skill in arts or sciences, as the mechanical, physical, philosophical, and others; still they are in them, and indeed, like the body of man, in their most hidden arcana, and from nature they know many more things than man by all his arts and sciences, as for instance they know how to construct nests, as the birds; to form webs, as the spider; to enwrap themselves in little silken houses, as the silk-worm; to form beautiful cells and adjust them, as bees; besides other things. These things are scientifics which beasts know; man by his sciences does not reach so far. Wherefore sciences and things of art are such things as man has in common with the beasts, on which account they alike regard the natural life, for ends are terminated in nature.

3820. But it is the prerogative of man over the beasts to be able to think and to have respect to the things which are superior or interior, namely, spiritual and celestial things, which beasts cannot do, and thus have for an end the societies of the other life. If the ends of man did not regard the things which are of a spiritual and celestial life, that is, spiritual and celestial things, or spiritual and celestial good and truth, he would then be unable to have any other life than that which beasts have; for ends show what and of what quality the life is. Thus spiritual and celestial things are the appropriate things of human life, so that (men) may be recipient of them. Wherefore those who come into the other life wholly uninstructed concerning spiritual and celestial things, are like sticks of wood, and scarce anything of life appears in them, prior to their being instructed or initiated in the knowledges of faith. Hence now it appears what is the quality of the life of those who regard no other than corporeal, worldly, and terrestrial things. Wherefore unless the Lord should have compassion, and grant them the faculty of understanding, they would be dissipated like the brutes.—1748, November 2.

#### THAT EVIL SPIRITS ARE CONTINUALLY IN THE EFFORT OF EVIL.

3821. It was often observed that when I was in the streets, (evil spirits) wished to cast me under the wheels of a carriage,

so that this was in fact familiar to them. To-day I particularly observed that they were in such a perpetual endeavour, for it was given to perceive it when they thus made the attempt, and indeed that the sphere of their endeavour is continually such that it is their life; and I perceived that man is continually preserved by the Lord, and their endeavours frustrated. Hence it appears that unless the Lord in every, even the smallest moment, preserved man, yea, even the least of his steps, he would immediately perish; such is the effort of the world of spirits.—1748, November 2.

CONCERNING SPIRITS WHO SPEAK DISSIMILARLY, BUT THINK ALIKE.

3822. (Certain) spirits came in front, a profane sphere being sent before them, which led me to think that profane spirits were approaching. But they were the opposites or enemies of such, who placed themselves above my head, because they were enemies; it was thence ascertained that they would breathe annoyance against them, and prompt other forms of enmities towards them.

3823. The spirits who came in front accosted me, saying that they were men; when I said to them that they were not men, as the term is understood, *i.e.* men possessed of a body, but (that they were spirits, and thus also were men, because whatever there is in a spirit conspires to that which is of man, and so finally to a form similar to the (human) body; to this I apperceived no denial, but (on the contrary) they confirmed it. They said moreover that men are dissimilar, or that there was no society in which one was (wholly) like another; and as this seemed to me impossible, *viz.* that there should be a society of dissimilars, I spake with them concerning it, (saying) that they might still be consociated by the Lord to one end, which might act as a kind of common (general) cause to bring them together into a certain unity. But they said they were such that every one speaks differently (from the rest), and yet they still think alike.

3834. This was also illustrated by the example of one's saying that he who is nothing is least in heaven, while another said that he was greatest, and yet that each was true, and so on. Then again by its being said by some concerning the evil spirits who were above the head, that they were evil; by others that they were good, and by others still that they were intermediate, with wide difference; that the evil perceive that they are evil; that the good perceive that they are useful; that the intermediates (exist) with much variety, some of them being worse than

others, and others the instruments of greater utility; and thus in regard to other things, so that all perception is one, but the expressions of speech so differ that they appear to be altogether dissimilar.

3835. Evil spirits do not tolerate those (above spoken of) because they cannot apply anything to themselves. They understand their interiors, for which reason the evil spirits complained of them, especially when they said that they (the evil spirits) were good, because they understand that they may perform a use even to the good, (whether) by averting evil, by chastising the insolent, or by tempting. Neither do they tolerate that they should be said to be evil, and on this account they are exceedingly hostile to them. They applied themselves to my left ear and said that they were good spirits, and that it was their custom to speak in this manner. It was said concerning them that they (usually) come congregated in this manner together, though they know not whence; and I perceive that evil spirits are infested by them, and the evils spirits on the other hand infest them also in a variety of ways, because they cannot bear anything of this kind. The sphere of evil spirits I perceived to be extremely repugnant to them, and because they thus act against the evil, they cannot but have them as it were for companions, for the evil are subjects which they vex in this way, but there is still perpetual enmity; wherefore the evil serve them for objects of vexation. Their society, which is a wandering one, was represented by a man or a woman in a chamber in front (clad) in a vestment, which, being changed into a gown of a sky-blue colour, (the representation) became a gross kind of man.<sup>1</sup>

3836. Thence it appears how the same and a similar idea, while it goes forth into speech or into externals, begets dissimilar ideas of speech; so that though there be but one idea flowing into many societies, even good ones, yet many ideas of speech thence result, so that the variety proceeding from one idea is actually indefinite, what happens in many societies being presented in this one, from which a conclusion may be drawn to associated societies, and even to the universal heaven and the world of spirits.

3837. It was perceived that such represent the isthmus in the brain which is situated between the cerebrum and the cerebellum, from which and through which the fibres are diffused, and whithersoever they extend, they act diversely in the extremes, but yet in their (first) principle they act in the same or a similar way; and also that they represent the ganglia into which a (single) nerve flows, and out of which issues a multitude that part asunder and spread, some this way and some that, and

<sup>1</sup> Compare *A. C.* 5189, where the same class of spirits is described.

which act indeed dissimilarly in their ultimates, but because issuing from one ganglion, they act from one principle, and thus while in ultimates they act dissimilarly according to appearance, yet in themselves they act alike as to end, which is one; and so in many other things.—1748, November 2, 3.

#### CONCERNING THE HOLY SPIRIT.

3838. There was with me a subtle spirit, who was a subject of those deceitful ones above the head, who found in him a subject that believed himself to be actuated by the Holy Spirit, and indeed that he is the Holy Spirit; for those who in their life, like the Quakers, suppose themselves to be actuated by the Holy Spirit are easily led in the other life, to fancy themselves to be the Holy Spirit, because while in the life of the body they were persuaded that he was in them, and such especially are adapted to be the subjects of those who wish to be worshipped for the Holy Spirit.

3839. It was discovered, as to this spirit, that he was void of conscience; and that he was an adulterer—for he held adulteries for nothing—was discovered from various things which were insinuated for instance by his insinuating adulteries, by his loosing every bond, by his delight in variety,—all without conscience. Whether he were in the conjugal principle or not, whether he were a married man or a married woman, this I perceived with sufficient distinctness from the things which were inspired; and he inspired a certain other one (prompting him) to disregard spiritual things, or confirmatory natural things, which he totally despised and nauseated as vile and worthless.

3840. He was then suddenly inspected by angelic spirits, who have an exquisite perception of the presence of such spirits, for they pervert the vessels or ideas, so that they cannot flow in. Being thus inspected he was suddenly extended into a long band (or wrapper) a little before the eyes, and being rolled up was thus left, that they might wait to see what he would do. He attempted to unroll himself and twisted the bandage in every variety of way [according to interior phantasies, which it was not given to perceive, but only to infer from what he was seen to do with the bandage:]. Presently he rolled himself up in the extreme part of the bandage (and passed) through the exteriors of the left eye into the brain, and thence back almost to the (point of) conjunction of the optic nerve; thence from the eye he was cast among the hairs of the head, which signified that because he was the Holy Spirit, he wished to possess everything spiritual and natural, thus to know all things as is coun-

ceived respecting the Holy Spirit. Presently afterwards the bandage or long veil like a bandage, disappeared, and made itself obscurely seen, from his supposing and endeavouring to show that he was the Holy Spirit, because thus scarcely visible, and that too before the left eye where yet his obscure presence was amply perceived; in this manner inducing the supposition that he was the Holy Spirit. He afterwards presented to view an obscurely luminous something, as the *light* of the Holy Spirit, respecting which they are accustomed to say much in their preaching, (and) by which they merely understand an obscurely luminous something, but not (true) intellectual light.

3841. It was afterwards shown by a certain kind of speech with them and others, that they were those above the head—the deceitful among the more deceitful—who think themselves to be the Holy Spirit and who, having obtained this one as a subject, actuated him, and wished by him to make it appear that they were the Holy Spirit. Hence the quality of those who, in the other life, vaunt themselves of being the Holy Spirit, may be known.—1748, November 3.

#### HOW INTERIOR EVIL SPIRITS FLOW IN.

3842. The deceitful (spirits) who are above the head have flowed in for a considerable time and in some cases with so much subtlety that I knew not that it proceeded from them. For some time past a mere manifest reflection has been given me, and to day a clearer still, so that I could observe how they flow into the subtle thought of man, which influx is such that man could never perceive the source of it. From close observation granted me by the Lord, I perceived this so manifestly as to notice each one of their common influxes, and if that close observation had not been granted, I should by no means have perceived whence the (influx flowed), still less that it was from those above the head, but (should have taken it to be) in myself and from myself, as other men think and even believe. But that it is from spirits I am now able to know more distinctly than ever before. When they apperceived that I was reflecting upon their influx they became highly indignant and wished, as they said, to withdraw, but they knew not whither.

3843. The things that flowed from them were contrary to the Lord and contrary to whatever is of faith. They were exceedingly complaisant to every cupidity that was given, and when they could hold men in any evil cupidity, they were then in their life and delight, as was also said to them. In such cases they suppose themselves to live as the man, for they then appropriate

his life as their own, because in a similar life, consequently in society with the man. But where there is a repugnance, as with one who does not suffer himself to be perverted by them, but remains in faith, with him they cannot live, for he is not in the stream of their life. They especially inspire adulteries and hatreds, and labour with the greatest zeal to abolish every bond of conscience, as their intense exertions with me testify; thus they are adulterers of the highest grade, and void of conscience, and yet they are those who pre-eminently boast themselves of being the Holy Spirit, of whom the more deceitful are yet higher above the head. Such hold their place above the head, and are distinguished according to altitude, because they are of a lofty mind, supposing themselves to be the Holy Spirit, and thus that they rule men.

3844. These flow into inferior subjects, which are with man, and the subjects know no otherwise than that they are themselves the man, but they who are above the head flow into them.

3845. They are ruled by the Lord through heaven, but not by interior influx, because they have no conscience, and are wholly contrary to faith, but by external bonds; for they were such in life as were fearful for their lives, for the loss of honour and fame, which are bonds, and things of this kind by which they are ruled. They are thus bent to such things as the Lord grants and permits, so that there shall be nothing which comes from them, that is not of pardon, if not evil, and of permission, if evil; for they are borne to a certain good also through externals, but not through their internals.

3846. The angels, on the other hand, who are at the head, are ruled immediately by the Lord and also through heaven, and indeed from internals; nor have they any communication with those (others) above the head, only they rule their subjects. —1748, November 3.

#### CONCERNING THE BONDS OF CONSCIENCE.

3847. Because the deceitful, who are above the head, are void of conscience, the bond of conscience being so entirely loosed with them they do not know what conscience is, therefore they wished to induce upon me the persuasion that that which was indifferent ought to be a matter of conscience. Thus whatever occurred they would infuse a conscientiousness concerning it, without discrimination, so also with those who had conscience whether true or spurious, they would suggest that to do this or that was a matter of conscience, as with me, that I should eat or buy in a certain place, because the persons there were upright, and so on. Thence arise spurious consciences, causing the pos-

sessors to be tormented with remorse by doing this or that in which there is no sin. It was given to say to them that they would be goaded by conscience if they could not perpetrate evil, for the devil is of such a quality that he is led on by a kind of conscience, inasmuch as he is affected by anxiety that he is not (always) able to think, speak, or do evil, as is also the case with some men.

3848. It was perceived—what is manifest in itself—that the bond of conscience availed according to the dignity and eminence of good and truth, so that the principal bond of conscience is that which respects the Lord, and thus the things that proceed from Him, as conjugal love, which ought to be held the most sacred of all loves; after this, love for children, and then farther, loves according to their consanguinities and affinities; wherefore the bonds of conscience operate altogether as loves.—1748, November 3.

#### THAT NATURES ARE INDUCED THROUGH EXTERNALS.

3849. From those above the head, who would fain have opposed my writing this, I was instructed that by means of external bonds man contracts a nature, so that he should appear good, as for example through fear for his life, his honour, his fame, his gain, and other things which he loves; and that these fears, which are external bonds, induce such a nature, that they not only consult their interest, and work secretly for it, but also that they appear as it were, upright, when yet they are wolves at heart, like those that are above the head. Hence it appears what punishments are in the other life, which at length induce a kind of nature, that one should be able to be restrained from evils. The spirit then is not wholly ignorant of external bonds, but they are so abhorred that in the least things it is led away by its evils, for they have, as it were, infected the nature.

3850. With angelical spirits there are bonds of conscience, which conscience is from the Lord.

#### EVIL SPIRITS ATTEMPTING TO INFEST ME.

3851. When I retired to bed the evil spirits above the head formed a design to destroy me, and for this end took measures for calling out all hell, and every evil and pernicious spirit. They first drew the dragon over to their side, but because he had been evil entreated by them it was given him to extricate himself. They then endeavoured to summon all hell, and thus to surround and to attack me in a body, and at length to destroy

me, which they had so often in vain attempted before. I seemed to be lifted up among them, as there were many of them above the head, who raised me up by phantasy among them, that I might thus be on all sides beset by them, wherefore the dragon and the filthy Jerusalem appeared far below me, concerning which the dragon complained. I perceived that they wished to act by means of innocent persons, under whose semblance they exhibited those whom they evoked. They evoked David also, who appeared before me in his own face and body, furnished with his implements, but he was immersed in a dense cloud. When they had persisted for some time in those phantasies, perpetrating whatever they were able, while I reposed in safety fearing nothing but reflecting on their efforts, they at length observing their attempts to be fruitless retired and confessed that the project was vain.—1748, November 4.

#### CONCERNING NATURAL THINGS.

3852. There are spirits who care nothing for natural things, which I was enabled to observe when I wrote anything respecting natural things, as these were despised as being of no value, inasmuch as they regard only spiritual things. I spake with them at length, (saying) that they served for the confirmation of spiritual things, especially with those who are in corporeals, both men and spirits, and that they perceive nothing abstracted from them, because natural and corporeal things are the planes of their thought, and also that order is terminated in material things, which when some spirits miss, they seem to themselves to have nothing on which to rest, so that they appear to lose their feet, besides other things, which they also acknowledged; for they admitted (my) reasons, although otherwise they seemed to me to adhere to their own reasons, saying it was true that corporeal and the like things did not weigh of themselves, but such was the quality of men and spirits that they were not affected by them only (or in themselves considered), but by confirmations more than by anything else; and because these have more effect with them, and because the diversities are innumerable to which they ought to apply themselves in order to the production of use, therefore it could not be otherwise than that such things should be confirmatory. To this it was added that females both old and young, when they perceive that paradisaical things are given (exist), are more allured to the knowledges of faith than in any other way, and that moreover they are introduced (into these knowledges) through such and similar things as through a portico.

3853. It was therefore granted to them to exhibit flaming fires, first in a dark chimney, at one corner, where there were coals, and upon the coals an obscure lifeless bony something of corresponding character. Those things, they said, signified the light of corporeal or sensual things, which was of this quality. Afterwards the flame seemed more glowing and (to rise) higher, under the sticks of wood, but the sticks were merely blackened without being kindled, by which they said was signified the quality of natural light. There was no other than a yellowish flame, like that which usually arises from (burning) wood, and it was given to say to them, that if the fiery (quality) which was there were wanting to the lighted smoke, the flame would be white; that is to say, if natural things (were wanting), for these are (what correspond to) the lighted fiery smoke which makes the dark hue so yellow; that in such a case it would be inwardly white, and thus spiritual, for the spiritual is signified by a white flame.

3854. Afterwards a woman was seen by them clothed with a short cloak of a greenish yellow colour, whose face was drawn within the cloak, and thus removed from sight. They said that natural and corporeal things were represented by such female garments; but it was given to reflect that if spirits and men were at this day to be destitute of clothing, and be seen naked, they would appear most deformed and unsightly, wherefore it is better that they should be clothed.—1748, November 4.

A CERTAIN ONE WITH ME WHO WAS ASLEEP.

3855. There was a certain one sent to me who was in such a sleep, that he cared nothing for the infestations of evil spirits, and it was also given to perceive, that such is the sleep of some, that they believe themselves most secure because guarded by the Lord. This was perceived from his state of sleep and from his sphere. The evil spirits then began their infestations, but they confessed that they could effect nothing.—1748, November 4.

3856. \* \* They represented to me a kind of semblance of those who care nothing for natural, still less for corporeal, things, but only for spiritual things, and in whom spiritual things (wholly predominate), to wit, a beautiful naked woman, whose side only was turned towards me, so that the shoulder and part of the arm was seen and who was becomingly adorned as to her hair. It was insinuated that such are they who are delighted solely with spiritual things apart from naturals.—1748, November 4.

## THAT SPIRITS SUPPOSE THINGS TO BE JUST AS MAN THINKS.

3857. While I have been thinking concerning persons, and also concerning places, and that without any distinct reflection that I was anywhere else, and was in thought alone, as when thought is abstracted from the body, then spirits, especially those that are quite remote, know no otherwise than that the very persons are present of whom one thinks and with whom he speaks. So neither do they know otherwise than that they are in the place concerning which one thinks as has been often observed and said to them, and which they cannot deny, as they have more than once confessed that the fact was so; for they are then without reflection of place, and the like, from which they might know that it is mere thought. This is more especially the case the more distant they are. Those that are nearer, are subjects, have reflection like man, as the reflection of place, persons, and other things, without which reflection man could not be in society. Wherefore those who talk to themselves and think abstractly or who speak by thought—with all such, spirits do not know otherwise than that the fact is so (or that they really speak); hence also such persons become indignant, enraged, envious, persecuting, and hostile, solely from the effect of thought, being thus excited by spirits who know no otherwise than that such persons are (actually) present.—1748, November 4.

## CONCERNING A CLASS OF SIRENS.

3858. These are those who wish above all things to be in the body, who when I eat, wish to eat, yea, not only to seize (the food), as it were, with the lips, but to carry their hands to their mouth. By these I have been for several days infested, so that in order to obtain the things which I ate, as almond-cakes, pears, and also pigeons, they represented before angelic spirits the things which they signified, wherefore they knew no otherwise than that these things were such as they seemed, as, for instance, that they corresponded with their proper interiors, in which, being thus held, they acquiesced, when yet their craft consisted in this, that they thus represented them in order to possess my body, when at the same time it is utterly forbidden that the function of eating or taste should be exercised by any spirit.—1748, November 4.

## WHO LIE IN WAIT BY NIGHT.

3859. There were those who plotted against me by night, whilst I slept. Having awoke, I felt a certain large man behind, who was gently thrust down, and while in the act of detrusion, he continually uttered the sound of a hoarse speech. The spirits wondering whither he would be thrust, he was felt towards the posteriors, and that he would then be cast into a disgusting hell; for to plot against man when he is asleep is abominable, wherefore such draw down punishment upon themselves.—1748, November 4.

CONCERNING THE GENERAL NATURAL SENSE.<sup>1</sup>

3860. Those who constitute the general sense have been previously treated of. Having retired to bed by myself at a late hour, a long continued, soft and gentle kind of thundering sound was heard about the entire region of the *occiput*, descending from a higher place above the *occiput*. This was perceived by spirits, but who they were (that made the noise), I know not. They could not speak like others, wherefore it was said to me that they had relation to the general involuntary sense, or of the cerebellum, as those formerly seen had to that of the general voluntary sense. It was said that they could well perceive the thoughts of men, but could not expound or utter them, just as the cerebellum perceives everything that the cerebrum does, but does not publish it, or is unable to think and speak in the way that is peculiar to the cerebrum as distinguished from the cerebellum. It was said concerning these that they could perceive singulars, but as I did not perceive *them*, nor did they excite my thoughts like the former and others, I could not know otherwise than, according to what was said by others, that they had an exquisite perception of all thoughts, as they now wish to have; for the cerebrum is (comparatively) in a turmoil, but that is in quiet.

3861. When their manifest operation into every province of the occiput, or their thundering murmur, ceased, then (the nature of) their operation was shown, to wit, that it extended itself principally over the outermost things of the body, and was determined first to the whole face; that it then drew itself towards the left part of the face, and finally towards the (left) ear, which operation was felt by the influx, as it were, of a very gentle wind, slightly cool, not however, like the feeling of (ordinary)

<sup>1</sup> The subject of this section will be found largely discussed in *A. C.* 4325, 4329, and its obscurities cleared up.

wind. It thus proceeded from the whole face towards the left part of the face, then to the ear, around which it lingered with more manifest sensation. By this was signified what had been the operation of that general or involuntary sense, from the earliest time, and how it advanced, and that at this day it is seated about the left ear. The general natural influx projects itself forth mainly into the face and into the region of the loins. The other parts (of the body) depend more upon the will, or upon the muscles (acting) through the fibres of the cerebrum, but not so with the face, as appears from the fact that not only does the mind, or the affections of man, appear transcribed on the face, but that the affections and cupidities naturally display themselves in the face, without the will of man, as fear, reverence, shame, the various kinds of joy, concerning which it has been said, that such things, and others when they occur, appear in the human face, as it is well known to every one, that a man may immediately know from the face what are the changes of the mind; this proceeds from the cerebellum acting through its fibres.

3862. It was also shown that a general sense operates likewise into the province of the loins by their similar external influx, like an afflatus, which pervades the loins, though not the genital members; for the general operation of the cerebellum, besides flowing into the face, acts about the loins, where numerous nerves of the cerebellum centre, having reference to the propagation of offspring, which is natural; nor does man then know how all these things apply themselves, for propagation is in all respects exempt from man's voluntary principle. It was said (to me) that the principle cause of the motions of that region was one having reference to propagation, and that a secondary object was, that man might be able to sit down and to move the lower parts of his person, and that for various uses; but it was affirmed that the principle end was that of propagation.

3863. As to what related to the progression of the general natural sense into the face—that it first occupied the whole face, afterwards the left part of the face, and at length the ear only—it is now given me to perceive that formerly when men were, as it were, in a state of integrity, then the natural operation, especially of the cerebellum, was immediately shown in the whole face, as much the changes of their affections or celestial principles, which pertain to the right side of the face, as of their spiritual workings, which belong to the left side of the face. When the affections of good ceased, and were succeeded by vile cupidities only, then the natural operation into the right part of the face receded, and betook itself to the left, into which it acted from spiritual principles, thus in inverted order, that is, not from

celestial promptings to spiritual, or from the right to the left, but from spirituals to celestials, thus from the left; but it is not lawful to proceed from left to right, or from spirituals to celestials, wherefore the right side of the face is guarded by the Lord, that (the influx) may not extend itself thither from the left, which appears from faith, that faith is without the affection of good, to which faith it is not granted to enter into the affections of good, thus into celestial things, on which account it is separated, and at this day faith is scientific, or of the memory, by which men wish to enter heaven, although destitute of any affection of good, or love; for they suppose that provided they have faith they will be saved, when (at the same time) their life may be contrary and (made up) of mere cupidities.

3864. By this influx betaking itself towards the ear is signified that at this day it there subsists, and that it is merely a faith from hearing, hence of the memory. By the whole process in general is signified the inward quality of the man through the natural influxes of the mind (*mens*) or the mind (*animus*), hence of the affections, into the extremes (of the body), for when the interiors and exteriors agree, then they manifest themselves in the face, as with the inhabitants of other earths, who speak by the face, so that by the face might be known what are their affections, both celestial and spiritual; causing the face to speak.

3865. It was afterwards shown how, at this day, the case is with influx into faces, which influxes are not natural, but fictitious, and thus simulated as if natural, when yet they are voluntary, assumed, and thus aping the natural; for man from custom contracts the habit, and thence the nature, of simulating good in the face, while he thinks evil, which simulation of face is at this day so common, that there are those who altogether feign their nature, as it were, some more and some less, so that it cannot be known but that one is as his thought is, although as yet there is a residuum of (true) nature with many.

3866. It was shown of what quality they are, at this day, who have relation to the general natural sense. An influx succeeded which was not a sonorous murmur, but a slightly cold influx from those who represent the general natural sense now prevailing, flowing into the whole face, its right region as well as its left. The influx was reciprocal, rapid, vibratory, made up of sharp (and active) forces, and thus influent. It both began and was terminated about the eyes, extending itself as it were from the left eye, and thus into the face.

3867. Of what quality they were was perceived, and in some measure shown, inasmuch as their actings were so outrageous as to amount to mere abominations; since huge dogs, wolves, and foul animals were sent (by them) upon men, both upon the

innocent and upon infants, in order to rend them in a merciless manner. These spectacles, which are many in number, were so abominable, that they were but obscurely presented, though still seen as thus ruthless and shocking. They can only be illustrated by the (pitiless) rendings of the Spaniards in America, when they hunted the (savage) nations with dogs, and cruelly mangled them.

3868. Such are they at this day who represent the general natural sense, for now the fibres of the cerebrum have inwrought themselves into the face, and at present perform the functions which belong not to it, but to the cerebellum. It was seen also how foully they live in their habitations, and practise these rendings, as much in a state of waking as of sleep, but it is not permitted to recollect it. It was said that this is practised in obscure places, as also that they are robbers and thieves, and that such at present constitute the general natural sense; wherefore it is that robbers dwell under the occiput, concerning whom mention has been frequently made before as dwelling there. Where was formerly the domicile of celestials is at this day the abode of the vilest robbers and thieves, who perpetrate deeds of baseness; such are they at this day who represent the general sense of Christians especially, in respect to the face, and because they are pre-eminently adulterous, they make marriage common, especially with those who are in dignity.

THAT THEY ARE PUNISHED ALSO BY THEIR OWN APPROPRIATE IDEAS.

3869. There were with me those who had no subjects, but yet endeavoured to flow in by the filthiest ideas, wherefore they made their ideas visible with me, which is often done in the other life, viz. (causing) that ideas should be presented visibly, or that by means of phantasies they should be able to exhibit anything as visible in another place, when yet it is in fact nothing more than a phantasy. Wherefore a certain female spirit presented an infant in idea before me, which it was given to perceive as merely the phantasy of something thus made visible. She was brought therefore to her visible infant and was impelled to seize such an object with her mouth, as if it had been a dog, and thus with the dog or (it may be) a mouse, in her mouth, to fly away to the rear, where she was direfully tormented with vomiting, and herself turned into filthiness, by which such things are represented; for that which she plotted was most deceitful.

3870. Another also attempted something similar by phantasies, but something which should represent a man. The object

immediately appeared inanimate, and at the same time as a foul woody something. He also was forced to take to himself the phantasy, with which, it being transformed into a bandage, he was enwrapped, and from which he could extricate himself only on penalty of extreme suffering.

3871. I was, moreover, during the whole night infested by a multitude of such and other pernicious spirits, by whom I was surrounded. When the (good) spirits began to despair of my being delivered, they said that I was protected through the whole night by the Lord, for they were most villainous, as now described, both those who dwell under the occiput, and those who represent the general natural sense of the present day, made up as they are of a multitudinous throng of robbers, thieves, and consummate adulterers and adulteresses.

#### CONCERNING THE KINGDOM OF THE LORD.

3872. A certain one who during the life of the body, had been distinguished for power, retained in the other life his disposition to domineer, to whom it was said that he was now in another kingdom, and that the authority which he possessed on earth expired and became dead when he himself died, and that now no one was estimated otherwise than according to goodness and truth, and according to the mercy of the Lord, in which he might be; just as on earth no one is estimated except on account of his riches and of his favour with the prince. Thus also in this kingdom, the riches are goodness and truth, and favour with the prince is the mercy of the Lord. If he wished to govern in any other way, he was a rebel, for he was in the kingdom of another. Being thus gently admonished, he now says but little.

3873. It was perceived that as there is such an equilibrium, that evil returns upon him who intends and does evil, so also there is such an order, that whoever proposes to himself good ends, thus who intends and does good, returns to that good, so that the good excuse him and turn everything to good, provided his end be good; thus he is rewarded.—1748, November 4.

#### CONCERNING A BEAUTIFUL BIRD.—THE INHABITANTS OF MARS.

3874. It was shown that a beautiful bird signifies the inhabitants of Mars, with whom I spake on that day, (and learned) that he who arose through the loins, even to the breast, and tried to persuade (me) that he was the Lord, and took away the

bird and presently set him free, are those who think themselves in the knowledges of true faith, for the Lord is in the goods and truths of faith. From these they are persuaded and know that they are in the Lord. They said that they were not in knowledges, but in affections; but it was given to say that (they were) of affections which involve knowledges, as humiliation involves in it that (in itself) it is nothing, but that the Lord is everything. Affection or love towards a wife implies in its own nature that conjugal love is the principal of all loves, for genuine conjugal love implies all knowledges, not only concerning conjugal love, but concerning all other (loves) thence derived in order; thus love towards children, as appears also from the (marriage) institution.

3875. And because with the inhabitants of this earth nearly everything of the nature of conjugal love is obliterated, it can be known especially from birds, that conjugal involves every kind of knowledge, not only as to the mode of conjunction, but also of building nests, laying eggs, brooding over them, extruding the chicks, covering, defending, feeding them, and many other things, thus that all knowledge follows from affection. Wherefore, whoever is in the affection of true faith, is in the knowledges of all things (pertaining to it), but when affection ceases, then knowledges remain to be insinuated through another avenue, viz. through an external one, or through the ear, which appears indeed to the ignorant as if it were the Lord, for by the things said from the knowledges of faith, it is known whether it is the Lord; but because they are knowledges and not affections, they are nothing else than images of the Lord without life, like a bird when turned into an inanimate bird of pearl, which yet flew away, and appeared beautiful, but was still void of life. It was shown to me to the life how knowledges, which do exist from affection are like such lifeless birds of pearl, and what was signified by the fact, that the perception was not that it was from the Lord, but that in each particular it was from themselves, though tacitly; and I even perceived that it was from myself; which state was that of certain inhabitants of Mars who induced their own state (upon me). In this state I felt that it was from myself in each particular, and thus (I became aware that the impression) was not true (*genuinum*). The state, therefore, is that which occurs when affection as the principle of knowledges ceases, and those knowledges yet remain. From perception I then learned also that such is the bird of pearl.

3876. By a tacit speech I spake with them, (saying), that affections of corresponding character could be infused into the knowledges of true faith; that thought might excite affections;

but this holds especially in regard to cupidities which are excited by thought. But when there are affections of true faith, then they are infused by the Lord into the knowledges of true faith and vivified; but they then become like another bird of good quality, but of a darker colour. It thence appeared that it signified the inhabitants of Mars, those, namely, who now begin by degree to decline from a state of integrity, as they call it, and yet think themselves to be the Lord; with whom perception no longer remains.—1748, November 6.

#### CONCERNING DREAMS.

3877. During the night I dreamt, and when I awoke I spake with two who (appeared) in the dream, who acknowledged that they were the ones; and afterwards with a certain angelic spirit into whom, when in the state of sleep, something was apperceived to flow from the Lord, which he also confessed. It thence appeared that dreams are of a two-fold kind; one flows in from spirits, who act (the part of) the persons that are seen in the dreams, and precisely as the dreaming appearance is; the other kind, of which we have spoken before, consists of things introduced by those who are in front above, and by others, which are usually representations, and though persons are in like manner introduced, yet they are merely representations of them. A third kind is from the Lord mediately or immediately through heaven.—1748, November 6.

#### CONCERNING A STATE OF PEACE.

3878. There was a certain one above my head, that spake with me. From the sound I perceived that he who spake with me was in a state of sleep, and yet as if not in sleep. He inquired respecting this and that altogether like those who are broad awake, and with such prudence that one awake could not have discovered more, so that there was nothing indicating sleep except the sound alone. I perceived that good interior angels spake through him, and he in that state perceived and produced (what they suggested). I asked him concerning the state, telling what kind of state he appeared to be in, and that he spake nothing else but what was good and true, and that he perceived whether there was anything different (from the good and true) which he would not admit or utter; thus that he was in the state of one who was awake; but because in a state of sleep he said that that was a state of peace. His delight

thence arising I perceived from the fact of being myself in a similar state of love, for I am free from all solicitude and care respecting the future. Thus they are enabled to render (important) uses.—1748, November 6.

CONCERNING AN IDEA NOT INTELLIGIBLE; ALSO CONCERNING THE BIRD, AND THE INHABITANTS OF MARS.

3879. When I spake with him who was in the state of peace, concerning whom I now perceive that such have reference to *the longitudinal sinus* in the brain—for it lies between the two hemispheres of the brain, where it is also in a quiet state, caring nothing how the hemispheres of the brain may be in commotion, for it is wholly intermediate (between them)—

3880. —then there were spirits who insinuated themselves especially towards the front part of the head, so that he was compelled to retire. Although he really remained, yet he retired to one side, that he might give them room, in order that I might perceive who and what they were; he said also that he retired. These spirits acted as a gentle stream, and that for a considerable time, nor did I (distinctly) perceive anything; they undulated very gently, thus speaking among themselves, but neither the spirits that were around me, nor I myself, understood what they said to each other.

3881. From the angels, through spirits, I was instructed that they were the inhabitants of Mars, who so spake with each other, that no spirit could understand them. They informed me that they have such a speech among themselves that no spirit can understand it, wherefore when they are unwilling that others should perceive what they say, they then discourse together in this manner, and others, when they do not perceive its meaning withdraw. But I wondered that such a speech should be given, for every kind of speech involves ideas, without which I had not supposed that any speech was given. They replied that in that speech ideas were formed in a certain manner, which (however) were unintelligible to others; wherefore they then take care that there shall be nothing of affection (in it); if there is anything of affection, others would thence immediately perceive its meaning. They spake therefore from ideas thus formed without affection [I now perceive that this is a habit which is not good, for to speak without affection is also the bird of pearl; as when there is no affection, there is no life, although there seems to be life, and thus the bird can even fly, for a bird signifies thought, and a bird of pearl thought without affection. I perceive also that the inhabitants of Mars have induced such

a speech upon themselves, because they are in thoughts and have receded from affection, in which they were at first, so that they speak alike, that is, from thought, not from affection, which is the bird of pearl :]

3882. I was instructed by them also in the quality of those ideas, namely, that inasmuch as they speak by the lips, that is, by the extremely various folds of the lips, it is thus perfectly well known to them who are in such speech, as they see the diversities of the foldings and forms in the lips, as also their minutest motions, with the appliances of the tongue, particularly its tip, all which, numerous as they are, concur (to the effect), and which cannot be known to the inhabitants of our earth. *They* have thence (*i.e.* from the earth and its objects) formed to themselves ideas, and only while they are thinking do they represent such forms, whether simple or more and more compound, [ : which may appear from the speech of words, wherein are such simple and variously compounded forms, according to which the tongue, the palate, the nostrils, the lips, accommodate themselves : ] ; but the forms of the inhabitants of Mars are still more subtle, because their speech is that of the lips, and much fuller than the speech of words. There are artificial forms of this kind (which they use) as often as they present their ideas, and then when they speak they exercise the greatest caution lest there should be (in it) any idea of thought, which they try skilfully to remove, so that it might be a mere representation of such things, without any idea of thought, from which others would immediately understand them.

3883. They take care, therefore, that there shall be no manifest idea of thought, which they know how to snatch away from others and thus to secrete. Such a speech was also previously perceived by me as given by means of representations only, namely of the principles of the brain, and their organic forms. I perceived also that I could speak through such (representations), so that others would not understand, and did actually speak with angelic spirits, when other spirits said that they did not understand. But this takes place when ideas are abstracted from forms, consequently it was only occasionally that I was permitted thus to speak ; afterwards it was not granted ; but when I spoke it was by a speech of representations with ideas, and thus intelligibly to others. The spirits of Mars said that they took precautions also lest there should be any affection present, as other spirits might thence know what they thought or what they said. Hence also it appears that such is the bird of pearl, especially when (the thing) comes into use and habit.

3884. When they thus spake among themselves it was insinuated into me that I should think concerning shame—

whether the spirits of our earth were such that they would be affected with shame, when they infest other spirits. I then became conscious of shame, (thinking) that it would be well that they should not be infested. When I thought this, the spirits of Mars acknowledged that this was what they were speaking of among themselves in their own speech, which they supposed could be understood by no one; wherefore they wondered whence it was that it was detected, to whom it was said that it was even understood by the angels, and thus insinuated into my thought.

3885. Afterwards the spirits of Mars flowed in from a higher place, into my face by a sensible influx like a most thin striated shower, saying that it was in this manner that they speak with the inhabitants of their earth. But it was given to say that this influx was external, and thus that they could not flow into the ideas of the inhabitants. It was, however, given to know that their speech was similar to the former—but the former (speech)—that is to say, that they in like manner form to themselves a speech from the variations of the face, which they there ideally represent among themselves, for where there is a particular there is a corresponding general, thus there is a general of that speech.

3886. Whether they thus flow into the inhabitants of (their) earth I do not certainly know. If they do, it is not well, for it is then into the outward face, and not by ideas, which can only happen to those who are in bare knowledges without affection; or whether it is signified that of those who are such that the internals pass into the externals, thus that by externals there is communication with spirits, (I do not know).—1748, November 6.

3887. Such speech involves in it that it is not sincere, for those who are sincere wish that whatever they think others should know it, even the universal heaven. But when they are in such a speech they contract the habit of speaking of others, and of judging concerning them, thus preferring themselves to them; for such a speech, especially among spirits, involves this. This is said in the presence of those who are such.

3888. They who are in knowledges, and thus withdrawn from affections, so that they lead as from themselves, as was perceived through me, without a perception that should enable them to know whether it is of the Lord, have reference to the interior membrane of the cranium, to which is adjoined the outer pericranium. But when they begin to use such a speech and are delighted with it, they begin to have relation to that membrane of (the same organ) which is turned towards the bones of the cranium, into which (bones) it hardens, for the bones thence derive their existence. The reason of this is, that they thus

lose also the life of knowledges, which constitutes the outermost surfaces, for when they are delighted with such ideas formed from themselves, they then begin to speak evil of others, and well of themselves, thus despising others and exalting themselves, which life begins to be cartilaginous, and afterwards bony. When they suppose that no other one can understand their speech, they are at length drawn onwards even to speaking ill of heaven and perhaps of the Lord; thus their celestial life is successively turned into no life.

3889. It was given to compare their speech with the speech of diviners on this earth, who speak with their fingers, or otherwise with the inverted words of those who laugh when they are serious.—1748, November 6. It was given to add that in order that they may not be understood by others, they abstract the ideas of thought from others, thus imperceptibly from themselves. As to affections, they abstract them also; what then remains, as being external, like that of the words of our earth, in which if there are not ideas, there is nothing of life, it becomes from custom, especially when they begin to be delighted with such speech, such a matter of habit, that they conclude from (mere) forms, and thus have barely external ideas, scarcely such as properly pertain to spirits. Hence arises the bony (quality of the speech), which is indicative of the want of life. This is said to them.

#### CONCERNING DIPPEN.

3890. Dippel spake with me and I asked him what had been his belief respecting spirits. He said he had believed that the spirit lived indeed after death, but that it lived an obscure kind of life. He observed that he could not believe otherwise, because if life is abstracted from the body, that which should remain would be obscure. He could not well but think thus, inasmuch as he had placed life in the life of the body, though he acknowledged a spirit, of which, however, he had no other idea than of that of a *larva*. Inasmuch as he then lived in such an obscure life, it was said to him that (the spirit) was in fact in the highest light, in the highest intelligence, in wisdom and in felicity, or in the highest delights arising from the affections of good.—1748, November 6. He confirmed his opinion while in the life of the body from his seeing that brutes also have life almost like men, and because he acknowledged a spirit as a something superadded to man above the brutes, but still a something which was obscure; his idea did not penetrate more interiorly.

3891. As Dippel was indignant that I should promulgate these things, I spake with him and asked him who understood the most—he who knows many falsities, or he who knows a little truth? He could not otherwise reply than that he who possessed a little truth (knows the most). He then wished to reason concerning the Grand Man, that he flows into human bodies; wherefore he was asked how he understood it, that thought, which is spiritual, should move the muscles of the whole face [; and now that it should control all the organs of speech :] and that the will should move the muscles of the whole body, when that is spiritual, and this corporeal; but he knew not what to reply. I spake moreover concerning endeavour, inquiring whether he knew that endeavour produced acts, and that the active powers return again into endeavour. He said that he did not know this, wherefore he was asked how he could desire to reason when he knew not the rules, as reasoning is in that case merely as scattered dust of no coherence. He could not reply.—1748, November 6.

#### CONCERNING LIBERTY.

3892. It was perceived and said to a good spirit of Mars, who was with me, that man is left in the enjoyment of his liberty, and if he cannot be reformed while he seems to himself to act in freedom, he could by no means be reformed by miracles, or by that which violently compels and withholds from evil; for that which is not free, or which is compelled, never inseminates a faith which will remain in the other life. It is for this reason that man is left to his own free will, and that his liberty is in no degree taken from him, as far as he knows; but while he remains ignorant that his cupidities are swayed by the Lord, he then supposes himself free; wherefore faith is irradiated in liberty, which is an arcanum. Consequently that is false which many suppose, that the Lord, compels men to good, and withholds them from actuality, thus from liberty.—1748, November 6.

#### CONCERNING EVIL SPIRITS.

3893. An angelic spirit of Mars, who was with me, when he perceived that so many things were conveyed by evil spirits into my thoughts, from being in more subtle perception, it was given him to perceive to what degree evil spirits flow in, and he wondered that he should perceive from every side the efforts to infuse evil, but because they do not come to my perception, I

observe that these effects of evil are from a sphere diffused around—which however the Lord prevents from flowing in—so that I am surrounded by the continual influxes of evils from the spirits about me; wherefore if the Lord did not put forth his protection, not only I, but all the men of the earth, would be liable every single moment to perish.—1748, November 6.

#### CONCERNING SPHERES.

3894. It was observed, that as when the dung of horses was seen, certain spirits could not endure the sphere thence arising, (from its corresponding to) that of reasonings with the evil, and perhaps as being confirmatory of scientifics with good; so also in other things, as when I ate butter upon bread, then certain spirits, or a society of spirits, were so indignant that they threatened evil to my tongue, saying that they could not endure it, for the reason that butter signifies the celestial, whence arises the sphere of the good which the evil cannot bear; wherefore I ought (they said) for a long time to abstain from butter; likewise that one vessel ("thee") was more agreeable than another, for the sole reason that they thence contracted a sphere which was less spiritual. So also in regard to many other things which I ate and drank, as milk and the like; from which it appeared that the seen correspondence of the spiritual or celestial sphere should be preserved, which (however) could not be endured. Many similar things occurred, upon which it is not given to reflect.—1748, November 6.

#### CONCERNING (CERTAIN) MOST WANTON MAIDENS.

3895. Certain female spirits flowed in numbers with a sufficiently pleasant undulation above my head, acting from the forehead upwards towards the middle (of the head), I being ignorant in the mean time what spirits they were. They then appeared nude and of a snowy whiteness, which signified that they were innocent, for those of such appearance are exhibited as innocent; and so also are those who are not innocent, while (yet) they are in such a state as to deem themselves innocent. When other spirits were present, and the fact was observed by them, they at first began to act as with their hands upon the head; presently they turned the body around from the right to the left, and from the left to the right like a cylinder; then they rolled themselves about horizontally, as is usual in the St. Vitus' Dance; which signified that they wished to exhibit

themselves as innocent before the eyes of those who were present, and thus to withdraw themselves from their sight; for it is their ideas which are thus represented, inasmuch as they would fain present themselves to the view of others as altogether innocent. But when they continued to be infested by other spirits, they then suddenly withdrew from their company, by means of their accustomed bodily projections, and thus extricated themselves from their society; and when such (infesting) spirits pressed on more and more, they inverted themselves, with their feet upwards and their heads downwards, and thus effected their liberation from their presence.

3896. They removed themselves to the rear, saying they neither had had nor wished to have anything to do with men, but that they had lived among themselves without men. But a class of spirits were present who had been such during their lives that they burned with an intense passion for those whom they esteemed innocent, such as chaste virgins, and those who dwell in monasteries; and the ardour of their passion was then perceived, which was greater than that of others, so that when they only heard that they were innocent, they became inflamed, for they are such as are liable to be greatly excited by the mere mention of (female) innocence, as such are more eagerly sought by men than others, which is the cause also that such (wanton ones) feign themselves innocent that they may be prized above others.

3897. They were at the same time in the rear, seeking a place where they might be alone by themselves, receding at length to the bounds of the universe; but it was observed that they were higher above in the rear, where I had previously noticed nothing. When they came to the bounds of the universe from behind, they then spake with each other (saying), that there were no men present and that they might begin; but their obscenities were not shown me, except that there was a woman apparelled like a man. There they were delighting themselves in abominable lewdness.

3898. There appeared to me a pantry where were apples, citrons, and the like, which were then their delights; afterwards (were seen) large glass goblets full of wine with sugar, by which was shown that they would then delight themselves with such luxuries.

3899. What they afterwards became it was given to me to know, viz., that being captivated with such base delight they care nothing for, but loathe, the men, and thus all natural modes of connection, whence also they loathe and nauseate matrimonies, which if they enter into they are moved by no pleasure, and thus conjugal love is lost with them and turned

to loathing, wherefore they can rarely have offspring, and if they have, they do not love them, for this follows from the destruction of conjugal love. (They love) only their vile cupidities which soothe and occupy the mind with a foul delight. Many of them become the vilest prostitutes, and they are then viler than all others, for they care nothing for decency or any external bond, all shame with them being put away; wherefore as they are prompted by no other than such a kind of stimulus, they have lost all that is otherwise pleasurable in sexual intercourse. That such is the fact was (clearly) perceived.

3900. What they at length become in the other life was also shown. They appear as bony skeletons,—so entirely bony, especially as to the cranium and ribs, that nothing whatever of flesh appears. It was said that they thus lose everything vital. What becomes of them afterwards I do not know; I can, however, conjecture that they become spirits almost totally void of sense, subserving such uses as have been before spoken of.—1748, November 7.

As to the quality of their influx, it was perceived that they cause a pain to the *os pubis*, which is the bone in front of the pelvis, which was shown; for they are bony.—1748, November 7.

#### CONCERNING THE INHABITANTS OF THE STARRY HEAVEN.

3901. While I was engaged in writing the things (related) concerning the spirits of an earth in the starry universe, who advance to the ninth use,<sup>1</sup> they were present with me as also their god above my head, as had been the case before. They spake indeed, but very little, being inclined to silence. They said that they could speak and yet wondered at their ability to do so, observing that when they spake with me, as on this occasion, the speech was very obscure to them, so that they scarcely knew what they said, forasmuch as their life was not in our speech; wherefore they have a speech in which their life is, which they derive from the ninth use, whereunto they advance. They are thus endowed with such a speech as can scarcely be expressed by ideas similar to ours, and their speech would be as obscure to us as ours is to them; for where the life is, there is the speech, and there also is the light and the intellectual of speech.

3902. I observed, as I had sometimes done before, that these spirits, as well as others, when I walked through the streets, and they had been with me during nearly the whole day, yet,

<sup>1</sup> For an explanation of what is here meant by the "ninth use" the reader is referred to the *Arc. Ccl.* 10,709.

from their not reflecting, they had observed nothing, not even the objects that were before my eyes, as books, papers, and the like, although they could see through my eyes. Hence it appears what is the quality of the spirits with men, through whom they do not see, to wit, that they have no concern about anything (they see), neither do they reflect upon it, thus that they neither see nor hear anything with others.—1748, November 7.

HOW DIFFICULT IT IS FOR THOSE WHO ARE NOT IN FAITH TO LIVE  
THE LIFE OF FAITH.

3903. Certain spirits, not of the evil, but of those who wished to be in faith were high above the head, and in such a sphere that they neither thought nor spake from themselves, which is manifestly perceived among spirits, and when they were in this perception they said they could not live thus, for their life was then, as it were, burdensome to them. It was given to ask why, since this was true, that they did not think nor speak from themselves, they loved not to live in the truth? But this availed nothing; it was still difficult for them so to live. It was moreover given to say, that the angels are then in bliss when they perceive that they do not live from themselves. But neither did this comfort them. It thence appeared how burdensome is the life even of those who are good, (when required) to live a life of faith.

3904. A certain spirit known to me during his life, among those of his own time, who knew above others what faith is, and what the knowledge of faith, came to me and said that he now knew nothing, and that he was in so much obscurity, that he knew as it were nothing as to what was true.

I was aware that he had been of those who had not only understood the knowledges of true faith above others, but had zealously defended them; and yet now he declared that he was in such obscurity that he knew nothing. It was given to say in reply, that he was now reduced to a state of obscurity or ignorance, not from his merely not knowing what was true—for he knew it better than (many) others—but because that, in the other life, knowledges are confirmed that they may become the truths of faith, with which, since his life was repugnant, it was a consequence that he knew nothing, and was in obscurity; for although one is in the light of knowledges, yet if his life is repugnant, he does not love the things confirmatory of the knowledges of faith contrary to life, but he loves rather the things confirmatory of life against knowledges; and when there is such a conflict, it follows that he will be in obscurity and

ignorance, into which state I was myself reduced, before it was given to speak with spirits and angels. It was thus granted to comfort him (by the consideration) that that is a state into which those are at first reduced, who are in the knowledges of the truth of faith, and yet their life is not concordant, which is a species of vastation, wherein the Lord first inseminates truths, and the light of truths begins gradually to shine forth from this obscure or darkened (condition).

3905. He still remained above the head in a dense obscurity, with which he was so oppressed that his weight was thence perceived, as it were, manifestly moving my head forwards, so that unless I had been in bed my head would have inclined in that direction and then to one side and the other. His gravitation, thus sensibly felt by me, was like that of a superincumbent weight pressing first in a front direction and then round about towards the sides; from which the inference was plain to me what kind of an influx is produced by that confused obscureness.

3906. He afterwards receded, and I spake with him and with another who was in his company concerning love, (saying) that love is that which determines all and singular things, and that without love there is nothing but what would be confused, because wholly indeterminate, and that the genera and species of loves and their differences, which distinguish societies, are countless and indefinite; and that the life of heaven, and thence of the societies of heaven, is a life of love, namely, that everyone should love his neighbour better than himself. That life was represented to him (accompanied) with perception, and upon its being thus represented, he perceived that he was so remote from that life, that he thought he would never be able to come into heaven, for he perceived the repugnancy of his self-love. His perception was communicated to me, and thus how far distant he was from heaven. It was given to say to him that (such a love) was possible—as he began to doubt of its possibility—(and it was instanced) from conjugal love, in which he had also been, in that men love their wives better than themselves, as also their children; he thus acknowledged that it was possible, since it was possible in conjugal love and in other loves thence derived, for it is given likewise to wish better to one's friends than to one's self; wherefore being remitted into that life he acknowledged the possibility.

3907. In short, the Lord's mercy, which is of His love, towards the whole human race, is that which determines all things, the heavens immediately, and (thence) their societies. Without the Lord's love and His mercy thence, not only would all and singular things be indeterminate, but absolutely nothing; wherefore the Lord is all in all.—1748, November 8.

3908. It was observed and said that those who have enjoyed bodily felicity from wedlock, and have lived in conjugal love, that they have felicity also in the other life, so that the felicity of their life in the world is felicity in the other life; but that those who have lived in conjugal infelicity, from holding their partners in contempt, aversion, and hatred, that they are unhappy in the other life also.—1748, November 8.

THAT EVIL SPIRITS ACQUIRE TO THEMSELVES (ADDITIONAL) POWERS  
FROM NUMBERS.

3909. I observed a certain (female) who was a subject of evil spirits, that inspired abominable things with (a powerful) persuasion. Other spirits, partly from curiosity and partly from a desire to abstract their thoughts from what I was writing, observed with a fixed attention how such a subject (would be affected), and what would happen; the intuitions and ideas of several were then fixed upon her who was the subject, from whence her powers of thinking were increased; for in proportion as the intuitions of a number concentrate in one, she acts more strongly, as I had also observed before, (in the case of one) who had thus magically attracted the intuitions of others by receiving the things that flowed in, and so going to those from whom the influx came. It was said to spirits that the power of that subject would be thus augmented; wherefore they were withdrawn, and she being left alone with evil spirits, her power was entirely gone, which could be perceived, and at which the spirits wondered.—1748, November 8.

THOSE WHO HAVE CONSCIENCE MAY BE AMENDED IN THE OTHER LIFE.

3910. It was said to me, and perceived likewise, that those who are in phantasies and in falsities, provided they have held conjugal love sacred and have had conscience, especially if they have been *in* it and who have thus had conscience that such in the other life are capable of amendment, even though they might have been obstinate, or might obstinately have inhaled in their opinions and falsities; but that those who had not conscience, especially if they accounted adulteries as nothing, and in other things were during their life without conscience, they appear in the other life, as it were, without (any) restraining bond, and thus without connection with heaven. Those who have had no conscience in regard to adulteries, and thus have been as it were without bond, they are those who cannot be

amended so as to be able to come among the celestials, except as those that are scarcely self-conscious, that is, as bones in which there may yet be life, for a bone without vitality can serve to no use in the human body.—1748, November 9.

#### CONCERNING THE LASCIVIOUS.

3911. There appeared a cerulean starry heaven, and underneath a dark cloudy something like a cragged rock from which arose a spirit who soared upwards from thence above the head, and thence spake with me; but he spake as one who had little of the rational, which was known from his speech, it being that of those who are in a natural and not in a spiritual state. There then came spirits above my head, who affected the brain as a soft and almost watery mass or volume, of whose quality I was ignorant. The (other) spirits said that they supposed that they spake among themselves, but they did not understand their speech. They one and all spake, but whatever the (other) spirits knew as to their speech, I could not thus know it, because I did not reflect upon it. This undulating mass adhered variously to the head, and more tenaciously than others, even so as to occupy the bones of the cranium, whence they wished (to pass) more interiorly, but they were not able, except by phantasies, so that they seemed to themselves (to have entered in), when yet (they merely clung) to the cranial bones.

3912. They still adhered there during the whole night, some supposing, and they also, that they were so infixed that they could never be detached. I perceived that they were such that others operated through them,—the lascivious of both sexes, particularly females who were prompted by no other impulse than that of the delight of lewdness, not (however) as harlots prostituting themselves for gain as an end, but (on the contrary) those who flowed through them had lasciviousness only for an end. It was afterwards said that those spirits who thus inhaled in the bones of the cranium, were the subjects of these lechers, and that they could only serve them as subjects, having little of life, and thus but little of understanding; and that they were antediluvians, who, being vastated, could serve as subjects, retaining no more of their own life than there is of life in the osseous parts of the human body. These were in the head; for those who were of the antediluvians are vastated and become as skeletons, as before remarked, or as lifeless appendages, and life is afterwards breathed into them, as they are scarcely self-conscious or in any degree sensible, and thus they serve as bones, into whom other spirits can flow.

3913. But because these also were such and of such a genius (*indoles*), they were capable of receiving the persuasions of the antediluvians and (yet) of extinguishing their persuasions when poured forth upon them, or of moderating them so that they should not enter into the cerebrum and affect it with cold and thus injure it; for such (spirits) are recipient of direful persuasions, as they are the bones of the cranium, which are of the same substance with the tunics of the brain, yet growing into bones and defending (the other parts) from injuries; just as bruised scorpions, because of that nature, imbibe poison, and thus protect others from the danger of dying by the bites of other scorpions. As to what remains among them, it is to be said, that they are lascivious, and that they have lasciviousness for an end.—1748, November 9.

3914. It was said that their vastations recur quite often, so that they become skeletons, as is the case with others, to whom vastations occur by turns, that they may be initiated into their services, which become their functions in the other life, for every one in the other life is initiated into his functions, because they are reserved for uses, which also vastations regard, or which they have for an end.—1748, November 9.

#### CONCERNING LOVE.

3915. It was perceived that there are variations of form pertaining to thought, thus to the false and the true, but that love is without forms, as it produces variations of forms, though it seems to be produced by them. From love, whatever it may be as to its subjects, is produced delight, which is peculiar to love.—1748, November 9.

#### CONCERNING PARABLES.

3916. I recollect of having perceived, on a former occasion, that the speech of angels and angelic spirits fell into parables—a fact, however, which I did not then observe; as also that they fell into representations of gardens, fig-trees, and other things (usually seen) in dreams; so likewise, into feasts, as I saw them eating together, and this on several occasions, which it is here proper to mention, in order to its being known that the ideas of angels and angelic spirits are thus represented, and fall thus into parables, representations of gardens, and feasts, concerning which the Lord so often speaks in his discourses, and to which he so significantly likens (the things of) heaven.—1748, November 9.

## CONCERNING MEMORY.

3917. It was shown by experience that when spirits act upon man from their own memory of particulars, man does not know otherwise than that he was previously cognizant of the very thing, as was evinced (by what happened) to-day; thence is the kind of recollection of which Cicero speaks, as if he had known (certain things) previously. Hence it appears what confusion would arise if spirits were to act upon man from their memory of particulars, and not from the memory of the man. On a former occasion also a spirit acted from his memory of particulars upon me when I was not aware but that I had known the thing, though I had in fact known nothing at all of it. Hence it is to be known what confusion (would ensue) if spirits should retain the memory of particulars.—1748, November 9.

## THAT IN MAN THERE IS NOTHING TRUE.

3918. Scientifics were represented to me by variations of form, and (a representation) of the false (was effected) by a twisting backwards of the same forms. When I was in this kind of representation, certain spirits would fain have it that an aptitude for truth was given with man, and that thus variations of form appropriate to man could be given by progression forward, whereby the true was represented. While the spirits were in the persuasion that the true could also be given as the proprium of man, others held that variations of form could thus be (derived) from the Lord, and evolved forwards, into which His life should flow, and thus the true be plainly set forth.

3919. But the good, and also the angelic spirits, indignantly said, that I would be cast out of heaven, if I retained such an opinion. I was then instructed that the true can never exist with man as his proprium, for all truth is from love, while with man there is nothing but evil, the love of self and of the world; whence everything pertaining to man is false.

3920. I was moreover instructed that in proportion as the variations of form are more (retorted) backwards, the more false is the evil signified thereby; and that to whatever point it is retroverted in the life of the body, there it remains after death, and he is not led forth to less evil, and consequently more forwards, where there is also evil, but that a reformation takes place to such a degree that (the man) can subsist in the least of his evil, and be there held by the Lord, and thus affected with truth and good. Wherefore it was previously represented to me that a spirit might be held suspended, as it were, from his

evil, and thus be affected with truth and good, though as far as there is any relaxation, so far he precipitates himself into evil. It is therefore solely a detention from evil (that keeps him back), and this is effected by vastations, with a view to his being withheld from evil, and thus brought into a state in which truth and good from the Lord can flow in. This I have to day, and often before, experienced.

3921. Hence it may also in some measure appear how the case is with the rainbow and its innumerable varieties.

#### CONCERNING THE LASCIVIOUS.

3922. There are lascivious ones, who have lasciviousness solely for an end. Though having wives, they care nothing for the married state except in reference to the passion which is their end. For the same reason they desire not children in wedlock, because the situation of a wife, with such a prospect, forbids the gratification which, as an end, rules everything. They are therefore prone to sexual indulgences beyond those which are lawful with a wife, which they practise in base modes, and thus pervert those who would otherwise make good wives, and bear them away into lascivious habits. And when such lascivious ones cannot cohabit with a wife, they loathe her, and give themselves up to wantonness with harlots, thereby causing their wives to become harlots, utterly regardless of the conjugal debt and of the procreation of offspring. Being thus prone to licentiousness, they dread to be with other mens' wives, both because they have contracted a disgust for a wife, and loathe all wives, and because they persuade themselves that these are also of the same quality. As they, moreover, make no account of lawless lust in the marriage state, provided only they can indulge their vile passions, they care nothing if their wives become as depraved as themselves. These abide somewhat high above the head a little in the rear; they operate upon a part of the sexual organs, which they inflame and affect with pain. With these I spake.

3923. Wives of this quality, who make licentiousness an end, were also seen, particularly one who appeared in a kind of kitchen apartment. I saw no fire-place, but I perceived an obscure-looking chimney; I saw also the back of a person with a hand extended posteriorly towards the left. She was clothed with a simple garment of dark grey colour. Lascivious males, who bear deceits and malice in their minds, invite such to their companionship, and by their means devise their deceitful and malicious plots; and because they plotted deceits and malignities,

they contrived how they might produce infants by phantasies, and place them in the bed of another who was delighted with infants, and thus might infuse the phantasy of his being a husband, and that he too might thus incite (some female) to illicit cohabitation; from which it appeared that they were not only malignities, but basely deceitful, as thus wishing by means of the innocent to execute their wily machinations.

3924. The lascivious wife above mentioned, who was seen in the kitchen apartment, had a knife in her hand, and in her phantasy was an infant. Her phantasies were represented by different circumgyrations of her body, which were quick, like those of a wheel, she still holding knives in her hand. While in this phantasy of an infant lying below (her), the idea assumed a character of cruelty, as if prompting her to kill the infant, because such is their quality that having lasciviousness for an end, they are prone to murder infants, as they do not desire them, but would fain put them to death under the promptings of their lustful passions. Afterwards she twisted and inverted herself into various flexures, that she might allure to such consortings, being instigated thereto by vile and deceitful wretches of whom (we have spoken before). Awaking after sleep there appeared round about me a multitude of these detestable women, who, being inspected by the angels, were represented as filthy conglomerate intestines in two balls, one of which was foully and disgustingly bloody, and the other of a yellow hue. These conglobated intestines were so filthy that I shuddered at the sight. It thence appeared that they were (female) magicians, and at the same time malignities, and (exceedingly) deceitful. In this manner their designs were veiled, for (it was only that) they were compelled to confess their iniquity (that they did so). —1748, November 9.

#### CONCERNING THE NOBLE OFFSPRING OF THE MOST ANCIENT CHURCH.

3925. Very high above the head are those, of a noble quality, who were the offspring of the Most Ancient Church, concerning whom it was perceived that the Lord through them rules the intensely deceitful (spirits) who are (also) at a great height above the head,—concerning whom presently. They spake with me thence, their speech gliding, as it were, into pearls. There was seen (issuing) from them a beautiful aura, as if of pearls of various colours, and their habitations were shown, though but obscurely. (It was seen however that) they were magnificent buildings, extended to a great length, as is usual with edifices that correspond to each other from opposite sides (of a street).

They are of a purple colour, variegated from a cerulean to an auroral hue, but as I saw them only obscurely, I can give no farther description, than merely to say, that they were most spacious and magnificent, and variegated in this manner with beautiful colours. It was said that those dwell there, who were the noble offspring of the Most Ancient Church, by which the Lord rules the most deceitful above the head.

#### CONCERNING THE MOST DECEITFUL ABOVE THE HEAD.

3926. Spirits above the head of most deceitful character plotted nefarious wiles, by inducing (the conceit) of a certain (quality) of innocence, pertaining to some one who was with me in the rear quarter, so that as often as I thought of him, something of innocence was suggested, but it was detected as being an abominable deceit. When it was detected, they sent those deceitful ones whom they lead, and who are in a middle distance, above my head, who were perceived as a kind of undulation pure and watery. I asked who they were: it was said they were those (just mentioned), and that those who were in the highest position and promised them that they would be ready at hand (to assist them) in case any harm should accrue from the detection of their deceit. I spake with them (saying) that by such conduct they would be in danger of precipitating themselves into sore punishments, but the subtle among them imagined that they could not be punished, thinking that their doings were beyond the reach of punishments.

3927. After a sleep, in which I dreamed concerning (certain) golden coins lost in a purse, which I sought for but was unable to find, though I found other golden articles but not the coins, a boy came who showed that he had similar coins of gold, of whom I could not suspect that he had taken them away. Being then awakened I heard how they are punished by severe punishments of contortion, which are of such a nature that those subjected to them are reduced from the state of subtlety in which they were to a state of the utmost grossness or dullness. And thus they are tormented with inflictions of grossness, being reduced thereto even in their speech, and also by the infusing of a reaction, so that they were compelled under a kind of torture to comply with it, even against their own deceits. They were then also contorted, or broken and lacerated by contortions as to all their members from the breast successively to the feet. It was said that they did not treat their heads in this manner, and the reason was perceived to be, that their heads were hard and bony, and if thus treated would be broken; wherefore they that deem

themselves pre-eminently subtle, are reduced to such (mental) grossness that they cannot speak except in the grossest manner, and those who are almost without bodies, like spirits, yet become corporeal, and are able to feel pains and such things in the body, a fact of which they were fully convinced. The punishment proceeded from the highest degree of grossness to a less, and so on to one still more subtle, so that it was shown that they could be punished even in their own fallacious subtlety.

3928. Those who were punished were those who were very high above the head and called themselves princes, popes, and the Holy Spirit, and who were extremely indignant when I said to them that they were deceits and malignities, and that whoever they might have been in the life of the body, (yet) since they were deceits and malignities, they are among their like, and even the vilest of them, and such as they themselves would reject as base wretches. Wherefore those that perpetrate such things are of such a quality (as above described), because in the other life there is no respect of persons, (but) the quality of every one is regarded or determined from those things which are with (or in) him.

3929. A certain spirit, after punishment, came to me, to whom it was given to speak at length (and to say), that such malignities and deceits are thus punished, and that they think themselves the Holy Spirit, and princes and popes; and that their being such, whether the one or the other, made the matter so much the worse. It was also given to speak in derogation of their dignity, the angels above the head (meantime) moderating the speech, which as it was in opposition to dignity, and they spake grossly at the left ear, as their ideas were gross, and then not subtle, occasioned them chastisement and thence dissuasion from persisting in such things, thus with a view to (their) amendment; for I did not perceive with myself a disposition to punish or chastise, but to speak with them; yet I had, as it were, an external perception<sup>1</sup> that even this was grievous to them.

3930. Their operation was perceived as falling upon the *ossa pubis* to the left, upon which they inflicted pain by their actings.

3931. Their habitations were shown, which were vaulted galleries without bed, and constructed of a common grey stone, so called, similar to those rocks which usually compose the ruins of temples. In such (buildings) they confessed that they dwelt.

3932. It was perceived that when their malevolence rises to its height, they then plunge themselves into punishments, for it

<sup>1</sup> The original phrase here is "extra me percepti," but the Editor intimates in a note that the manuscript leaves it doubtful whether the author wrote "extra" or "intra." I have on the whole concluded to abide by the reading of the text.—*Tr.*

is permitted to reach this point, and then the equilibrium perishes, and they thus precipitate themselves. They are (afterwards) restored to the equilibrium, and if they do not suffer themselves to be thus restored by punishments, they are cast into hell that they may there be devastated.—1748, November 9.

3933. The deceitful and the most deceitful are in general such, that they take scarcely anything else from the ideas of man than what is innocent and celestial, and by means of that lay their plots against man, by turning it in various modes to his destruction, and by enticing (him) to adulteries and (other) enormities, so that to ensnare by means of innocent and celestial things is the very acme of deceit. There are those in the other life, who make a pretence of holy, celestial, and innocent things, with a view to obtain dominion over all on earth and in heaven, caring nothing for right or wrong provided they can but attain dominion.—1748, November 9.

3934. I spake with these (saying), that they had contracted their nature from this, that they had always in their writings made a pretence of holy, celestial, and innocent things, concerning which they (really) thought nothing, as is the custom of popes and papists at this day; (this they do) in the same manner, as kings and their chief ministers openly write and publish falsehoods, which all know to be falsehoods, and are therefore of an entirely contrary belief, yet these lofty kings and cæsars do not scruple to write such things, provided it be done elegantly and certain confirmations (appear). Such is the Christian orb at this day, but not so the Gentiles.—1748, November 9.

3935. It was observed that when I privily took away the things which they had deceitfully employed for my destruction, and with a view to inspire adulteries, namely the numbers by which I had designated (various) extracts, they infused innocence upon a certain one,—as much upon any other subject as upon myself,—and then complained that thus they would not have anything to think of. I supposed that they required something of this kind as a foot to stand upon, as did certain others of whom I have formerly spoken. Wherefore when I determined (my) intuition upon them, and even upon the feet, they (the feet) were not drawn in, but only their genital members, by which was signified that they were adulterers of the highest grade.—1748, November 9.

3936. It was detected that not only was this continually in their phantasies, but, what is worse, that they said that they took counsel to destroy by such means, and that too even in their ruin-like habitations.—1748, November 9.

## CONCERNING CONSCIENCE.

3937. Those who neither have nor care for any bond of conscience do not even know what conscience is; wherefore they endeavour to induce a bond of conscience in regard to everything, even matters of indifference, not knowing how the case really is as to the bonds of conscience, which are the same as debts, as the conjugal debt, (for instance), which is such a bond. It was insinuated (accordingly), that the (true) bonds of conscience or debts, are the things of goodness and truth, and exist according to loves, their degrees, consanguinities, and affinities, all which regard the Lord Who is the only Bond, and (who alone) gives to perceive.—1748, November 9.

3938. It appears that there are many spurious consciences, as all heresies, phantasies, and falsities, in which conscience is placed, or concerning which the deceitful induce a conscience, which they also call bonds and debts.—1748, November 9.

## WHAT IT IS TO BE NOTHING.

3939. It was perceived that to be nothing signifies to be nothing but evil, for evil is in itself death; wherefore compared to life it is nothing. That the good and the true is everything, is plain, wherefore the evil and the false is nothing. Hence humiliation goes, as it were, to the point of self-annihilation, (coupled) with an internal acknowledgment of the total want of the good and the true in one's self, and that all goodness and truth possessed is of the Lord. It signifies also that in respect to the Grand Man (every one) is merely a most diminutive particle,—nothing, as it were—for his all and singular things flow in through the Grand Man, so that he is but as a particle of air in comparison with the whole atmosphere, or as a particle of water in respect to the ocean. Since then he is, in comparison to the Grand Man, almost nothing, he is in the truth of faith when he accounts himself as nothing in respect to the (grand) common or general (*commune*), whatever it be, which is good and true.

3940. It signifies also that one has nothing of life from himself, but that (his nature) is truly dead, because organic, and that all life is of the Lord, wherefore, as far as he lives, he is nothing. It thence follows that he can do nothing from himself, or that he has no power of himself, which to acknowledge is to acknowledge that he is nothing. Consequently being nothing but evil he can have nothing of truth and good but from the Lord, and since he has nothing of truth and good from himself,

and the good and the true *is* because it is eternal, it follows, that he is nothing.—1748, November 11.

THAT CERTAIN REPRESENTATIONS AND MANY THINGS (BESIDES) ARE VARIATIONS OF SOCIETIES.

3941. Progressions from one place to another, which do not exist from phantasy, signify changes of societies, for all societies have their own situation, wherefore every change of situation proceeds from a change of society. It was observed that this is true, both in general and in particular; wherefore the like holds of changes of places, so that there is not the least step which does not exist from a change of society.

3942. And because changes of place arise from changes of societies and phantasies, and ideas cause them to be changed as to locality, it follows that every single idea is also a change of societies, so that it flows in through societies (thus) changed.

3943. Wherefore the changes of societies are indefinite, and thus also every single idea flows from indefinite societies, according to an order established by the Lord, and known to the Lord alone.—1748, November 11.

CONCERNING THOSE WHO ARE BONY.

3944. It was shown how other spirits speak through those that represent the bones, (*viz.*) that in accordance with the quality of bones, they know very little what they say, but yet they speak; wherefore through them mainly ideas may be terminated in material things, for they, as it were, present no impediment, because there is nothing of resistance. But yet such (spirits), because they lose nothing of their former life, after they are reduced by vastation into such a bony state may be restored: accordingly they are vastated by turns until they are able to subserve such uses.—1748, November 11.

CONCERNING THE NOTION OF LOVE AND OF HEAVEN.

3945. As often as love and heaven were named and thought of, an extremely gross idea or notion thereof occurred, which ideas and notions can scarcely be described, though very perceptible in the world of spirits. This grossness arose in the idea, as often as love and heaven were thought of and continued for some time; but when the persuasive life of spirits was operative, then the idea or notion was subtle, or like light, that

of love however as of a kind of lump, and (that of) heaven as a dense *commune*.

3946. Concerning which and the causes when I spake with spirits (I learned that) the causes were three of love's existing in such a gross and lumpish form ; namely, (first) that conjugal love is nauseated by them, which being represented excited loathing, since the idea of adulterers concerning marriage or conjugal love is such, that they detest wives and women, (whence) it follows that when love is thought of such a result takes place. As mutual love also is wholly wanting, and hatred (on the other hand) reigns with all evil spirits, it follows that hatred is a (second) cause of the gross idea concerning love as lump-like. The third is, that every one persuades himself that life is his own ; since (he regards) his thought, the most subtle of all things, (as his own), thus also his life ; whence it flows that as often as that is thought of there occurs, as it were, a subtle light, and the life of the angels that are seen, and (their) love, which is (really) their life, are as gross ideas with them, when yet the fact is quite the contrary, love being the most pure, most holy, and most distinct life of all, and contrary loves being not of life, but a something most dense, most gross, and confused, so as to be almost nothing.

#### CONCERNING ARISTOTLE.

3947. There was perceived a sonorous something moving my skin, thus a moving sound, proceeding from the posterior region through the left side even to the left ear, which something would fain struggle forth and laboured so to do. I perceived that they were spirits, but of what quality they were I could not know ; but when they ascended with an effort to the ear, they spake with me saying that they were logicians and metaphysicians and such as had immersed their thoughts in such things, and lamenting that they now lived a miserable obscure life, without perception. Their speech was dull, slow, and rough-sounding.

3948. There were moreover two who discoursed with me above the head, and it was said and perceived that it was Aristotle and another, whom it was not given to know. He spake with sufficient clearness, as a spirit who had been some time in the spiritual world. I spake now with him, and now with those who were at the left ear and concerning such subjects (as are mentioned above). It thence first appeared that Aristotle was not of such a quality as his followers, who reasoned philosophically from his books, but that he was (altogether) of a different genius.

3949. Aristotle was then remitted into the state which he had when he first came into the world of spirits, but, what I wondered at, he applied himself to the right ear, and not to the left, and there spake hoarsely (indeed), but soundly. I clearly perceived that he was altogether different from his followers, viz. in that he had developed from his own thought the things he had written, so that his philosophy had originated from (a ground of) thought which he clearly set forth, in such a way that his terms were only words by which he represented his scrutinized thoughts, and thus proceeded from thoughts to terms, which were thence called scholastic and by which his philosophy (is distinguished). I then perceived also that he was prompted by a delight of affection which was predominant, and excited him to thought, so that it was his (genius) that he thought from affection, and thence under the impulse of delight and thus he described his (very) thoughts; wherefore he (applied himself) to the right ear. But his followers (proceeded) not from thought to terms, but from terms scientifically made, thus from mere (learned) dust (as it were) to thought, which is an inverted way, and thus from darkness and deadness to the light of thought, in which case they do not find light but darkness, nor (do they find) thought but a certain something lumpish and confused. Hence (they would proceed) to delight which cannot be given unless from a certain affection, which is not (with them) an affection and thence a delight of thinking, but an external cupidity, as of personal honour, and, more grossly still, (it is engaged in) from a regard to superior dignities, (to be attained) by different methods; and also with a view to gain; all which weigh not at all with those who are excited to think from affection and thence delight, and (accordingly) they form and put forth such (fruits of their study). This was the reason why Aristotle was at the right, (while) the rest were at the left.

3950. I spake with Aristotle when above the head, (observing) that a child could, in the space of half an hour, speak so philosophically, analytically, and logically, that Aristotle (himself) would be unable, in many volumes, to describe all the recondite philosophy, analysis, and logic (embodied in it), and yet the child knows nothing of it. In like manner the dancer may ply his arts, moving at the same time each of his limbs artificially, yet as if naturally, and applying (the necessary) respirations to each (movement), which, if they should all be explored to their source, and their mode of operation be discovered, by investigating the action of the concurrent fibres flowing from the two brains, of the motive fibres, of the muscles, of the diaphragm, of the pulmonary respiration, and of the various applications of these and

the other viscera, whole volumes would be required for the description, yet he knows how to dance without knowing anything of these matters. So it is with the philosophy of these things, which is of no use, except for the sake of delight. Aristotle greatly approved of this, and said that it was so, and said that it was (otherwise) as useless and futile as the dust of the earth, which was to be wholly cast away, because such (a mode of philosophising) merely throws a heap of rubbish before the eyes, and blinds them, in case that men proceed in such an inverted order, and would fain think from an artificial method, when (yet) thought extends itself to such artificials, which seem (to proceed) from thought, instead of thoughts (proceeding) from them. These are the sentiments of Aristotle; he added, if any one wishes to be infatuated, let him proceed in this manner.

3951. I asked him what idea he had of the supreme Deity. There appeared to me a certain (form) at the left above, having a human face, and his head surrounded with a kind of radiant circle. It was said that he had such an idea concerning God, having exhibited Him to himself somewhat in this form. He said that he had so thought of God, and thus had some idea of the Lord; yet he now, as a good spirit acknowledges him, and says that he rules the universe, for he that rules heaven rules the universe; the one cannot be separated from the other. These also are his sayings.

3952. A woman appeared to me and extended her hand, as if to stroke my cheek, and when I wondered what could be meant thereby, it was said that such a woman, having a beautiful hand, sometimes appeared to him (during his life) when his eyes were closed, who would stroke his cheek; and speaking with the angels respecting her, they said that such were those who were called Pallases—not Minervas, but Pallases—and that they were spirits of that and of more ancient times, who, as spirits, were delighted with ideas, and indulged in thoughts, as is well known in respect to the Stoics and others; for formerly they could think much better without philosophy (than with it), so that they in a certain way mingled with spirits. Such spirits were delighted with Aristotle from his thinking justly, wherefore there was sometimes represented to him such a woman stroking his cheek. The woman was a representation (effected) by male spirits who were about him and had possession of him as a subject, so that the woman was not a spirit, but the representation of a woman, as I myself just before experienced.

3953. It was shown in what manner spirits governed him from this circumstance, that when he would speak with the woman whose hand he so often saw, she immediately averted

herself saying that he must not touch her. It was then seen that she applied herself to his back, and thus took possession of him, which was a representation of the manner in which such spirits governed him, for to apply one's self to the back is to command.

3954. What kind of idea he had of the soul or spirit, which he called *pneuma*, was shown to the life, for he became (himself) what he had conceived (the soul to be), to wit, something scarcely visible, but yet something of an ethereal nature, with a kind of general undulation or self-motion. Such was the idea that he had of the spirit, saying, that he knew his spirit would survive after death, because it was his interior essence, which could not die, as it possessed the power of thought; at the same time (he said) that he could not then entertain the same idea (on the subject) which he now had, but only that the general nature of thought was that of a certain breath which he breathed with a peculiar kind of motion. As to the quality of his life, he says that he did not make it a subject of distinct thought. This is what was said by Aristotle.

3955. Moreover, Aristotle is among the sane spirits, while his followers are among the infatuated.

#### CONCERNING THOSE WHO REPRESENT THE EAR.

3956. There are some who represent the external, and some (who represent) the internal ear. Among them, those who represent the right internal ear were often heard. They are much inclined to speak, and can scarcely desist. Those (who represent) the left, I did not thus hear, but I heard that they were choirs of a more subtle genius, though I could not perceive what they said.

3957. It was observed that, contrary to the practice of others, these (latter changed their situation, as man (does) his ear, thus (for instance) when, lying in bed, I would turn my right ear upwards, they would thus be above, speaking thence on the right, from a very considerable elevation; but when I placed my right ear on the pillow, they were heard within the pillow, and below, of which they complained, that I should turn myself over, so that the situation of those representing the ear should be ordered differently from that of the rest

#### CONCERNING THE LORD.

3958. Speaking with spirits (I observed) that no idea respecting the Lord could be perceived nor were any terms applicable

(to Him) who is the only Eternal and Infinite, and that the only Eternal and Infinite Is, and that the only Is (only) lives, thus that whatever things are finite, these neither are not live, except from the Lord Alone, that is, from the Only Is, that is, from Him Who is Infinite and Eternal. And since none but eternal things can be predicated of Him, (therefore) the past, the present, and the future is eternal. (The spirits) wondered at its being said that the Present is eternal, but inasmuch as (what has been said) is so, although it cannot be perceived by (any) idea, therefore our Present is to Him eternal.—1748, November 12.

#### CONCERNING THE ANTIPODES.

3959. It was said to Aristotle that there are antipodes and that (the inhabitants of all parts of the earth) become such after (the lapse of) twelve hours. When the fact was shown, he as well as others wondered that they could thus walk on their feet; but the cause was made known, (viz.) that since the minutest portions of the ether gravitate to the minutest points of our body, towards the centre, (the gravitation) is upwards when the centre is upwards, and so downwards when the centre is downwards, and thus an upwards and downwards is induced upon the whole body, which the ideas are to follow. The subject in this way came into the light, and he said it was so. Hence also it appeared that when reasonings are instituted from a gross atmosphere, from stones and the like, (and) from the external body, no one can possibly conceive that he should be able to stand on his feet in the opposite (quarter) of the earth; but as soon as those grossnesses are removed, or the ideas of them, which are similarly gross, then the man comes into a certain natural light.—1748, November 12.

3960. It was also said to Aristotle that such was at this day the erudition of those, especially the schoolmen, who call themselves Aristotelians, that they could fill an entire page with their writing and express things by mere scholastic terms, such as *transubstantiality*, *predicaments*, *entities*, and the like, (drawn) from their terminology, and when the page thus written is read, it can scarcely be understood either by themselves or others, and yet they will have it that it means something (important), and they deem this learned and most learned, when yet these things are of such a nature that when a man of sense considers their import he rejects (them as mere) scholastic terms, and can in two lines so clearly explain the same thing that any one, however unlearned, can understand what is meant, while the

learned, by their scholastic diction, can scarcely perceive little if any meaning at all.—1748, November 12.

3961. Aristotle appeared, his face being somewhat obscure, but his head-covering being visible, which was large and of a brownish red. It was wrapped in ample folds, about his head, not unlike (the turban) of the Turks, but not in just such folds, and also somewhat fuller. He was (enveloped) in a long cloak, almost in the fashion of the Turks.—1748, November 12.

#### CONCERNING MEMORY.

3962. In the other life it is not allowed that one should use his own memory for the reason, that every one who draws the past from his own memory, is not only anxious concerning the future, and vexes himself from the fact that the present is unlike the past, but he indulges grief in whatever state he is; and then also, as was perceived, he wishes to live only from himself, for to live from one's own memory is to live, as it were, from himself, which for many reasons, is not allowed to a spirit, but to a man more than to a spirit. As a spirit, thinking from the memory of a man, thinks himself to be a man, if he were to use his own memory he would think he was not the man, but himself; wherefore for reasons of use, in order that he may be subservient to man, it is not allowed to exercise his own memory.—1748, November 13.

#### OF THE QUALITY OF THOSE WHO WERE WITH ME.

3963. Unlike what happens in regard to other men, spirits have been with me as they were in the world, for with me they have been not only as men as to their mind and memory, but also as to sense, so that they would even suppose themselves to be, as it were, in the world, or to have returned into the world. They were able to lead me, to see through my eyes, to hear, through my ears, others speaking, yea, (they could have heard) others speaking with themselves if it had been lawful for them to speak with them in their own speech, or to write to them in their own style; but these things were not permitted, neither to touch others through my hands. With other persons the case is different, for my state is so ordered by the Lord, that I can be possessed by spirits, and yet without injury, in which my case is altogether different from that of others when possessed, inasmuch as they are rendered thereby *nos compos*, while I remain altogether in my right mind. Indeed, from the very

first of my enjoying this intercourse (with spirits) onward through the space of several years, I have been as I was before without the slightest observable difference. This privilege, therefore, can pertain (safely) to him only who is in faith; by no means to any others, as they would immediately perish. Such is the state of the world at this day, that whoever is possessed incurs the peril of his life, so intense is the internal hatred that now reigns.—1748, November 13.

#### CONCERNING SUBJECTS.

3964. Subjects have been present with me, above the head, and, as it were, incumbent upon it, who spake with me as if they were in sleep, although they spake well and truly like those who are wholly awake. Evil spirits flowed in through them—a fact that was evinced by means of various deceitful manœuvres, such as their substituting other persons and performing several other feats which I do not now remember; but their influx was immediately dissipated, the subjects barely receiving them, and the dissipation instantly following. Thus good and interior spirits also were enabled to act through the same subjects, who may (for this reason) be termed *common subjects*. But whether such subject-spirits are with men also, I have not as yet learned.

3965. But the evil spirits said that they were not their subjects, as theirs are in the habit of conforming themselves to those whom they are wont to employ (in this capacity)—spirits who are in accordance with themselves and even of their own society—whom they send forth as subjects, as I have frequently observed before. But they were still compelled to act through these subjects, as they could inflict upon them no harm. It was also apparently to be observed that these were subjects of many companies of evil spirits; in a word, that they were *common subjects*, but still good, as good spirits flow into them, and through them reject the temptations of evil spirits.—1748, November 13.<sup>1</sup>

#### CONCERNING (CERTAIN) ABOMINATIONS.

3966. Certain spirits spake above the head like those who can only speak in the manner of persons that have lost the power of articulate speech by rheumatism, and who then speak as it were without distinct sound (Heesa, *hoarsely*). These were most malignant, exciting whatever was delightful, and

<sup>1</sup> Compare for farther elucidation on this head *A. C.* 5988.

closely following up in their thoughts all and singular things (of this nature), so that they might thence know how to plot most successfully to my destruction. It was observed that in every particular that their purpose was to note each single thing (pertaining to me), with the design of injuring, and totally destroying me. It was said to them that thus acting they could not become anything else than—not vile excretions—but dead corpses. They are such as in the world are accustomed to draw out the interior thoughts of others, and induce them by skilful insinuations, to speak of their delights, and thus to lure from them more than they would otherwise reveal. They then incessantly contrive how they may seize upon such disclosures and turn them to the injury of the party concerned, one in this mode and another in that, and while thus inveigling one's thoughts, they still assume a flattering and wheedling air; which was also perceived.

3967. It appeared that such were pre-eminently depraved, especially from their operating basely upon those that represent the right ear, for when I alluded to such, their idea was fixed upon them, and then the latter were so infested that there appeared, as it were, a black smoke issuing from a ruined chimney, causing them to complain of the infestation; the reason was that the right ear signifies also this wheedling from a man his interior thoughts and inducing him to utter them; but those spirits who constitute the right ear are not of such a quality, but are upright, only that they love to talk and to divulge the things which they perceive elsewhere.

3968. Those spirits then appeared as intensely deceitful, in that they were inclined to break away from a certain society, in doing which they would not, like others, bend themselves round about by bodily circumflexions, but acted by a certain species of borings, terminating in sharp penetrations, and by spiral flexures; and it was said that such are of the worst class of spirits, as they act in this deceitful manner in order to extricate themselves from the societies of others, for thus their phantasies operated. Should they also act from persuasion in the same way that they do from phantasy, they would be still worse; but as they are prompted by phantasy only, and not by persuasion, they can be tolerated in the world of spirits; nevertheless they are cadaverous.

3969. They cherished in their mind a<sup>d</sup> disposition to esteem others as of no account. Myself they inwardly regarded as nothing, supposing that they were all-powerful; just as such characters in the world, who lure from others their thoughts, think that they are everything and others nothing.—1748, November 13.

## CONCERNING A BLACK HORSE.

3970. There are spirits who desire to possess all things, and yet are unable to determine themselves to the possession of anything; and there are those who desire to know everything, and yet do not determine themselves to the acquisition of knowledge. They barely desire to have, and desire to know, but they neither have anything nor know anything. Such spirits ran to and fro through my memory, prompted by this kind of impulse, but they were averse to fixing upon anything or to receiving delight from any specific object, such as the palaces, pictures, and the like, which I had seen in cities; nor could they concentrate their view upon anything definite (*certum*); they simply ran, as it were, back and forth (through my mind), desiring everything, but yet influenced only by a vague cupidity.

3971. It was seen of what quality they were from their sitting upon a black horse, apparently a large and generous animal, but of an ebony or marble aspect, and lifeless as to his head, neck, and front parts; his hinder parts were afterwards seen, which were of broad dimensions, and animated, but full of excrements. Such are they who are thus indeterminate in their character.—1748, November 13.

## CONCERNING THE INFLUX OF THE GRAND MAN.

3972. It is a general rule that nothing can exist or subsist from itself, but only from something else, that is, by or through something else; so also that nothing can be held in form except from something else, or by something else; and this appears from all and singular things in nature. The human body cannot be retained in its form except by the pressure of the atmosphere on every side, since it is well known that on the recession of the atmospheric pressure the form perishes. And as these are truths, it manifestly follows, that nothing can be held in its form in man, in his body, in his brain, in his organs of sense, both exterior and interior, unless it exist and subsist, and be retained in forms from other things, and indeed from something general and universal, thus from the Grand Man; in like manner, neither the Grand Man himself except from the Divine, that is, from the Lord alone.—1748, November 13. This was perceived.

## CONCERNING THE ETERNAL.

3973. As the Divine Infinite is not of space, so neither is the eternal of time. That a kind of idea of the infinite, and an idea of the Divine eternal is insinuated into the angels by the Lord, appears from this, that they know not what space is, for those who are in the extreme of the universe are present in a moment: and as to the eternal, that they have no idea of things past and future, but the past and future are in their present, concerning which many more things might be said: neither is there in their idea anything of old age or of death, but only of life; wherefore they have no notion of time, but in all their present everything is as eternal.—1748, November 13.

## THE OPERATION OF SPIRITS UPON THE TONGUE.

3974. Certain Hollandic spirits who neither receive interior things, nor yet (wholly) reject them, inasmuch as they do not think deeply upon them, and therefore do not receive them, while yet they are inclined to favour them, operated upon my tongue, yet not like those who refuse to admit and therefore positively reject interior things, for *they* operated as if they would have me actually sever my tongue with my teeth; but these Hollandic spirits acted inwardly on the tongue, which it was given manifestly to perceive; for the tongue corresponds to the thought of things interior, for it serves the uses of speech, and also of taste, which corresponds to knowledges.—1748, November 14.

## CONCERNING THE LOVE OF MARRIAGE.

3975. In a state intermediate between waking and sleeping I manifestly perceived that the joys and felicities flowing from conjugal love in the other life are, as to its most general or universal properties, indefinite or innumerable, which was so manifestly perceived that I could by no possibility doubt of it; and as the most general or universal kinds (*genera*) of happiness arising from conjugal love in the other life are thus indefinite, what shall be said of the species which are indefinite under each genus, and what of the particulars belonging to each species, and so on?—1748, November 14.

## THAT SPIRITS ARE BOUND TO SPEAK AS THEY THINK.

3976. When a spirit speaks otherwise than he thinks, the fact is immediately perceived, wherefore he is compelled to a truthful mode of speaking, otherwise he cannot be conjoined with any society, but all such are instantly cast out and maimed. Such a thing disturbs and disjoins societies; wherefore in the other life it is not allowable for one to speak otherwise than as he thinks. If he is bad or thinks badly, it is permitted him also to speak badly, because he thus thinks; for in this case he speaks truth, inasmuch as it is not lawful for him to utter anything but truth, that is, what is true to him; and this principle extends so far that one who thinks evil, speaks evil, thus what is true, since he is evil; and so on.—1748, November 15.

## CONCERNING THINGS CONFIRMATORY OF THE KNOWLEDGES OF FAITH.

3977. It was perceived that the knowledges of faith cannot at first be otherwise confirmed than by sensual and natural truths, for man cannot believe without confirmations; but afterwards when such knowledges are confirmed, then the Lord bestows upon him the gift of conscience, by which he is enabled to believe without farther confirmations; he then rejects all ratiocinations. This sphere is angelic, in which evil spirits cannot be. But as long as one is in the state of their confirmation, and reasons with them, in order to convince them of truth, then (such evil) spirits can be present, as indeed a certain one (of that character) spake (with me), but not from himself, as he confessed. The case is almost the same as that of one who is grounded in (certain) principles, and who (consequently) rejects all contrary principles, nay, who is indignant when anything contrary is advanced.—1748, November 16.

## CONCERNING THE MOST DECEITFUL.

3978. There were some who, when I suddenly awoke in the middle of the night, assaulted me with such a subtlety of deceit as cannot be described. It was scarcely observed by the angelic spirits, but I suddenly became aware of it. It was afterwards said to me that such obtain entrance, by special permission, among angelic spirits, who are scarcely able to observe them except from the effects produced. They that are such esteem adulteries of no account, although the fact can scarce be detected,

so adroit are they in concealment; their power in this respect baffling even the angelic spirits.—1748, November 17.

## CONCERNING GOOD WORKS.

3979. While engaged in writing on the subject of good works, certain spirits approached who not only thought, in the life of the body, that faith without good works was saving, but had also fully persuaded and confirmed themselves in the belief. They came in among good spirits of a lower grade, bringing with them the persuasion that in order to salvation good works were not required, but simply faith. These, however, being indignant (at their false persuasion) bound them with a cord, and rolled them round, aiming especially to do up one of their number as into the form of a garment, and he came to me bound in that manner.

3980. The cause of the indignation of the good spirits being divulged, this spirit was let into the state of his persuasion, that good works were of no account, but faith only, and from this persuasion diffused around among many such, there arose a sphere so general that other spirits seemed to themselves to disappear as if they were not, or to evaporate into the atmosphere, complaining, at the same time, that they knew not whether they were spirits, or whether they were dead or alive. Such was the sphere when good works were surreptitiously taken from them, which, as they constitute the goods done from the charity of faith, when taken away, such spirits are deprived of the fulera on which they rest, or, in other words, of the very ultimates which are the effects (of charity as a cause). These ultimate uses or effects where and in which uses terminate—uses produced by interior principle—being taken away, spirits scarcely seem to themselves to live, but to be in a kind of general sphere as of thought alone. Such a sphere was sad as having in it nothing determinate.

3981. Being remitted into the state of faith in general, the sphere was that of a bare intuition, without anything determinate, as everything of spirit being thus diffused there resulted such a sphere of simple intuition. Still, however, they spake, but said they did not know whether they spake, or what they said. It was then remarked, that when the idea is determined to the things of faith, as to a confession of faith, that perhaps the case might be different, yet still such an impression remained; it was barely an intuition which cannot be described, so diffusive and general was it, just as before. It was said that when they prayed or read, or did other similar things appropriate to faith,

and did not think concerning faith alone without works, that the case was not so, which indeed was true, because there was then something determinate. All the particulars which are read are such as are terminated in the things of faith. But altogether different is the process when they think of what faith is, and more when they think of faith alone, and still more, if they think of faith as entirely separate from works. Hence it appears what an idea many, nay, the most, and among others this defender, had concerning faith and its properties, viz. that it was solely their intuition or their thought, thus an aerial faith which vanishes as a thing of nought.

3982. Afterwards other spirits came and were remitted into the state of their thoughts concerning faith; when in this state they had a still more diffusive idea concerning faith, that it was nothing, or something so evanescent that it was scarcely a subject of thought, saying that they did not know what faith was while they thought exclusively upon it; adding, however, that they knew what it was to do good, or a good work, whence they could also know that they might receive good from the Lord, because they do good; but as to barely thinking, and scarcely even that, they know not what this means. The sphere thus created was still more irksome to good spirits.

3983. Some good spirits, inasmuch as they had the idea concerning faith, that it could be given without good works, said that it would be better to call such works the goods of charity, although the term "good works" is applicable, and that works which are without faith are simply works.

3984. Again by means of cogitative speech the idea was revived, that in the other life especially those things are actually good which are active in their nature, concerning which I have spoken before, and that without them (:now:) the angels could not possibly be angels, much less enjoy any happiness, for in them their greatest happiness consists. They now add, that if any should desire to deprive them of these works, they would in so doing desire that the whole heaven and the whole human race should perish, which would in fact be the consequence, for to save man, to teach (novitiate) spirits, to resuscitate the dead, to render to each other mutual offices of charity, these are the things which sustain heaven and the human race, upon the removal of which all would perish.—1748, November 17.

3985. It was given to ask this spirit what he thought of the life in heaven, whether he would be altogether idle, breathing only joy, with no active life, that is, with no life of doing good, at the same time intimating that the bare idea of such an idle life spent in mere joy was exceedingly sad and repulsive, as thus all joy would perish and become as nothing, or as something vile,

which after a short time one would nauseate and despise; whereas an active life would be attended with a constant perception of joy. It was also asked of him what he thought of this—viz. that as he knew there were ministering spirits assigned to men, called “*tiensteandar*,”<sup>1</sup> whether he supposed they would minister to him, and what opinion he had of them; as for instance whether he imagined their idea of heavenly joy was that of dwelling at ease, breathing only an indolent delight, as also whether spirits would be aware, after death, of the fact of their being ministering spirits attendant upon man. To myself it was perceptible, that an idle life of joy was no life at all, but that an active life alone had in it delight, and that such a life was life indeed, because a life of action.—1748, November 17.

3986. He said that he had supposed that ministering spirits would be created for the service of man. That men would become spirits he indeed believed, but not such spirits as should save and minister to any one, but such as would have nothing to do but to live in celestial joy, concerning which he had no other idea than that of a certain indolent bliss, only that they would be engaged in praising the Lord, in which alone would consist all the activity of their life. But it was said in reply that to praise the Lord, to sing, and to utter glorifications, is not an active life, for the Lord has no need of such things, but that the great thing is to perform the works of charity according to which felicity is received of the Lord. But as such spirits could entertain no other idea on the subject than that of servitude—the subject I mean of ministering to men, spoken of before—they cannot as yet place anything of joy or felicity in it, but only that of servitude; but that the case is altogether different—that they are, in truth, in the most interior happiness—may be seen from what has been before said. Previous to their being led into such a love and happiness, no other idea can be found of such a state than that of servitude.

3987. Wherefore in order that there may be a true faith, the knowledges of faith which are founded in love are to be so irradiated, that if one does anything but good, or anything that is not in accordance with the knowledges of faith, a violence shall be done to conscience; wherefore whoever is in true faith he is in the works of charity, nor can he be otherwise. Thus he is led by the Lord.

3988. There was such a sphere around me that I scarcely knew anything certain; all certainty of truth seemed to have disappeared. Spirits also complained that they, in like manner, neither knew nor saw anything clearly. They seemed to themselves to vanish into a bare idea, the whole spirit becoming,

<sup>1</sup> A swedish word signifying *attendant spirits*.

as it were, an idea, so that he wondered that one could speak at all, seeing he was scarcely aware of anything he said. Such is the faith of the Lutherans. One who has confirmed and persuaded himself that faith alone saves, thinks nothing of love, because he thinks nothing of good works, by doing away with which he does away also with love; wherefore they thus live, thinking if they only have faith (all will be well); yet even of this they are ignorant as to what it is, regarding it as a mere intuition or thought, which still they have not, but the bare idea of a thought and that but barely, as, for instance, when they undertake to defend it against others, and thus speak of it; otherwise they are totally in the dark as to what faith is. Thus are they in the other life while in that state as to faith, that is, while it is to them as a mere indeterminate, most general, or universal idea, thus in effect nothing. When love is named they can form no notion of it except from conjugal love.—1748, November 17.

#### CONCERNING GYRES.

3989. I observed, as to gyres, that the common terminations or circumvolutions coincided with the celestial respiration, which is to mine as three to one.

#### CONCERNING THE LORD.

3990. Evil spirits, according to their wont, are continually in falsities and negations concerning the Lord, and when they infused something respecting the angels, it was given to demand of them that they should show me, if they could, one single angel, or point to one heaven where they are in all wisdom, in intelligence, in mutual love, in truth, in light,—that they should point (I say) to any angels or any heaven except those which acknowledge the Lord as the life of all, and that from Him they derive everything which they are taught, and their happiness also. But they were not able, whereas, if there were any such they certainly could have done it within so long a space as three years and a half, but they were never able.—1748, November 18.

3991. It was perceived that all the reflections which a man exercises, as in regard to seeing and looking out for himself while he walks, besides others elsewhere spoken of; in a word, that he enjoys the use of his senses—this he has solely from the Lord, from whose influx it is that he exercises a general

reflection enabling him to avoid injury from the persons and things that he meets with. All this arises from a certain general reflection or advertence which flows in from the Lord's care towards every one, and without which reflection is never enjoyed; and so in other things.—1748, November 18.

THAT AT THIS DAY THERE IS NO FAITH; AND CONCERNING THE  
MODERN TREE OF KNOWLEDGE.

3992. I was infested during the whole night by evil and cruel spirits, insomuch that being occasionally awakened, I saw parents who would reform their children combing them as cruelly as if with saws, so that the blood ran from their head, besides which they lashed them severely on the back. Their phantasies, which were continued through the whole night, were cruel to the last degree, and held me in a state of subjection from which I was unable to liberate myself.

3993. Being awakened I saw a tree which was perceived to be the tree of knowledge, appearing at some distance in the plane of the face. On the tree was seen a huge viper, of horrid aspect, which had crept thereon, and whose length nearly equalled that of the trunk of the tree. The tree presently vanished, and there appeared a yellow dog. Then there was opened a vaulted chamber in a shining yellow light, as from the fire of a chimney, and there were seen one or two women who came out from a side door where there was a hearth which was not visible, and where it was also perceived that there was a kitchen. Black pieces of flesh hung down from their sides, which I perceived to be human. All this occurred while I was awake.

3994. The idea was impressed that these were *anthropophagi* (men-eaters), but whether such exist in Christendom I know not.

3994. 1-2. But it is now perceived that they signify the state of men at the present day especially in the Christian world, and the tree of knowledge, as to its quality at this time, that it is a horrid viper rising up; thus that everything is filled with deceits and malignities, and that nothing but hatreds reign, which are such that if actuality should be added, they would even feed upon human flesh, for hatreds involve such issues.

3995. It was perceived that at this day there is no faith, for faith is of love, and where hatreds reign there cannot be love, consequently there can be no faith.—1748, November 18.

3996. Before these things were seen there appeared dark clouds, which were as black devils, striking the mind with horror; first one extremely black, afterwards another not quite so hideous; which signified that I was to see what followed.

## CONCERNING THE SIRENS.

3997. Those who were greatly elevated above the head, or the sirens of the highest grade, from a certain anxiety while I was writing concerning them, especially concerning the pontiff and David, who flow into the lower deceitful ones, these while I was writing, inflicted a sensible pain in the region of the abdomen, which was their own anguish putting forth its effect in that manner, because they were unwilling to be exposed or to have anything written respecting them. I spake with them, and perceived that they would insinuate themselves into the affections, and are able to move compassion as if they were upright. They even actually excited such emotions, and complained concerning their state; but it was said to them that they were such as could seduce even the upright, and that they had derived this from their life in the body, that they could appear upright before others, and thus act by insinuation, when yet they had in their mind, as an end, cruelties, the love of self, and adulteries; and while they cherished these things internally, and had goodness in their mouth, they could then insinuate themselves into the societies of the upright, which was not to be borne; wherefore it was out of my power to pity their state of life or their lot.—1748, November 19.

## CONCERNING TASTE.

3998. I spake with spirits concerning the sense of taste, which they do not perceive, but are merely conscious of something from which they know how a substance tastes to a man. They said that it was a species of odour, which they could not describe. It was perceived that taste and smell very nearly agree, as in the case of certain sapid bodies which are almost similar when perceived by the smell. This is especially clear, as was said, from the fact that brutes perceive by the smell those kinds of food which are suitable for them, the quality of which they learn by the smell before tasting of them. Thus it is not the taste, but the smell which indicates the quality of their food; they therefore eat no other than such as is adapted to their nature, and which are wholesome. It is otherwise with man, who is governed by taste in his eating, and provided the taste be agreeable cares little whether his food be wholesome or not.

3999. The sirens above the head, both the high and the highest, supposed that they were not adulterers of the worst

stamp, wherefore the bonds in which they were were relaxed, and they then excited others to the most unconscionable adulteries, so that there was sent to them a cloud-devil, before mentioned, by whom, being smitten with terror and anxiety, they confessed that they were adulterers; and there was a certain one sent to me that he might be freed from the fear of the devil, but I said to him that I could effect nothing, and that unless those of his character became changed they could not avoid being tormented by such spirits.—1748, November 19. These are such as excite others in secret, fearing at the same time detection. They are for the most part such as are called prelates, who aspire to be pontiffs, and who are persuaded that they have power to forgive all sins, as the popes are wont to do by their bulls, provided they are paid for it; thus they say that sins and adulteries are remitted, wherefore they confirm men in sins, and take away conscience as to the true and the good, which they have not themselves, thus communicating their own flagitiousness to others, who would otherwise be innocent.—1748, November 19.

#### CONCERNING PROVIDENCE.

4000. Certain spirits, holding me in a kind of obscurity, objected that ideas arise from the objects of sight and not the objects of sight from ideas,—thus that the life of the Lord does not flow in directly, but is excited by visible objects occurring in a vast variety of ways. Of this I have spoken before, but it was (now) answered them by thought, and perceived, that this was very much like saying that the innumerable applications of the lungs to the several muscles and their fibres, according to all the intention and will of the thought, together with the muscles and motive fibres, flowed into the ideas of the thought and will, instead of the reverse, when, in fact, not a single compound action can take place but by means of innumerable applications of the lungs prompted by ideas, and bringing into play an equally countless number of muscular fibres, all of which are disposed according to the influx of the will alone, and that too in such boundless diversity of manner that one fibre seems to act altogether differently from another. Since these things are so, and such incomprehensible facts occur even in the lowest plane of nature, how can sceptical reasonings avail concerning the influx of the life of the Lord into ideas, and thence into objects, as though a different law prevails here; besides various other inferences that are liable to be drawn?—1748, November 19.

## CONCERNING THE MEMORY OF SPIRITS.

4001. If spirits enjoyed corporeal memory, no spirit could be with man, consequently he would die; for there cannot be two memories acting simultaneously; as in that case the memory of the spirit would take away that of the man, and the spirit would think from his own memory; and if the man then spake it would be a kind of speaking together, as in the case of obsession. Besides, it is not allowed to any spirit to teach man, nor consequently to lead him, except from cupidity; but the Lord alone wills to teach man and lead him, which could never be done if ought of corporeal memory pertained to a spirit.—1748, November 19.

## CONCERNING PROVIDENCE AND INFLUX.

4002. I have been infested by (the suggestions of) spirits as to the question, how an influx of the Lord's life into all and singular the things of man can be given, especially when one considers the variety of things which must occupy his thoughts, as, for instance, that he must reflect as to the diversified objects which he sees; as to the conversations of numbers on a multitude of topics, now on this, and now on that, and now on a hundred others; how such and such persons can come together and not others; then, how such particular discourses should arise among them and not others; then, as to the consequences of one determination of a man, from which flow others in successive series; besides a multitude of other things that concern the influx and providence of the Lord—in all which I was held by spirits to a point of utter weariness, and yet from which I could not free myself. It was shown me by representation of what quality, or nature, such things are, viz., by a chamber of a greyish (or dusky) colour, not swept out, where earthen vessels and other furniture were in disorder.

4003. But it is enough to know that the Lord's life flows into the heavenly societies, which are innumerable with all variety, according to the varieties of love; that is, it is received variously by all. In the interior world of spirits, also, it is variously received from heaven, according to societies. So also in the lower world (of spirits), where ideas are still variously received, according to the state of the recipients; with men it is received still more variously, according to their corporeal memories; so that these influxes can never be understood as they are in their origin, which appears from this, that they may

be turned into contraries, or other obliquities, according to a man's persuasions, or the state of his memory at the time, and then according to the vessels which apply themselves in that state, as also according to cupidities and their states; for there are states of persuasions and states of cupidities.

4004. That all this is so appears likewise from the fact, that it can never be known in ultimates how things are in interiors, much less in intimates, causing angelic ideas to be represented by animals and such like things, in the world of spirits; the ideas of evil spirits by circumflexions of the body, and other things of the sort which there appear.

4005. Especially is this evinced by the circumstance, that angelic ideas can fall into innumerable diverse ideas, both in the lower (spiritual) world and with man, as for instance that the representatives of good alone with the angels can fall into all the innumerable forms of man's good, whether into his worship, into sweet things, into fat things, thus into countless particulars, according to his states, yea, into things contrary and intermediate. Wherefore it can never be known from the objects of the external memory and from the objects of sight, what is the nature of things in the more intimate, much less in the most intimate (principles).

4006. Moreover, angelic ideas are not only representatives which are thus indefinitely varied as they emanate, but they even become parables which with man are capable of being varied in innumerable modes; for from one parabolic idea there shall follow innumerable things that are analogous and applicable to it,

4007. as originating from one principle: just as so many various things are afterwards produced from a (single) seed, which were never (except potentially) in the seed; and so on.

4008. It moreover appears that the providence of the Lord is in all the most singular or particular things. This may be evinced solely from what are deemed matters of fortune, as in games, and such things as appear altogether fortuitous; as, for instance, in a lottery, and other things that may be noticed; such contingencies pertaining to the lowest department of nature can never be explained as to their source; and if this holds in this kind, what shall be said of all and singular other things, which entirely baffle research as being the contingencies of Providence?

4009. Since then these things of the lowest nature cannot be explored, how can those which are of interior nature, from which the former proceed, and how those of a still more interior character, and how, above all, those of the most intimate nature, where the process is not so inconstant, but uniform? for the

most indefinitely variable results exist in degrees in the lowest things which yet flow from the most unvarying constancy in the intimate principles; besides many other things.

4010. From what has been said we are at liberty to conclude, that it is better to be ignorant of all these matters, and simply to believe that the life of the Lord flows into all and singular things, and that His providence governs all and singular things, than to suffer one's self to be absorbed in such speculations. It is better, I say, to be ignorant; for if men covet this kind of knowledge, they must necessarily launch out into a boundless field; just as in my own case, when I wished to know in what manner the actions of the muscles were ordered in their representative relation to the ideas of the thoughts, and how the endeavours and forces of the will conspired to the effect, I spent many laborious years in investigating the appliances of the lungs in each of their functions, then those of the muscles, of the motive fibres, of the nervous fibres, together with the connection and disposition of all the parts, how actions resulted from the fluxion of the brains, as in the case of the tendinous fibres drawing backwards, obliquely or into a gyre, and so on, when yet, after all, the action was dependent on other laws, all which thoroughly to explore were the labour of many years, and still scarcely even the most general things could be known. Wherefore it is better simply to know that the will flows in (and actuates the body); far more is this expedient in those things to which pertain the influx of the Lord's life, and of his providence.—1748, November 20. These things were thought with spirits, through spirits, from the angels.

#### CONCERNING MEMORY.

4011. A certain one was represented, who, during his life, had cultivated the memory only, and had placed in the memory all intelligence and wisdom, supposing that a man was wise according to the treasures laid up in his memory, when yet the contrary rather is true, viz. that a man is less wise in proportion to what he retains in the corporeal memory. The quality of his life also was represented by an animal of a yellow hue seen in an obscure light, as a horse, as a heifer, as a bullock, as a dog. It was mainly the representation of a horse, but the representation of the others successively followed, though still in the same subject, so that it was an animal, as it were, in which were all the rest, or an animal composed of them. It was said that it was not a horse, and yet it was a horse, not a heifer, and yet a heifer, not a bullock, and yet a bullock, and not a dog, and yet

a dog; thus an animal was from time to time represented in which, as in a compound, the others were included.

4012. He showed me how he had been punished by the wrenching process, as to which, from being asleep, I was ignorant of his having undergone it. He exhibited a snow-white brain similar in its hue to that of an animal when cooked, in which there was a little blood, afterwards more, and presently more yet, so that at last there was scarcely anything else visible but blood. From this I perceived that he had been painfully tortured in the way just mentioned, especially as a hardened callosity was manifest about him. When I spake with him he complained that he had lost everything he had possessed; but in saying this he had become, as it were, a babbling infant, not knowing what he said. He was also represented by a bird in which was obscurely seen a lamb.—1748, November 20.

#### FARTHER CONCERNING INFLUX.

4013. Actions do not flow into ideas, consequently not into the will and the thought, but thought and will flow into actions; in like manner also angelic ideas flow through the ideas of spirits into the thoughts of man. But to know how this influx takes place is to desire to know how the fibres exist in their first principles, then how they act in the brain, where they are like a jelly, and then lastly to trace the operation through their inextricable fluxions into the muscles, to say nothing of the various and countless motions which precede any single action. Every idea is in like manner a certain general something which may be compared to an action.

4014. But how the gestures of one may flow in through the eyes of others, from which they judge of a man's character; how the countenance of another makes him known; and especially how the speech of one flows into the ideas of another,—all this, it is clear, is affected by the removals or abstractions of lower things, or by their extinction, so that they may become nothing, as otherwise the perception does not take place. The sounds or material accompaniments whence flow the proximate ideas, are forthwith rejected or removed, then these ideas are rejected, whence arise the interior ideas respecting a man's end, and in many other things which thus flow from the speech of another. Without these removals, nothing of the kind can be perceived; but let them be made, and then the interior idea of another is communicated, and is set forth nakedly manifest and separate from all extraneous appendages.—1748, November 20.

4015. Inasmuch as there may be such removals of lower

things, it hence appears how the case is with man; there must be a death of corporeal things even of the corporeal memory, that the spirit may be developed. The ideas also which are appropriate to lower spirits must undergo a kind of death, in order that one may be in interior ideas, or the ideas of angelic spirits. It hence appears, too, how these ideas must be removed in order to one's becoming an angel, when communication is immediate; and finally, how lower ideas are nevertheless represented; besides other things.—All this is said in the presence of spirits who have pondered upon the subject.—1748, November 20.

#### CONCERNING THE OMNIPRESENCE OF THE LORD.

4016. Those who think in ultimates, and from ultimates, cannot comprehend how the Lord can be omnipresent. But in order to this being made in some degree intelligible, it is to be known that in the other life there is neither space nor time, thus all are as present to each other as if in the nearest proximity, even though they should really be in the extremity of the universe. It may also somewhat appear from this, that the soul of man, or his intimate (most interior) principle, may possess a kind of omnipresence by being everywhere throughout the contracted limits of his body: and so govern all the internal organs, and all the thoughts, and whatever belongs to the man, how manifold soever they may be, that everything shall fitly cohere, and also by its omnipresence provide for all and singular its parts, without which kind of providence the whole would be dissolved and dissipated in a moment. This principle (the soul) acts from an end, and because it is the intimate of man, the Lord alone provides by means of it.—1748, November 20.

4017. That distances are phantasies, and that they are ideas, was evinced in a great variety of ways; for when I saw or perceived any one depart, or to be at a distance, or when I represented him to myself as in some other place, or when I spake with certain spirits that were elsewhere, myself knowing the place, or when a certain one was separated from me to the bounds of the universe, then the distance was perceived according to an idea formed from sight or from thought, and thus apprehended by him or by me; for they are present in a moment. Place, therefore, is none at all; where the idea is, there the spirit is, for the spirit is not separated from the idea; without the idea the spirit would not be, as it is his life; therefore where the life is, there is the spirit. Distance in purer things amounts to nothing; still less is it anything in more

intimate, and least of all in the most intimate, thus absolutely nothing with the Lord; wherefore He is omnipresent, and sees and orders each single thing.—1748, November 20.

CONCERNING THE REPRESENTATION OF ANGELIC SPEECH BY MEANS OF CLOUDS.

4018. In the world of lower spirits angelic ideas and discourses are wont to be represented by various forms of clouds, and with them perceptions; for when such things are exhibited as exist among the angels, in order that they may come to the knowledge of lower spirits, a certain perception accompanies them, indicating what they signify. An oblong vessel was represented in which there was an appearance of milk; this was turned into a white cloud of similar form, which concentrated itself toward the middle point, having on the front part something obscure, which signified that the angels were coming together, though there was yet some degree of obscurity. There was then represented a cloud almost white, which passed into a form similar to the human, being also nearly of the same colour, with a perception of the Lord; but a black cloud coming before took away the sight of it, which signified that they spake of things pertaining to faith in the Lord, and that in the world of spirits this was turned into evil; thus into a black cloud. Then there were represented two horses' heads turned towards me, with their faces prominent, but a part of the face became broader and began to appear otherwise than the face of a horse, and thus vanished. These signified intellectuals and scientifics.—1748, November 20.

CONCERNING THE SIRENS.

4019. It was shown how the sirens hold those bound whom they endeavour to obsess, viz. that (they pervert) all the influx from the angels, which is continual whenever evil spirits induce evil; the angels then avert it, and react against it. But whenever permission is granted to sirens, they would enter into the interior of thoughts, and by perverting turn away everything which flowed from heaven. Thus whithersoever my own thought was directed, still it was turned to evil, and that to such a degree that I was at length so wearied by it as to be induced to desist from writing, for it was then especially that they flowed in, and as was also perceived, into interior things with which it had not then been given me to become so well-acquainted. They have

the eyes, as it were, of serpents, which seem to possess sight or ideas on every side, giving them a kind of ubiquity of presence.

4020. It was perceived and heard that both the deceitful and most deceitful above the head adjoined themselves to them, and flowed through them, whom I also heard, and learned their machinations; and when it was said to them that they should desist, or they would be reduced to a miserable state if they persevered, they said they could not by any possibility desist.—1748, November 20.

#### CONCERNING FAITH AND GOOD WORKS.

4021. Among those who contend that faith without good works is saving, I spake with one, asking him if it was not true that a saving faith cannot be given without love, which he affirmed; afterwards I inquired whether love could be given without good works, on which he hesitated, because he thought of works separate from love, and because he knew that if he should have given all his goods to the poor, and yet had not love, it would amount to nothing; this he comprehended, and thence the inference, that a saving faith is of love, and that love without good works cannot exist,—as also, that faith without good works is no faith at all, as being a mere speculative (*intuitiva*) faith, for to suppose a faith without good works is to suppose it without love. He seemed willing to admit that love was of faith, but not that faith was of love.—1748, November 20.

4022. It was said to him that heaven consists of love, and that it thence derives from the Lord all the knowledges of faith that are necessary to it, and in which knowledges the celestials are. On the other hand, they who are only in faith without love, and thus without good works, are in no knowledge at all; they do not even know that there is an internal man, as I perceived in regard to this spirit that he was ignorant of it. The same remark may be confirmed from one who is in false and spurious love, that he is thereby persuaded and thus confirmed in many falses which flow from this spurious love or cupidity. It was further said to him that they are much better who do good works from a conscience received from this—that the Lord has commanded that we give to the poor and do good; for those who act from a conscience thus formed, do not place merit in their works, and thus such are admitted to heaven, while those who confirm themselves in the belief that faith without good works is saving, they cannot be admitted into heaven, for they know not what love is, which is yet the all in all of faith.—1748, November 20.

4023. I discoursed still further with him, as he said that if the matter were rightly explained it would be found that he held the truth. I replied that it was indeed true that it was faith that saved, but that as the quality of the faith was, so was the salvation; if the faith was false and spurious, it could not save, but only the faith which is true, which carries with it the knowledges of faith, and consequently love.—1748, November 20. It was moreover said that the pontificals affirm that faith saves, but what kind of a faith? to wit, that men should believe everything that the Pope has uttered and ordained as being of the true church, as also that they should believe everything which their priests teach them, upon whom they depend for their faith.

#### CONCERNING A BATH.

4024. There appeared a bath with a long bench, or *Lafwe*,<sup>1</sup> such as is common with us. When the bath appeared, a sensation of great heat pervaded me just as in the case of a real bath. I then beheld, on one side, a woman, who presently vanished into a cloud, which becoming black sunk out of sight. Upon the bench there was an appearance of three infants, but they were not clearly seen, though they presently spake and said they did not wish to be there. What these things signified was a matter of various conjecture with the attendant spirits, but I do not yet know.

4025. There then appeared a long lake, like a long bath, where was a woman washing an infant between her hands, but what this signified I am equally ignorant.

4026. During the whole night I was occupied in dreaming of various objects of a material and corporeal kind, as walkings, dangers, and the like, in a confused and rambling way, and upon awaking from time to time, I heard choirs of angels descending one after another, and which I heard more clearly than on various other occasions. I perceived that there were certain evil spirits who infested me, and that the angelic choirs were sent by the Lord, for the purpose of warding off the assaults of such spirits. But what they said I could not understand, nor did I perceive anything but the sound peculiar to such choirs.

4027. There was then opened above the forehead a certain lucid something, of a beautiful yellow hue, through certain intervening apertures of larger and smaller size, within which were certain spirits who seemed small from their great height, while in the very bright yellowish light were those who appeared of a snowy whiteness. There were afterwards seen

<sup>1</sup> A Swedish word, signifying *couch*.

openings (*foramina*) but differently disposed, being arranged regularly like the cells of bees, through which the inmates would look towards me, and through which also there shone a perceptible yellowish light. Afterwards there appeared larger openings of similar arrangement, through which the light did not thus clearly penetrate; these openings appeared more and more obscure, till finally there was seen a certain snowy light, but still obscure.

4028. I was informed that these were the dwelling-places of those who constitute the internal nostrils, or the tunic of the internal nostrils, which are distinguished by such orifices. I spake with them and they said that through these openings made by them they could see in any direction below, and therefore could look towards me, and by means of them could see my ideas and those also which I had in my sleep, and generally whatever there was around me. This I found it difficult to believe, but they said it was so; that they saw ideas represented before them, as for instance, ideas of love by flames suited to the nature of that principle; intellectuals by lights suited to them, and so on. Indeed they said that through these openings they could see whatever they saw fit by phantasy to array before themselves.

4029. It was observed that whenever the angelic choirs approached, which happened from time to time, so often those who were there were driven away, and that too towards me and towards a lower quarter, for the spirits who had framed such openings for themselves wished to know what kind of angelic societies were with me while I was asleep, which they said they could see, as also whence they were; as there would then appear a most beautiful variegated something, like elegantly wrought carpets of broad dimensions, and adorned with purple and similar colours, but in a somewhat obscure plane, thus a broad rainbow-coloured form in an obscure ground; from this they said they could know that angels were present from the province of the eye, but whether of the iris or the retina, I do not know.

But inasmuch as these were such as insinuated themselves among those who constituted the cavity of the internal nostrils, with the design of plotting against me while asleep, they were cast down; and this I observed occurred as often as the angelic choirs drew nigh, which was rather frequently, so that their numbers must have been large. I afterwards spake with them, and they are now with me, some towards the interior of the palate, some towards the ventricle, and some towards the *nates*.

4030. I perceived that their quality was that of those who represent the mucus of the nostrils, and that they insinuate themselves thither for the purpose of insidiously lying in wait.

They are adulteresses and void of conscience. That they are such, and that they are wholly destitute of conscience, was shown me by living experience, for it was given me to perceive that there is (usually) something which holds the conscience under restraint, but with them there was nothing of the kind; they wondered that there should be any one possessed of conscience. They are therefore the mucus of the nostrils, which also it was given to say to them and that they were therefore vile and rejectable.

4031. A lucidity was shown me in which those live who constitute the internals of the nostrils. It was a light beautifully varied with streaks of golden flame, representing the things of affection; and varied also by streaks of silver light to denote the spiritual things there. It was shown also that they had open holes (*foramina*), but not above or below, but on the side, through which, as was shown me, they see an azure heaven studded with beautiful little stars. It was perceived also that there is with them a copious light, a golden flaming light for celestial things, and a silver shining light for spiritual things. It was said too that the light was sometimes very splendid, not, however, that which entered through the holes, but that which was within their chambers.

4032. On two occasions also the heat of a bath, as great as if I actually had been immersed in one, pervaded the upper region of my forehead towards the origins of the nose, and thus over the whole forehead and the higher part of the nose, which heat I perceived so distinctly as to wonder at it. It was said to me that such is the heat of those who reside there, and that there are infants also among them, but infants of some years. It was perceived that the woman seen in the bath, who disappeared in the form of a cloud, of whom I spake above, signified those who covertly insinuate themselves, and who are the mucus of the nostrils before mentioned, and who were therefore driven away.

4033. It was worthy of note, that when I related to those who were above in the cavities of the nostrils, what I had seen in a dream and in a long series, and twice in succession—how I had walked; with what person; how they were clothed; and that I had played ball (: boll:), throwing it against a wall and catching it, beside a multitude of other things—they said that all this coincided exactly, and was the same with what they were speaking of among themselves, so that there was not the slightest difference. They said, however, that the representative which I had seen in my dream, was not the reality with them, but that their ideas were utterances (*loquelæ*), which could be thus presented, so that all and singular the things they had

spoken, among themselves, were thus representatively shadowed out to me in the dream. What was further said by them was also perceived, to wit, that these same discourses of theirs could also be moulded into and exhibited in indefinite other representations than such as were witnessed, according to the states of spirits around me, and thence according to my own state, so that infinitely various dreams might occur from the same discourse, or from the same ideas of speech, for the memories of men are recipient vessels, into which flow ideas according to the variations of form and according to states.<sup>1</sup>

4034. It was now observed, as previously remarked above, that evil spirits were constrained to utter the things that were to be noted (and recorded) by me, although ignorant of the reason of the constraint; on which account even those mucus-spirits became indignant that they should speak thus, not knowing that it was for such a purpose or that they spake what I was to note down as coming from them. There was then given also a perception of what was to be observed, and yet evil spirits, as they have now said, know not whence it came, and are disposed to abstain from uttering certain things for the reason that they dislike that anything should be divulged concerning them, from all which it appeared, that even those things which I have learned by means of evil spirits, I have learned from the Lord alone, though the spirits spake. It was otherwise when good spirits spake; they declared openly how the truth was.—1748, November 22.

4035. When those mucus-spirits flowed in, it was perceived that they moved my tongue towards a decayed tooth; there was then also on the back of the neck a sense of biting as of lice; then an itching in the *nates*; all which was from them.

4035 1-2. They farther spake with me also as if in the throat or trachea, yet without sound, and solely by a certain self-vibrating wind, saying that such was their inward speech with man.

4036. As they were ignorant of what conscience is, they asked of me respecting its nature. It was given to reply, that it was all that internal sensation which is experienced when a man acts contrary to goodness and truth. When anything of this nature is done, man is conscious of the contrariety, so that it operates as a certain kind of sensible check, as with me; moreover, that it is a perception given by the Lord, by virtue of which one is affected with pain that he has done aught that is contrary to goodness and truth, and with a self-sorrow, so that he, as it were, sheds tears, as the principle is one of the most interior nature; for weeping ensues when anything is done contrary to good.—1748, November 22.

<sup>1</sup> Compare *A. C.* 1980, 1981.

## CONCERNING AMENDMENT IN THE OTHER LIFE.

4037. While man is in the life of the body he can be reformed, for he is then in the enjoyment of a corporeal memory, in the vessels or ideas of which interior ideas are based, so that a plane of ideas is prepared in which order is terminated. These ideas or vessels are prepared by the Lord in various ways, especially by the connection of such things as agree with other ideas of the corporeal memory, so that when one is excited another next to it and akin to it may be produced, and thus be bent to good; then also by the disposition<sup>1</sup> of many ideas, that there may be more; for certain general ideas are first introduced and then particular ideas, and afterwards particulars of particulars, which are connected together by the disposition or arrangement of the Lord, for there are connections (of ideas) as of consanguinities and affinities in every simple idea, and more so in every compound idea. It is the same with those things that pertain to the knowledges of faith, to which knowledges they have respect; ideas are in this manner bent or inclined by the Lord; confirmations are then added, which are all in the corporeal memory; where are also the knowledges of faith: thus everything is disposed in a connected chain by the Lord; concerning which much more might be said.

4038. But in the other life this implanting or inrooting in the corporeal memory does not take place, for in that life it is not permitted to use the corporeal memory, therefore spirits are not then reformed, but remain in the state in which they were (in the world); only the defilements and the falsities of the corporeal memory, and of interior ideas are subdued by vastations and punishments, so that they become as dead and are made obsequious, concerning which I have spoken before; and this is what is meant when it is said, that man remains after death such as he had formed himself in the life of the body; wherefore in that life they are not reformed, but vastated, that they may subserve some kind of uses, which also appears sufficiently clear from the case of those who in the life of the body were devoid of conscience, as adulterers and the cruel. These become excrements, and sit like dead stocks, and afterwards serve as a class of subjects that have scarcely anything of life. Conscience is not subsequently given to them, but those things are taken away by vastations which hinder their being adapted to uses.

4039. On the other hand, those who have acquired a conscience in the life of the body, that is, those who have received

<sup>1</sup> The word in the original is "*dissipationem*," but the context seems plainly to indicate that it should be "*dispositionem*."

goodness and truth, these in the other life receive far more, yea, infinitely more, for all their faculties are immensely augmented. In like manner the evil qualities of the wicked are there so much increased, that those who, in the life of the body, were but little deceitful, are very deceitful in the other life, so as there to become magicians. Hence they rush into hell, and into punishments and vastations.—1748, November 22. There are also scientifics which they acquire to themselves there, and the faculty of their life in regard to acquiring and exercising them is there greater, but still it does not go beyond the actuality acquired (in the life of the body).

#### CONCERNING FORM.

4040. Speaking with spirits it was said, that the *honestum* signifies all the moral virtues, and that the *decorum* was on account of the *honestum*, thus from it; wherefore it is a form of the *honestum*, and not the reverse, the two being related, in fact, just as are the essential and the formal; the same thing holds in regard to the good and the true, or the celestial and spiritual; so also with the real and the non-real.—1748, November 22.

#### THAT NOTHING IS FROM ITSELF.

4041. The deceitful spirits over the head, by means solely of their roundabout leading of thought, prompted the spirits that were above me to speak, which they supposed to be wholly from themselves, although it was not congenial to their nature, yet they supposed it to be from themselves; as, for instance, that I should not do so and so, because it did not succeed, and that I should ascribe it to insanity. This they said as from themselves, so that they knew not the contrary till afterwards. Cupidity and persuasion appeared, but this was perhaps breathed in, as it usually is. It was thought alone (that operated), and this is merely a directing of the vessels of the memory, which caused the speaking to be as if from themselves. It thus appeared how it is that they move subjects to speak, viz., by means of thought alone, which the subject follows and utters. This was shown from others who led the deceitful also to speak; one thus prompted said that he simply thought, and as he thought he spake, but whence came his thought he said he did not know.

4042. That this was merely a directing of the vessels of the memory plainly appeared, as while the vessels of the memory are directed the spirit who speaks cannot speak otherwise. It was proved also by experience in the case of spirits, that they would imperceptibly and quickly dispose the vessels of the memory, when the spirits (acted upon) could not speak otherwise, than according (to the influence); when they attempted it others would act upon them, and there was then perceived something unpleasant and untoward (or abortive) which cannot be described. Hence it is evident, that there is a constant disposition of the vessels of man's corporeal memory, for as the vessels are disposed, so spirits speak, and so it is also that those who are in proximity cannot think otherwise, for the vessels of the memory are planes into which ideas are determined, which vessels, if they are not fitted, cannot receive, and as they are fitted, so they receive. The ideas of the proximate spirits are, as it were, bound to these.

4043. The vessels of the memory, with those that are in faith, are disposed by the Lord; with all by the Lord through angels, in a general way (*in communi*), with a variation of generals, as otherwise angels could not be present. The particulars of generals belong to men or spirits; thus no other particulars can coincide than such as pertain to generals, as otherwise nothing particular could exist in universal nature. Every general has indefinite particulars, though some are discordant and opposite, as in musical instruments; thus arises a general sphere, which exists more or less extended. These generals are not only changed by the Lord, but there are also indefinite consociations of generals, so that the generals of many things constitute one general, as there are also mixtures of cupidities and indefinite consociations of affections.

4044. Then there are also generals which are not so consociated as to make a one, which are simultaneously present, as when a man is thinking and yet notes the objects that occur in his path, and the like. These generals proceed from what is interior; things interior appear in the corporeal memory as generals; angels cannot otherwise flow in, for they dispose the corporeal memory in a general way as to the variations of its general (ideas). But evil spirits are, as it were, in a chain of connection with the particulars of the memory of those who think evil, so that not only are the nearest spirits in such a chain, but also more remote evil spirits. It is truly a chain, for with those who are not in true faith, the particulars are produced by evil spirits; but with those who are in true faith, the Lord disposes, through the interiors and through heaven and the angels, each distinct particular.—1748, November 23.

4045. There appeared a large mass of silver which was conveyed into the pocket of my garment. There was moreover a large quantity of silver coins which were turned into a thickened plate of silver that filled the pocket of the garment; signifying perhaps the (spiritual) things or truths that are now given me.—1748, November 23.

#### CONCERNING LOVE.

4046. That love is the fundamental principle from which and by which heaven exists and subsists, is evident from the circumstance, that there must be such harmony and unanimity, and hence so universal a consociation, that the whole heaven, the whole world of spirits, that is, the whole human race from its first creation, should form a ONE, as all and every particular in man, in whom there are indefinite things, forms one body, and thus constitutes one man; in which body if anything were to prefer itself to any other thing, and not to love another thing better than itself (it could not subsist). He who is in genuine love has an idea of the common good and of the universal human race, in respect to which every individual man should be as nothing, as is known; wherefore unless a man regards himself as associated with his fellow, and esteems himself as nothing in respect to the common good, and love his neighbour better than himself, he can by no means be in the unanimous body (heaven), but he necessarily expels himself from it, so much as he removes himself from that love.—1748, November 23.

#### CONCERNING CANDLES AND LIGHTS.

4047. Candles were often seen by me, and a light issuing from them round about as from candles (in this world); indeed so often that I cannot recount the times. I have seen also flames of various size and colour. Yesterday I beheld the dry light of a coal fire, as I have also done at other times. Occasionally the light or fire was more or less dry, but when the most so, it approached to a coal-heat, so that there was scarcely any thing visible but a black coal, which also was frequently seen. Yesterday I saw the fire of a hearth kindled with wood, and the light thence; then also two candles, whereof the flame was white, and thence there shone such a light.—1748, November 23.

## CONCERNING THE HOLY SPIRIT.

4048. It was perceived that men could clearly enough comprehend that there is no Holy Spirit (as a third Person in the Trinity), especially from this, that the Holy Spirit proceeds from the Lord, by which is signified that the Holy of the Spirit is (the Holy) of the Lord, and this is implied in its *proceeding*; for what else proceeds from any one than what is of him (or his essence); besides that the Lord openly declared this and demonstrated it by breathing (upon the disciples and saying to them) that they should receive the Holy Ghost, and that it was from Him.—1748, November 23. From the Lord proceed the truths and the knowledges of faith, which are of Him and to him, because from Him. The knowledges of faith, goodnesses and truths are holy things, nor do they pertain to any one but the Lord, for the Lord is faith and the all of all faith; these are the things which proceed from the Lord, and when this proceeding is through angels and spirits, they know not that they speak, and then they may be called the Holy Spirit, because it is the Lord Who proceeds through them as organs and mediums.—1748, November 23.

## CONCERNING THE CRUEL UNDER THE NATES.

4049. There are lakes or a direful hell of the cruel under the *nates*, where they attempt to strike each other with knives, aiming the knives at the breasts like furies, every one thus striving to murder every other one that is there; but the knives, at the very instant of giving the stroke, are continually taken away from them. These are such as (in the world) bore so violent a hatred against their fellows, that they desired utterly to destroy them. Thus in the other life this becomes their hell.—1748, November 24. On account of their manifold cruelty, it was said that this hell should not be opened, except in a slight degree, to the end that I might see the nature of such mortal hatreds.

## CONCERNING PERSUASIONS.

4050. There are two lives, viz. the life of persuasions and the life of cupidities, which are at the present day distinct with the human race, who suppose that man may be saved by faith alone, and who thus separate the life by which they are to be saved

from the life of the body, as they separate thought from will, which is a species of simulation, as if one could think in one way, and be saved by the life of thought, while he lives in another, thus being, by the life of thought, in heaven, and by the life of the will in the world, when yet these lives are not to be separated.

4051. Those who are in the life of such a persuasion, are vastated otherwise than those who are in the life of the will or of cupidities. The life of persuasion is so vastated that the subject of it may be reduced to complete ignorance, so that he shall know nothing; then that he shall be brought into such a state of (mental) confusion that while he thinks upon these matters he shall be so confounded that it shall almost amount to torture, as there are various kinds of internal anguish that torment one while he is returning into the life of his persuasion, which tortures are diversified according to the faith in which he had persuaded himself, or which he had confirmed. It was shown also to what degree they become confused, viz. that they know not what they say; thus they are enabled at length to return into the life of true faith; so differently vastated are they who are in the life of the persuasion of faith from those who are in the life of cupidities.

4052. But those who are in the life of persuasion or confirmation that faith (alone) is saving, and yet live mercifully from conscience, because the Lord has so commanded and place no merit in it, but ascribe all to the Lord who has thus commanded and spoken,—they are saved in the other life. Their palace where they dwell was seen by me, or rather a certain appearance of a splendid city, with magnificent buildings, and on the side one palace with an entrance of columns of variegated brown colour. It was very beautiful, having the columns placed circularly. All the buildings seen there, as the palace, the forum, which appeared large, and also the streets, were exceedingly white, so as to appear like the whiteness of snow, which signifies the life of faith.

4053. Spirits afterwards spake with me through mere representations, such as denoted those who are in the life of the persuasion that faith without works is saving, and of what quality they are. The representatives of spirits, which were then their speech, were many, as, for instance, of coals in a furnace, with a smothered flame emitting a little light; then an empty flask of a brown colour, hardly visible, placed over the furnace; whitish stones of a somewhat bright hue; then a man with white locks awakened from a sleep, and two empty tuns. Afterwards wine cellars were seen where certain persons appeared such as are seen where the tun and the light were, and who

there acted confusedly, as if from the effects of wine; then divers other things, as various little rooms with pulpits or desks differently fashioned; then black clouds which would fain arise by ladders to heaven, like devils; and finally, persons carrying a basket containing chips of wood, with a certain luminous something above, which basket they lifted upwards; besides various other things, which were the representations made by spirits, and thus a kind of speech effected through mere representations.

4054. It was allowed to evil spirits also to speak in like manner by representations, but theirs were silly and of no import.

#### HOW PUNISHMENTS ARE INCURRED.

4055. It was perceived that whenever a spirit rushes or attempts to rush beyond those things which he has acquired to himself by actuality in his life-time, namely, into greater evils, that he then immediately incurs punishment, lest by actuality he should acquire still more evil in the other life. This was also observed in regard to the dragon, that punishment immediately ensues when he tends to advance beyond the due limits, —1748, November 23.

#### CONCERNING A CERTAIN PERSON WHO HAD CONTRACTED A HABIT OF NAMING THE DEVIL.

4056. There was a certain spirit well disposed, but who, when he saw anything disagreeable or shameful (*turpe*), was excited by other spirits, and said, that what he saw was more ugly and abominable than the Devil. Thus this form of speech, which consisted in naming the Devil, had become familiar to him. The spirits (with whom he was associated) were indignant that he should so frequently use this mode of expression, when he indeed restrained himself for a time, but still he continued to speak in this manner, wherefore he was let into the veil (a mode of punishment), as into a sack, where he suffered anxiety. When he was delivered, he came to me and I perceived the anxiety and terror which he had suffered; he told me that when he was in the veil, he despaired of ever being delivered.—1748, November 23.

#### CONCERNING CUPIDITIES.

4057. I wondered that the deceitful, sirens, adulterers, and the wicked, were possessed of such knowledge and skill in infus-

ing and doing evil. I could not but marvel both at the nature and degree of their adroitness in this respect, when I was yet aware that in the life of the body they knew nothing of the kind; as, for instance, that the deceitful should flow in with the utmost subtlety into all things of thought and affection, and pervert them, which is done by sirens and adulterers. They are acquainted with such magical arts as are never known in the world; and yet when they come into the other life they are in them, just as if in the life of the body they had practised such arts and deceits. But it was perceived that he who is in any cupidity whatever, and in its delight, and consequently in its insane love, no matter what the accompaniments are which pertain to such an insane love, he knows them all. All evil spirits of this class, besides many others, conspire and inbreathe their evils, and when such is the quality of any one, he knows no otherwise than that he is fully versed in them; the life of cupidity involves this in it, for whoever is in cupidity or insane love, he is in the knowledge of all such arts, even while the prompting is from others. Wherefore, as much as one is in the life of cupidities, so much is he in the science of those things which belong to cupidities, and thence in the other life are such deceits and such malignities.

4058. The same thing appears clearly also from the love of goodness and truth. As much as any one is in love from the Lord, so much is he in knowledges, which knowledges come from the Lord alone, as well immediately as through heaven.

4059. That affections have with them all (appropriate) science, may abundantly appear from animals—as much those that are evil cupidities, as those which are (good) affections, and especially from birds, which know all and singular the things pertaining to their affections, of which much might be said; as, for instance, that they know how to bring forth and nourish their young, how to obtain food for themselves, how to foresee and provide for themselves against a coming winter, how to construct their nests, how to live with their mates, and what forms of government to adopt,—all which they know better than man with all his sciences. Man would have no need to establish such artificial systems of science, and to learn them, nor to write so many books respecting the training of infants and children, if he had been in the love of true faith. But since he is only in cupidities, and has merely persuaded himself of certain things of faith separate from love, he therefore knows nothing except through sciences orally taught or delivered through the medium of books, because such things as follow love are (now) to be learned.

4060. There were certain spirits to whom it was permitted to

pass from me to a certain man, and thence to speak with me. When one of them came thither and would fain perform carefully what he intended, he was unable, for he could neither perceive nor understand what he wanted. Hence he said—which was also perceived—that there was to him as it were a certain black inanimate something as a black heap, void of life. Of such a quality do men appear as seen by spirits, for such is comparatively the corporeal life, because it is corporeal. This it was given also to know from a homicide, while he lay as a black mass, as he was then in the life of the body, and he then said that he lived better thus than in any other way, and yet he appeared as a black inanimate mass. I was instructed that in regard to men who are in faith alone, that they in like manner appear comparatively inanimate, but as made of wood in the human likeness, and almost of the colour of wood.—1748, November 25.

#### CONCERNING THE ANGELS.

4061. I was instructed that the angels are not, as would appear, consociated in their places, but that most of them are devoted to their functions and uses, and that wherever they are, they yet appear thus consociated. So long as they are in uses, they are likewise in society.

4062. Wherever they may be when thus employed, it is all the same; yet when their powers are determined to co-operation with their fellows, no such idea is to be formed as that of societies acting locally together, and thence governing inferior spirits and men; but wherever they are, while they are in uses, they are (virtually) in societies, although in the performance of some uses they may be (not only virtually, but actually) associated with others.—1748, November 25.

#### CONCERNING THE INFLUX OF THE GRAND MAN.

4063. It was perceived that any one may understand that the whole man is held in form by atmospheres, the air and the ether, and that its (pressure from) above may be observed from the fact that the ether gravitates upon all the minutest parts of the body towards the centre. Man therefore cannot exist without the pressure of atmospheres, thus cannot be retained in his form. It appears also that the eye is formed altogether in reference to the various modifications of the ether, and the ear in reference to those of the air, and that the eye and the ear

have thus a nexus and correspondence with the ether and the air, as otherwise neither could be what it is. Thus each exists and subsists according to those elements, and by them is moved and modified. The eyes and the ears, therefore, are passive and recipient powers, and the ether and the air active or acting powers. In this manner then those atmospheres can flow in and operate, and thus can those organs subsist; but by no means otherwise.

4064. In like manner, the whole man, with his two brains and the viscera of the body, or the whole animated machine, unless it were formed in relation to the influx of the Lord, hence of the Grand Man; in a word, unless all and singular the exterior and interior things of the body corresponded to some such Grand Man, the body could by no means exist and subsist, and live such as it is. In order to this, it is necessary that there should be the most exact correspondence of all and singulars, with which if they are not in connexion the whole would be dissolved.—1748, November 25.

4065. The Lord alone flows in and operates all Good and Truth; and because the human race is such that its tendency (*conatus*) is only evil, and is to be bent or inclined by cupidities and through cupidities to the good, and by the persuasions of the false to the true, therefore the Lord acts mediately through heaven and the world of spirits, yet diversely according to the nature or genius of every man. Therefore it is said that he acts mediately through the Grand Man; for if the Lord should flow in immediately apart from the Grand Man, man could by no means live for a single moment of time; but yet all Good and Truth is of the Lord, which is thus tempered through the influx of angels and spirits.—1748, November 25.

4066. It was insinuated, that if the eye and the ear were formed to the modifications of atmospheres, it would then not be according to the influx of the Grand Man; but it was perceived that nothing natural can by any means exist without something spiritual or from its own peculiar principle, thus neither can it subsist; wherefore since the spiritual is the principle and origin of the natural, the natural cannot possibly exist, so neither subsist, without the influx of the spiritual; neither can any thing exist or subsist unless from those things which are extraneous to man. Spiritual things therefore are necessary with which natural things may correspond. Thus the atmospheres must be such as they are in order that the organs may be such as they are.—1748, November 25.

## WHAT IT IS TO BE NOTHING.

4067. It was perceived that when the most deceitful spirits above the head spake among themselves, wishing even to destroy me, they said they could not do it, because there was nothing of me to be found, but if there had been anything, they could have done it. It was then perceived, and so represented, that for one to be anything, so as to have a proprium, was to present something which they could assault and destroy, as the most deceitful would then have it in their power. But when it was represented that I was, as it were, nothing, then they seemed to themselves, to have no power over that which thus appeared as nothing, for they would then have nothing to assault. Thus he is safe who in true faith believes himself to be nothing.—1748, November 25.

## CONCERNING THE MOST ANCIENT CHURCH.

4068. There spake with me those who were the noble offspring of the Most Ancient Church, who were high above the head and of whom mention has been made before. When they spake with me, then the most deceitful, who were at a great height above, glided down to a station over my head, and gravitated upon the head so heavily that I perceived that there was a weight insomuch that if they had not been directly over my head, I should have sunk into the depth below, for they gravitated strongly downwards; but as my head was (in a perpendicular line) opposite to them they could not effect any such depression.

4069. Those of the noble offspring of the Most Ancient Church spake with me saying that it was given them to rule the most deceitful, and whenever they took away from them their elation and haughtiness of mind, which fully possessed them in their greatest elevation, they then sank downwards, which was the cause of their pressing with such a weight upon my head. These most deceitful, therefore, could not boast of having accomplished their ends. As to themselves, they said they also were in an elevated position, not because they were lofty minded, but because the Lord had there assigned them a place.

4070. Afterwards there were seen descendants of the noble offspring of the Most Ancient Church, who appeared as if separated from the former, their parent, that was first seen by me, and they seemed as something altogether inane, though still as spirits. When spirits cherish the idea that they are a kind of general, atmospheric something, wandering about in the universe, they then appear as a general inane something; in this instance

most exceedingly so, with scarcely any preception of spirit; for the reason, that when the Church declined, they then believed that their spirits or life after death would be such.

4071. Being soon afterwards separated from their parents, they were not content to remain where they were, but wished to recede still further; the reason was that they had previously become so separated, whence it may be concluded that they were of lofty mind. \* \* \* \* \* It was afterwards shown of what quality was the still later progeny, and how the Church was perverted; viz. by an influx into the right side of the face, which was concentrated about the right eye, where the affections are seated, and was then cedelected to the right and left, for the life of their affections was turned into the life of cupidities. The Ancient Church preserved its axis, who was Noah, but the rest were thus represented, and were borne away into various cupidities. They were not collected into kingdoms, but into families and nations, which families and nations in this manner receded from good and consequently from truth.

4072. Afterwards a door was opened leading to a narrow confined apartment, and there came into view a tall man, clothed in a very white garment, like the mass robes in our churches. The whiteness was intense, and the spirits wondered who he was.

4073. Then a certain one was seen appearing like a cloud, and around his face were many wandering stars, which signify falsities.

4074. It was then insinuated, that the man clothed in the snow-white robe signified those who are represented by Noah, and that by Noah was signified the Church which was continued in the posterity of the Most Ancient Church as a nucleus or axis, and that by Noah was signified those remains; as also that they were few from living in a very narrow apartment.

4075. He who appeared as a cloud with the many stars, signified the posterity of the Ancient Church, which when it was destroyed became such from being in innumerable falsities, and from their worship, which was mainly conducted by sacrifices and images, in regard to which they had originated a multitude of falsities. This was in the time of Abraham—1748, November 26.

#### CONCERNING MARRIAGE.

4076. It was perceived that he who does not live in the love of faith cannot live in the true love of marriage, and although he

\* The asterisks in n. 4071 do not denote anything omitted by the Translator. They stand in the original.

may seem to himself to live in the love of marriage, yet it is nothing else than a certain species of adultery or lewdness. He loves his wife solely for the sake of cohabitation and the delight of an earthly life, and his children for worldly ends, and so on; whereas celestial things, the celestial things of faith, ought to flow into conjugal love. This was confirmed from the antediluvians, who, because they lived in families could cohabit in abundant delight with a wife, but still they are of such (a celestial genius). Nevertheless there is the delight of marriage and also cohabitation in the other life, so that there may be initiation into upright societies, which without that (love) cannot take place.—1748, November 26. It hence also follows, that as the quality of the faith is, such is the quality of the love of marriage.

#### CONCERNING THE LOVE OF FAITH.

4077. When thinking of faith, it was manifestly perceived, that faith alone cannot save, since faith is of thought. What (I would ask) is faith? No one denies that those things are of faith which are in the articles of faith, in the doctrine of faith, since abstractedly from doctrine there is no faith. The doctrine of faith plainly declares that the love of the neighbour is the principal law; and since this is the principal law, it is the principal point in the doctrine of faith; wherefore unless one loves his neighbour, he is destitute of faith. Thus they cannot but rave who would separate faith from the life of love and good works, and say that faith alone is saving apart from loving our neighbour as himself, and thus apart from the life of love.

4078. Faith is life, and to live according to the principles of faith is not (merely) to think; for the tree is known by its fruit.

#### CONCERNING INFLUX.

4079. It was very frequently observed, whatever was infused by evil spirits, it was of their proprium, for they flow in from the proprium, and a *proprial* idea is always in it, for they wish to rule man and not to suffer him to be any thing. But whatever is from heaven, this was seen and perceived to be almost as if it were my own, because they wish that there should be such a communication with man that he can scarcely know otherwise than it is his; so free is he in this case, while in the other he is the slave of (evil) spirits. Heaven has this from the Lord, that what is His should be appropriated to man; only

a perception is insinuated that it is the Lord, but so slight as to be scarcely observable.—1748, November 26.

#### CONCERNING ACTUALITY.

4080. It was perceived, that before any evil becomes actual with man, he should be on his guard against doing it; for as soon as it becomes actual it becomes customary and habitual, and at length natural; and is thus transmitted to the offspring and to posterity.—1748, November 26.

#### CONCERNING AURAS.

4081. I was in variegated auras of the most soft and gentle kind, such as cannot be described. It was perceived that of these there are indefinite varieties. There appeared also a golden aura of a variety not distinctly perceptible by me.

#### CONCERNING ADULTERERS.

4082. There are adulterers who act insidiously by means of conjugal love and a love towards infants. One of this character was with me, who wished to be concealed, dreading lest any others should be present. Those of this stamp arose from the ground in front about Gehenna, like a certain something aerial and inconspicuous. The one alluded to seemed to himself to remove continually certain bandages or scarfs which were cast upon him, by which was signified that he studied to remove the obstacles which prevented his entrance into such houses as contained beautiful wives. He afterwards issued out of his body, having a snowy aspect, being small in stature, as if it had been his interior self, and then came to me. By this was signified that he would put on the appearance of innocence, so that no one would suspect any thing of evil concerning him. Coming to me he stooped downwards towards the loins and then wound himself around the loins on both sides, and indeed about the interior parts which signify a chaste conjugal love, and then through the foot, bending himself into a kind of spiral flexure, by which was signified that he would insinuate himself by means of such things as are agreeable. As he proceeded he became in the process still more invisible, so that he could scarcely be perceived, by which was signified the character of his phantasy, that he wished his quality to be entirely undiscovered by the husband.

4083. But being ejected thence his snowy whiteness became black, at which I wondered. He was then indignant, as he was loth thus to appear, because aware of his looking deformed before the eyes of spectators. He spake with me and expressed his wonder that there could be any one so scrupulous as to make conscience of lying with another man's wife. Thus such persons are without conscience, and can wonder that conscience should withhold any from adulteries. Such is the Christian world at this day; they ridicule in their hearts and despise the conscientious; they think them to be nothing, and no part of society, but that every one who is not of their character has (voluntarily) withdrawn himself from the common society of men.

4084. From the things seen, and from what was consequently perceived, it appeared that those of this character assumed the air of innocence in the company of the husband and also with the wife, in order to be admitted to their intimacy, and moreover were apparently so chaste, that they seemed to think of nothing less than of such wickedness. In this way they hope to succeed in retaining the confidence of the husband, while he suspects nothing out of the way; and so also the wife demeans herself in the presence of her husband. (The traitor) is praised by the husband and praised by the wife. The adulterous wife praises him to the ears of her husband, calls him chaste and friendly, and this often continues for several years. He in company praises them, and speaks highly of their conjugal love, concerning which he utters sound sentiments, and speaks kindly of the children, and the like. His discourse is thus that of a guileless soul, when yet he is destitute of conscience and is nothing but a masked adulterer. Such a kind of life is extremely common.

4085. Those of this character are in hell under the *nates*, in the vilest excrements, and are wasted to the bones, as being most deceitful, yet so that their externals appear innocent, while their internals are most foul. They thus abstract the internal man, which is most vile, from the external, so that nothing (offensive) appears in externals. They come to be at length among the robbers, who at this day represent the common sense of the involuntaries; concerning which I have spoken before.

#### THAT SPIRITS MAY APPEAR IN OTHER PLACES.

4086. Certain evil and deceitful spirits who are in hell yet appear in the world of spirits as the most deceitful above the head. They are in hell under the *nates*, which those who

occupied this position confessed notwithstanding that they were apparently among the most deceitful above the head. But this appearance of great elevation is merely a phantasy of their loftiness, which phantasy being taken away they are forthwith in their hell, as appeared also from their sinking down and pressing heavily on my head. Thus also others who are in hell, in the abode of demons, when the phantasy of magic and deceit comes upon them, seem then to be elsewhere as long as the phantasy continues, but yet they are in hell, for the other place is a mere phantasy.—1748, November 27. So likewise with many others.

#### CONCERNING THE CHANGE OF PLACES.

4087. It was perceived that unless societies are in divine order and so constituted as to correspond to every variety of idea as well as of phantasy, spirits could by no means remove themselves from place to place, which fact was represented by a certain immoveable and inanimate something. It was perceived also that the divine ordination of societies is the cause that a man is able to have ideas, hence to think and to speak, and consequently to appear to be removed from place to place, which translation and progress is an appearance and a fallacy, but it is governed by the variation of idea or phantasy, and thence of corresponding societies, which flow in, and from which they who are in the idea or phantasy receive such (influences). Hence are apparent mutations of place and other things, such as bodily progressions, circumrotations, foldings, lacerations, and the like.—1748, November 27.

4088. After the above was written I perceived that the societies around me reasoned concerning it. Their reasoning flowed in in a most general way, so that nothing was perceived but a certain obscure confused something which affected the brain with a kind of dull disagreeable sensation of pain. Wherefore if all the reasonings of spirits should flow in, man would be brought into just such an obscure general state, attended with a similar dull feeling of pain, and would perceive nothing distinctly; so that the fact of man's having any distinct idea is owing to the Lord's precaution lest any such confused impressions should enter the mind. The quality of their reasoning was also previously evinced by a white cloud in the azure vault, which raised, depressed, and bent itself about, and which was nothing else than the reasoning of a number of societies. I had also observed many years before, that when I was in an obscure idea, just such a dull heavy pain affected the head.—1748, November

27. But when I was freed (from the obscurity) the pain was dissipated, like the light shining forth from a previously clouded sky.

4089. It hence appears what is the quality of one who is not in the life of love, that he cannot be in the Grand Man, consequently not in heaven. If there, he cannot move himself; he becomes as one dead; for there is nothing to correspond with his phantasies. But in proportion as one is more fully in the life of love, or in the love of faith, so much better is his lot; his life, is, as it were, more moveable, for everything pertaining to celestial societies corresponds. It moreover appears from this that one who is in the persuasion of the false and in the life of cupidities cannot but cast himself out of heaven. Life itself was also represented by mobility.—1748, November 27.

4090. It was hence manifestly apparent that spirits, and still more angels, continually discourse among themselves, and are as truly in life as men, reasoning, speaking, and reflecting on manifold topics, according to influxes, knowing no other than that it is from themselves, while yet receiving influx from every side; for every one is, as it were, a centre according to a stupendous form originating from the Lord, which however no one can ever understand; that is, that there is such a form that every one is a centre.—1748, November 27.

#### CONCERNING BONDS.

4091. It was said by the adulterer before spoken of, that he could not possibly be in the sphere of spirits who were in conjugal love, because he was thereby pained and, as it were, constricted. He said also that he could by no means desist (from his adulterous actings): whence I perceived that those who become such as he was or otherwise evil, by once giving way to actual evil, as thieves for instance, cannot afterwards desist, as there is henceforward a certain continual actuality in thought, by which he is excited to the commission, and as often as the act recurs, something is added (to the power of the propensity) till at last it becomes a nature, and then no external bond is scarcely at all regarded. This is the effect of the frequent repetition of the act of evil, that afterwards no external restraining bond is of any avail. It was perceived that such consequences are never removed except through the bond of conscience, and thus by a thorough repentance in order to the receiving of faith from the Lord.—1748, November 27.

## A PONTIFF.

4092. A certain pontiff confessed that in his youth, and subsequently, he had been so addicted to lewdness, that he afterwards came to nauseate every thing of the female sex to such a degree as to be scarcely able to bear the sight of them.

## CONCERNING A CERTAIN ONE WHO TOUCHED MY HAND.

4093. On shaking hands with a certain person I had a perception as if it were not myself but some other one who grasped (the proffered hand). A certain spirit said that he distinctly felt that it was he who grasped the hand instead of myself; so that it seems that my touch was really communicated to another, and he then had possession of my hand with its sense of touch.—1748, November 27.

## CONCERNING THE SYBIL.

4094. A certain celebrated Roman, on being told that it was predicted concerning the Lord that he should come into the world to save the human race, respectfully gave heed. Shortly after he began to be affected by a certain sacred and religious trembling, which was perceived to extend from the head to the breast, and he remarked that he also knew from the Sybilline books, as he called them, that some (great personage) was to come (on earth); but he supposed that the one who should come would reign over the whole world. It was insinuated to him that he was to reign over the universe of beings.—1748, November 28.

## CONCERNING THE INFLUX OF LIFE FROM THE LORD, AND HIS PROVIDENCE IN THE MINUTEST PARTICULARS.

4095. While writing concerning the influx of the Lord's life and of His Providence into the most particular things, it was perceived more clearly than on any former occasion, and confirmed in various ways, that the fact is so, and that it cannot possibly be otherwise, notwithstanding that thousands of fallacious arguments should affirm the contrary. But it would be too much to attempt to explain the whole subject; wherefore it is better simply to believe.—1748, November 28. The

generals (*communia*) of an angelic idea contain such innumerable co-existing particulars, that they appear only as one general something; and these ideas may be representative and parabolic, from which are innumerable results. These ideas are then received according to the recipient's state of persuasion and cupidities, thence also their contraries according as the states of the recipient may be; then likewise the intermediates; thus nearly every thing may be presented from an angelic idea, which contains things thus innumerable. What then shall be said of the life of the Lord, in which is the Infinite, so that nothing can ever be wanting in any one to prevent his thence receiving ideas? What especially shall be said of His mercy, which extends itself to all things of love and all things of faith? By the perverse they are also received in a contrary manner with indefinite diversity.

4095 1-2. Since the ideas of one man speaking, while a thousand hear, are diversely received, though still in the same degree, how much more does this hold of interior ideas, which, in comparison with exterior, contain indefinite particulars? And as interior ideas exist from more interior, which in respect to the former contain still more indefinite things, and as these are from inmost ideas, all which are yet finite, what shall be said of the Lord who is Infinite, and in respect to whom every indefinite inmost is as nothing and so on?—1748, November 28. Just consider the Divine, to whom all the most singular things are present from eternity, and see whether anything can be conceived which may not be made to be present to any one.

#### CONCERNING LIFE.

4096. (It may be observed) that there ought to be to man and spirit one life, which is true life, to wit, that of love, and thence of the knowledges of faith, and thus of things confirming. Such a life is truly angelic, and such was at first the life of the Most Ancient Church; but when (their pure) lives were successively turned into cupidities, and thence into falsities, there arose the direful persuasions of the Antediluvians; thus the life of persuasions. After the flood the life was severed, and there became two lives, namely, one of cupidities, which remained, being hereditarily transmitted with increase, while (the other), the life of faith, was made a life by itself and separate; for there may be given a life of faith, yea, of the knowledge of faith, which was the life of the Church after the flood; and at length, as they were ignorant of external rites, they were inaugurated into that life and then into the precepts of

the law, which they had not previously known. Wherefore there is also given at this day a life of faith without love, which, however, cannot enter heaven, unless the Lord shall previously have conjoined it with the life of love.—1748, November 28.

#### CONCERNING SUBJECTS.

4097. The deceitful above the head know how to assume to themselves (female) subjects from among those who are also above the head, but whom others had not observed as being (present), and who believed themselves to be secretly concealed there, concerning which I spake with them. But before these become subjects, the spirits mentioned do not know whether they can be made available to their purposes or not. To-day they assumed a couple, and one of them, as soon as they began to act upon her, immediately retorted, and, as it were, closed herself in, so as to indicate a total refusal. Afterwards she enwrapped herself in a certain kind of swathing, in order to avoid serving them.

4098. There was another who secretly or stealthily held herself above the head, and indeed within the transverse suture at the left side of the head. The deceitful above the head observed her and took her for a subject, but she remained dumb, so that they could neither move her nor speak through her. She then sunk somewhat downwards. When inspected she proved to be a subject more deceitful than her principals, as she perverted the (recipient) vessels. She did not exhibit herself where she really was, but elsewhere, to the left in front, and that too in the form of a long spiral coil; but being detected in this, she appeared in her own place, as a similar coil, but apparently solid; by which she was manifested as being among the more deceitful. Upon examination she was discovered to have been of the character of those who are averse to dwelling solely with their husbands, but under various pretexts were addicted to gadding abroad, and having adulterous intercourse with other men. In this career they are at first under some degree of restraint from the bonds of modesty, and therefore frame pretexts for their conduct, but when at length unmasked to their husbands they rush openly into stews; hence they acquire their deceits. Such dwell in the sutures (of the cranium) and would fain enter into the brain through that way. They are a species of sirens.—1748, November 29. While the deceitful remain above the head, such an one as I have described is able to change them into monsters, as monkeys, and the like, of which they complained;

wherefore it was not allowed them to have such an one for a subject.

THAT THERE IS NO EXTERNAL WORSHIP EXCEPT FROM INTERNAL PRINCIPLES.

4099. I spake with spirits saying that affections have with them gestures or external signs which serve them (the affections) as a kind of bodies; as, for instance, humility of heart prompts kneeling and other acts, and deep pity tears. Thus interior emotions have in them an exterior (language of) worship, prompting to the frequenting of churches and so forth. Wherefore one who places worship in externals only is a hypocrite, feigning gestures and reverential acts similar to those that flow from internals. Even preachers may by habit acquire such devout airs, and be able to move the feelings of others, when yet it is all mere outside show. Thus the worship in externals is of no account except as flowing from internal promptings.—1748, November 29.

CONCERNING (THE BEING) NOTHING.

4100. Spirits are especially unable to bear the expression that they are nothing. But it was said to them that they are indeed always something, but that something, whatever it be, is from the Lord, so far as it has in it anything of the good and true; so also that they should be able to understand the good and the true, to reflect, and to know, this is of the Lord; but that as to themselves they are nothing.—1748, November 29. It was then said that they were so much the more something in proportion as they could understand the good and the true, and still more, the more they were themselves good and true, because so much more from the Lord.

CONCERNING THE MOST DECEITFUL.

4101. It is astonishing that the most deceitful above the head, who had been pontiffs and the like, cannot refrain, as soon as anything guileless and innocent appears, from laying hold of something as a means or occasion of ensnaring. When anything of this kind occurred, as, for instance, when I counted footsteps in the street, they immediately seized a wicked subject by which to carry on their machinations, and it was perceived that they

would fain murder whatever innocent person came in their way. But they were still of such a quality as to be in fear for themselves, for as often as they did this they were punished. They quake among themselves, as in the state of their worldly life, that because I was against the Pope, I should be borne to the inquisition.—1748, November 29.

#### CONCERNING THE SPEECH OF SPIRITS.

4102. The spirits round about me, wherever they were, kept up a conversation respecting some matter known to me during the whole night, so that there was a kind of unceasing chat embracing ratiocinations. The effect was to awaken me repeatedly from sleep, and their speech flowed into certain representations made in dreams. They then said to me that they could talk in a continued stream, and that they had at command such a multitude of arguments and reasonings on the subject as would be incredible. I perceived that there was with them such an indefinite series of reasonings on one topic as would exceed all belief. It was perceived also and said that evil spirits frame various shadowy things which do not truly relate to the subject in hand, and these they connect with numerous other shadows and phantasies of the subject of discourse and which can only be taken as the imagery of dreams just spoken of, and so on.—1748, November 30. On other occasions, they seem to converse with each other altogether as men, for they do not reflect that it is through ideas. With me, however, the intercourse was wholly like that of one man with another.

#### CONCERNING THE POSTERITY OF JACOB AND THE CHURCH.

4103. It was insinuated that when at length they became so immersed in falsities, that nothing but the false occupied their minds which happened in the time of Jacob, that then they were vastated, as those are wont to be in the other life who are in the life of the persuasions of the false, so that they knew nothing of true worship, and knowledge was then first insinuated into their minds. This was done from their being in such ignorance and such a confused mental obscurity, that they neither knew moral nor civil law, nor that they were forbidden to commit adultery, to kill, or to steal. They could not be made to know this either by miracles or by prophets, because such was the life of their cupidities derived from Jacob.—1748, November 30.

## CONCERNING LOVE.

4104. It was perceived that to him who, in the life of the body, loves his neighbour as himself, it is given in the other life to love his neighbour better than himself, for the goods of love are then indefinitely increased. Such is the life of the body, that one cannot go beyond the point of loving his neighbour as himself, because he is in corporeals, but with those who have passed out of this life, the love is more pure and becomes at length angelic, and this is to love others more than one's self.—1748, November 30.

## THAT THE LOVE IS THE LIFE.

4105. In conversing with spirits respecting love, it was said that the love is the life and that without love there is no life, and because spirits are of contrary natures, so there are contrary loves, as the love of self and the world, whence arise corresponding delights; and it was perceived by them that unless there be a love of a particular object, or a cupidity, which is the continuation of love, or unless there is some delight peculiar to a certain love, there is no life; which is better perceived in the world of spirits than among men. They then said from apperception, that there was nothing of life, unless there were love and consequent delight, and that they knew not that any degree of life could be given on any other condition; and that as nothing could vegetate without the vernal and summer heat, so nothing could live in the spiritual world without love. Hence it was made manifest that true love is the alone life, and that there is no other life than that of love.—1748, December 1.

## CONCERNING THE ANCIENT CHURCH.

4106. The Ancient Church, which is called Noah, and its continuation which is called Shem, is also above the head, but not so high. Those who were of it spake with me saying they were of the Ancient Church. They flowed in pleasantly through the region of the head into the pectoral region, in the direction of the heart, but not quite reaching it.—1748, December 1.

## CONCERNING A CIVIL STATE.

4107. There are those in the other life who live in a so-called civil state, which is pleasant and agreeable, and in which I was

for some time. Living in their own agreeable and pleasant sphere, they fear no one, and when any spirit not good approaches, they speak civilly with him as one who is too good to say or do aught that is amiss; such a spirit is then himself also reduced into a civil state, and either demeans himself as good, or departs, for the mind or disposition of the one affects the other. They never in that state say that any one is bad; though still it is not a state of dissimulation, but of sincerity, for they speak from civil promptings, and it is the state of those who in the world have lived happily and well in the conjugal relation, and have loved children.—1748, December 1.

4108. Others who were evil upon coming among them could not remain there, because they were put in pain, as I heard from certain ones that they could not be there, as civil things affected them unpleasantly, just as they did in the world, and thus they showed themselves evil. They were very averse to that kind of companionship. In like manner in the world when any one has a good opinion of a bad man, he (the latter) cannot well refrain from appearing accordingly; wherefore as their interiors are fully disclosed in the other life, they are pained and thus separate. They are prompted to act out their evil, but dare not.

#### CONCERNING THINGS IN THE OTHER LIFE.

4109. It was observed and insinuated, that whatever a man had done in the life of the body, this returns in the other life, for there are perpetual changes of states, through which spirits are led, so that there is no state which had existed in the life of the body, but it then returns; thus the hatreds and other things, which one had not only done, but thought; nay, everything of the kind which had occurred from infancy to the extreme limit of life. Even the very persons against whom he had cherished enmity, either open or concealed, are instantaneously present, so lamentable are the states into which they are driven. But, what is peculiarly observable, all the evil deeds and thoughts of the evil return to the very life, but with the good and those who were in faith it is not so; all these states of good, of friendship, and of love return with the highest delight and happiness.—1748, December 1. Experience, in this respect, testifies that evil does not reign with me.

4110. These states return often, and because they are many, as, for instance, in which the man had cherished open or latent enmities, pretended friendships, and so on, they occur with much variety, as also other evils, the indulgence of worldly and selfish love, the commission of adulteries, etc. All these not only return,

but are manifested before spirits and angels with shame and grief. He thus undergoes not one kind of punishment, but many; and as often as it occurs, and his character is exposed, he suffers a punishment conformed to his evil and iniquity; but still one general kind of punishment, and consequently one hell remains for him, which is that of his ruling evil and iniquity.—1748, December 1.

4111. Such punishments continue for a long time, even through many years and many ages, as, for instance with the dragon David; and they carry with them a process of vastation, but yet a final vastation follows, by which he is dissociated from those of such a character, and because he is then in scarcely any society he sits in darkness and in torture, with very little life, until he becomes capable of rendering some kind of use; thus he continually descends to the ultimate of his punishment.

4112. But with the upright and the good the case is different. They continually ascend through the delights and felicities before mentioned, and thus mount to the Angelic heaven.—1748, December 1.

#### CONCERNING ACTUAL EVIL.

4113. I have perceived that so long as evil is in the thought only, it does not so (frequently) recur; but that so soon as it becomes actual, it passes into the will, when both the thought and the will, thus, the whole man, conspire (to the evil). Anything may be extirpated from the thought before it enters the will, but when it is in the will it is not easily extirpated, for it then also occupies the thought.—1748, December 1.

#### CONCERNING THE MOST ANCIENT CHURCH.

4114. There was exhibited to me a flamy light above the forehead, and those of the Most Ancient Church spake with me, saying, that they have such a light, and much more intense, in which they dwell.—1748, December 7.

#### CONCERNING EACH KIND OF LIFE OF A SPIRIT.

4114 1-2. There are with a spirit two lives which he takes with him from the body, and which remain, as it is not given him to use the corporeal memory; namely, the life of persuasion and the life of cupidities. As respects the life of persuasions, I wondered that spirits could converse with each other, as they

do, and that whatever they think and speak they are able to confirm by so many reasons or reasonings as a man could scarcely believe; for they adduce so many and so various confirmations, which they have at hand, that I have often been filled with wonder (at witnessing it). I was given to understand, that confirmations so various and manifold, which are ever in readiness and, as it were, present to them, are from the life of persuasions; for when a spirit is in persuasion, he immediately excites or suggests confirmations from a man's memory, that is, from the things stored up in his memory; for the persuasion of a thing excites, as anyone may be aware (who reflects). Hence proceed their discourses replete with such multiplied confirmations.

But with men whose interiors are not opened so that one can speak with spirits, the case is different; for to him such spirits apply themselves as are of a nearly similar persuasion; for if two contrary persuasions were present, there would be a discord, With me it is otherwise, in order that I may know the qualities of spirits. When a man changes his persuasions then other spirits apply themselves to him; wherefore, whatever be the man's persuasion, such is the persuasion of the spirit, and the spirit continually excites confirmations. Moreover the spirit that is with a man is led into his persuasion, and adopts a similar, as I have learnt by experience.

The life of cupidities is distinct from this, but wherever cupidity has induced a persuasion, then each life acts. Wherefore it is good for a man not to be persuaded concerning falsities, but to be confirmed in truths; for he is not easily brought to renounce a pre-assumed persuasion.

#### CONCERNING THE LIFE OF PERSUASION.

4115. The life which remains after death is the life of persuasion and the life of cupidity. When a spirit is in the life of his persuasion he excites everything in the memory of a man, that is in the conformity with the persuasion, just as if the man knew it from himself. This it was given to know by experience when spirits were present in their persuasion, as they then excited whatever was conformable to the persuasion, so that I sometimes wondered whence flowed such prudence, astuteness, cunning, and keenness of discovery in regard to things which they had never known. I supposed it to be taken from the corporeal memory (of spirits), but the fact is not so; it comes from the memory of the man which is made subservient to them; the spirit merely comes into his persuasion, when immediately what-

ever is conformable is excited. That there are such lives with spirits, that they are a kind of remaining instinct from the confirming and persuading things of the bodily life, that by means of this instinct the spirit excites other confirmations, with many things besides, and that much more acutely than in the life of the body, things too which were previously unknown—all this was made evident by much experience.

4116. There is also a life of cupidity which is altogether a different kind of life; for the life of persuasion has respect to the true and the false, and the confirmation of the true, being contracted from the knowledges of things, and many other sources, but the life of cupidity has respect to evil and good, thus to whatever is called love.

4117. It may be manifest that persuasion, in the life of the body, is able to subdue cupidities, as, for example, when any one persuades himself that a particular kind of food is more wholesome than another, although it may be of no taste at all, or of a disagreeable taste, so that previous to the persuasion he may have actually nauseated it; still he gives it the preference, and in process of time it becomes palatable to him, and even agreeable, so that he is able to prefer the nauseous and the bitter to the sweet. Thus he subdues cupidity; and similar is the case in other things. The life of cupidities, however, acts in a great measure to induce persuasion; for that which is loved perniciously is confirmed on many grounds, even until the man is persuaded, which might be illustrated and established by innumerable proofs.

4118. The life of cupidities remains to spirits, and excites various cupidities with man, and thus also confirmations, as was made manifest in many ways.

4119. There are spirits with a man who are in a like persuasion and a like cupidity, and who may be called the subjects of many; for the persuasion and the cupidity of the man immediately excite those who are (in this respect) like him. Every single idea represents the whole man, thus the whole spirit, whose idea or image being presented, he is immediately present himself. Such is the order (of things) in the other life, as was evinced to me by a multitude of proofs. Yet there still remains a common persuasion, or a ruling persuasion, thus also a ruling cupidity. Thus spirits of a like kind are with man, and they remain with him until his persuasion and his cupidity are changed, or till he is reformed and becomes regenerate, when, as a consequence, other spirits succeed (and take their place).

4120. I spake with spirits on these points, and they could not but acknowledge that the fact was so, for all experience agrees with it; only spirits suppose that they produce, from

their own corporeal memory, the things which they utter, and the fact of this impression was sometimes clearly evinced to me.

THAT ALL AND SINGULAR THINGS OF THE WORD ARE VESSELS.

4121. The contents of the Word, viewed in the literal sense, are most general vessels, indeed so general, and some parts so extremely general, that celestial and spiritual things, or goods and truths innumerable, may be insinuated thereby. Externally viewed (these vessels) are unsightly, because so very general, but inasmuch as men are of such a quality that they gather their wisdom solely from sensual things, and have no disposition to know aught else than things corporeal and most general, therefore it is that there are such vessels; such, for instance, is the proposition that all evil is from the Lord, when in fact no evil, not the very least (is from Him); but because man would fain be wise from corporeals and from darkness (itself), therefore it is thus confirmed that the Lord governs and foresees all things, and in this way he who simply believes, without any restriction, that there is nothing which is not of the Lord, thus that it is He alone who does all things, may (safely) remain in such an opinion, as also that the Lord tempts man, and many other things of the like kind.

4122. At the same time truths may be applied to those vessels, as that the Lord does and foresees everything, and is omnipotent, but that evils accrue mediately through evil spirits; as also that He so orders and disposes, that all and singular evils are converted into good. In this way one and the same vessels receives contrary senses, and thus applies itself to every kind of truth, for it is a truth that no evil can exist without the Lord's permission. It is a truth also that whatever he permits takes place through the agency of evil spirits, and that he would not permit it, were not man so evil that without evil he cannot be reformed. It is moreover a truth, that there is no evil from the Lord. In order therefore that the words of the Word may be applicable to every one (according to his state), they are of this most general character, in consequence of which they become available to each individual. Upon these points I conversed with spirits.—1748, December 8.

CONCERNING (MY) REVELATIONS.

4123. There are spirits who are averse to anything being said concerning the things revealed (to me), but it was replied that

they are instead of miracles, and that without them men would not know the character of the book, nor would they buy it, or read it, or understand it, or be affected by it, or believe it—in a word, that they would remain in ignorance (of the whole subject) nor would wish to hear anything respecting the interiors of the Word, which they regard as mere phantasies. Such as are simply men of learning will for the most reject them.—1748, December 9.

THAT THE KINDS OF CONJUGIAL FELICITIES ARE INDEFINITE.

4124. Some time ago, while in an intermediate state between waking and sleep, I had a manifest perception, that the universal genera of conjugal felicities are indefinite. This was related to spirits, and it was said that the truth on this head can never be perceived and acknowledged, but in an interior state. Wherefore some of them were remitted by the Lord into an interior state, and thence spake with me, saying, that they indeed apperceived the genera of the felicities of conjugal love to be indefinite in point of number.—1748, December 10.

CONCERNING THE MEMORY OF SPIRITS.

4125. If it were permitted to spirits to be in corporeal memory, they could not possibly be among other spirits, for then evil spirits would immediately know whatever of evil any one had thought or done; for all ideas are communicated in the other life. Thus they would bring forth from his memory nothing else than evils and falses, and thus would rush upon him and continually infest and torment him. Wherefore the Lord alone knows what man thinks and does prior to his becoming a spirit.—1748, December 11.

CONCERNING THE FACE OF A MONKEY.

4126. There appeared to me the face of a monkey, and it was said that those are of such a quality who apply to themselves what belongs to others, in order to deceive them. In the other life spirits can personate any one, and present not only the idea of the man, but also images or representatives of his speech and other things, as also whatever any one may be inclined to favour.—1748, December 11.

## CONCERNING THE HELL OF THE UNHAPPY.

4127. Being asleep, I was infested by a certain one who was changed into a kind of nondescript monster, composed of a body at once human and bestial, and distinguished by other frightful features which cannot be described. From these, and other things of like nature it may be inferred how the evil, in an interior sphere, are infested and tormented.

4128. Angelic spirits then subsequently spake with me in my sleep by means of representations, but the representations were such that I clearly perceived them while asleep, in their entire series, and what they signified, so that I was myself altogether in the same speech, which, however, was not properly speech, but vision, accompanied with a manifest preception of the object in its reality. It was thus indicated why those direful sights were seen by me, and such things suffered. The spectacle was sufficiently prolonged in duration, with a clear perception, and I answered by a like intuitive speech. But when I awoke I could not understand a single item (of what I had seen), still less declare it. I wished to recall it, but could not, because they were such things as do not fall under the sense that is expressed by speech; but I learned from them what is the state of the blessed in an interior sphere, namely, that their communication with each other through the representatives of interior thought is such as cannot be described; wherefore their felicity is supreme, since similar things are conjoined with the perception of felicity, which is something that is absolutely unutterable.—1748, December 22.

## THAT EVIL SPIRITS ARE BOUND TO OBEY.

4129. While speaking with myself, or thinking with myself, concerning the import of the word rib of which the woman was built, evil spirits spake and thought with themselves precisely as I did. Shortly after they said that they had done so, and yet that subsequently to this they acted in opposition to me. Hence it was given to know, that while the Lord rules the thoughts and speech of man through the angels, evil spirits cannot but think in like manner, and that then they know no otherwise than that it is from themselves. The case is similar with the preacher of bad life, when he commends what is good; evil spirits think and excite the same, but when the preacher is in his true life, then evil spirits have the ascendancy. Thus it is clearly manifest how the evil bring forth good things.—1748, December 29.

## CONCERNING EVIL SPIRITS.

4130. That evil spirits did continually and for a long course of years, by cunning and malice, by deceits, threats, and innumerable machinations, labour to destroy the interior things of the Word, which machinations, from their long continuance, I am unable to describe in detail, (was matter of distinct observation).

4131. I observed moreover, that spirits and angels are never able to discover or utter any thing of truth from themselves; as often as they were left to themselves, with a view to such discovery, they were wholly incompetent to it. Whatever they lay hold of, it is not truth, as, for instance, in respect to the interior sense of the Word, they were never able to discover it of themselves, and when the spirits were sometimes indignant, I perceived that it was in consequence of this inability. The case is the same with a man, who is never able of himself to do any thing good or to think any thing true, though it seems to himself that he does, but the impression is false; as when one trusts to his own prudence, he thinks the result to be due to himself, and yet it tends to evil, if not in the life of the body, as it seems to him, yet still in the other life. It hence appears evident that all good and truth is from the Lord.—1749, January 4.

4132. The state of spirits and angels is, in general, a state of comparative sleep, for since they are in the present (instead of the past or future), they distinctly perceive things as present (like one asleep), but he who sees all things from eternity, and the series of all results, is in a state of wakefulness, which fully holds of the Lord alone. That it is a sleep was shown me from the circumstance of my falling into a sleep with them, in which state I supposed that things were really so and so, when yet it was afterwards given to know that such was not the case. Thus spirits and angels can of themselves do nothing which is good and true.—1749, January 7.

THAT THE THINGS WRITTEN BY ME WOULD APPEAR HYPOTHETICAL,  
AND MARKED BY BLEMISHES.

4133. While in a delightful dream, I seemed to be present at a great entertainment, and after a time to be clad in very white hair-cloth, but without any other garments. Prompted by an emotion of shame, I went out in order to put on additional raiment, and seeming to myself to be forbidden to assume one

of a dark grey colour, I handed another to a servant (*ut stalla saxer*).<sup>1</sup> They arrayed me with this, which was of a slightly yellow colour, with long sleeves, the right marked by spots. Having awoke I spake concerning the dream with the posterity of the Most Ancient Church, who were above the head, inquiring as to its signification. They supposed the import to be that the things written were not to be confirmed, as I was doing it, by parallel places, but that if left naked (or simple) it would be as if clothed with the very white sackcloth, whereas, if confirmed by so many (parallel) sayings, it would be as if clothed with the other garment. But it was said and shown in various ways that it ought to be managed in the mode I had adopted, for the world is such at this day, that it altogether prefers such a garment to the hair-cloth described. It was shown that the yellow colour of the garment signifies that which is hypothetical.

4134. It was shown moreover by various spiritual representations, how they would look upon what was written if destitute of the parallel confirmatory matter which was now to be read. These spiritual representations were effected by a pure light, variously radiating, so swiftly and beautifully as if it were something spiritual, and that too by rapid changes of form, one spiritual form passing into another in a wonderful manner. Spiritual speech, however, is representative, expressing spiritual things.—1749, January 9.

4135. There was shown the right part of a human back naked about the arms, by which was said to be signified, that that only is to be shown at present, because the Most Ancient Church alone is treated of, while yet the Word is such as to represent the anterior parts of a man, because it embraces every thing in the universe, both in heaven and the earths, from eternity to eternity, each one in particular and everything in each (*singula in singulis*).—1749, January 9, which things are anterior.

#### CONCERNING THE PULSATION OF THE HEART.

4136. It was given me to feel, with the utmost distinctness, the pulsations of the heart in the occiput. The pulse of the heart of the spirituals is rapid, vibratory, and strong; that of the celestials is slow, tacit, and non-vibratory, almost like the pulse of the human heart. The momentum of the spiritual pulse is to that of the celestial as two and a half to one. The

<sup>1</sup> A Swedish phrase, of which we are unable to ascertain the import.

reason is, that the celestial pulse is continued through the spirituals, and thus issues from the celestial.—1749, January 10.

#### HOW THE CASE IS WITH EVILS AND FALSSES.

4137. Whatever at any time flows from the proprium of angels, spirits, and men is evil and false. They can never produce anything, not even the least particle of goodness and truth. Just so far as they are left to themselves, just so much of the evil and false is produced, therefore so much of misfortune or disaster, which if it does not appear at once will yet manifest itself afterwards. As far (on the other hand) as any one acts from the Lord, so far is he in the production of goodness and truth, because the Lord is goodness and truth. Hence it appears from whence flow evils and falses; for the evil, however much they may will it, cannot do good; thus in general as to alls and singulars.—1749, January 11. It was most distinctly perceived that the fact is as now stated.

#### CONCERNING MISFORTUNES.

4138. I perceived that no disasters or fortuitous evils, as they are called, can happen to a man with whom the Lord is: for when by the agency of evil spirits who were present, a restive horse threatened injury (to his rider), those spirits were suddenly cast down. They that were with me observed, that from such things it might be perceived what kind of spirits they are who bring misfortunes with them, which was afterwards confirmed.—1749, January 14.

#### CONCERNING EVIL SPIRITS.

4139. It was perceived why evil spirits are more cunning than the good, or the sons of the kingdom, and why the evil assault and the good only defend or resist; namely, because the evil think nothing but evil and how to injure; in this consists their delight, but never in good.—1749, January 22.

#### THAT SPIRITS THOUGH ABSENT MAY APPEAR AS PRESENT.

I have thought in connection with spirits concerning the fact, that spirits may appear present though at a great distance

remote, and that they operate as much in the presence of others as if they were actually there, nor can it be believed to be otherwise, as their presence is felt. The case is like that of the sound of the lips on the ear of one at a distance, in which the perception is as if the speaker were present to the ear, while yet it is merely the sound made by the throat and tongue (of one who is more or less remote). So also is it in regard to the sight which extends itself into the distance, while the eye remains in its place. Thus it is with thought which can expatiate abroad in the universe, although its seat is in the human brain; for thought affects one as sound does the ear, and where the thought is, there the spirit is supposed to be. It is, however, an appearance, for place cannot be predicated of thought, but only of the organic substance from which thought flows; and because thought affects (the percipient), nothing else is believed than that the spirit itself is locally there. It is therefore an appearance, although the effect is the same as if there was an actual presence.—1749, February 2.

CONCERNING THE NEW CHURCH CALLED ENOSCH.—(Gen. iv. 26).

Certain persons spake with me who were of the church called Enosch, Gen. iv. 26, and spoken of in the end of that chapter, which church held charity as the principal point of faith. It was perceived that they approached very gently, near the head upwards, and that they spake modestly, saying that they lived in charity, among themselves, and performed offices of friendship to others, but that they did not think so very much concerning the Lord, though still something; from which it appeared that their charity was the charity of friendship, and but in a slight degree the charity of faith. They live in quiet, and like good citizens, causing inconvenience to no one.—1749, February 4.

THE SPEECH OF ANGELIC SPIRITS. THE THOUGHT OF ANGELIC SPIRITS.

4140. It is scarcely possible to describe, even in the most general way, how it is that ideas are variously bound or tied to things, and that they inhere in things, which things are a kind of vessels or centres, from which are numerous issues like rays from the sun. If a thing true and good be assumed, then that truth and good may be represented in a variety of ways, and their ideas may be with them, and in them, and thence diffuse themselves into many other things. Representations also may be formed in which and to which ideas may be annexed, as

white or golden candlesticks, variously decorated with representative ornaments. Thus, for example, a candlestick so formed may serve for a subject or vessel from whence may flow innumerable varieties of other subjects represented at the same time. From whatever affection they think, as from a sigh, from a laugh, and so forth, in that thing there may be latent multitudes of other things simultaneously present and inhering; for each thing of the kind, as a laugh, for instance, exists from many causes, and in these causes inhere also, as a formative power, the causes of causes, which are unknown to man, and can never be explored. There are moreover formed from things various and multiplied spheres, as various spheres of goodness, with their own light, with the tempering of light, which exists in innumerable shades and degrees. Such spheres are produced also by means of affections, and the countless forms of affections; as also by the bare cogitative or ideal removal of those things which it is desired should be absent, and which accordingly recede. In this manner the spheres of objects and of representations are tempered, so that it is ineffable to what degree these varieties exist; indeed they may be called, as to number, indefinites of indefinites.—1749, February 12. Thus, for instance, Ps. cxliv. 12, "That our daughters may be as corner-stones polished after the similitude of a palace;" daughters here stand for goods, which may be represented to and by angelic ideas to the very life in innumerable particulars, but not otherwise.

#### CONCERNING EXCREMENTS.

4141. I saw how those female spirits who had lived in pleasures labour in vile excrements. Those filthy bodily excrements they continue to void, and it was said that they greatly delight in them, or that they were pleasant to them, for (corrupt) pleasures are turned (in the other life) into such things. Others, however, do not feel this delight (from such a source), but on the contrary something offensive and revolting. It was said that those of this class, whether males or females, are they who from assumed principles, prefer voluptuous enjoyments to all others.—1749, February 14.

#### CONCERNING MANSIONS.

4142. I have sometimes observed in sleep that in my garden at Stockholm there were various mansions of doves near the earth with stone entrances and enclosures and chambers of

beautiful construction within. I wondered that there were such things in my garden and yet I had not known it; and that at a different height (above the earth), to which it was necessary to ascend by ladders (a similar sight was to be seen), and the same also at a third elevation, where were shepherds, meadows, and groves. During the last night also I had a vivid perception in a dream of a mansion near the earth in a garden in which was a chamber that I saw, and with the tenant of which I spake in my dream. On awaking I spake with the spirits around me, who answered me as if being themselves in a dream. Near the earth were artisans with whom a conversation was held concerning a census.—1749, February 16.

#### CONCERNING THE MATERIALS OF WORDS.

4143. It happened that when I took certain words from my collection to insert them in what I was writing, and when for that purpose I took but a single word from the things which were not in my memory, there then occurred a change of spirits. Other spirits succeeded, and the former complained much and with no little lamentation that thus they could not be present but were driven away because something foreign had occurred to me. The reason was, that spirits succeeded who indulged in words, or the materials of speech, while the former were accustomed solely to thought. I was thus taught by experience that owing to a mutually contrary sphere these two classes of spirits could not be present together; for those who inhere in the materials of the Word take away the faculty of thinking from those who wish only to think. But the angelic spirits removed them, because they are within the sphere of thought and thus control the interiors of thought. But spirits wished to control the exteriors of thought, which power is now taken from them, because they act by persuasions.—1749, February 17. Hence it appears that rational spirits cannot be present together with scientific, and that they are altogether distinct from each other.

#### CONCERNING PROPRIUM.

4144. Spirits are indignant and complain when they perceive that another leads them. As soon as they observe this it becomes intolerable to them. Yet they care nothing for it when they do not observe it; they then think that they lead themselves, or that they think, speak, and act from themselves. This sometimes happens even when they are led by others, and the

fact is shown them; but they cannot bear it even when they observe that the teaching is from me. Thus it appears how difficult it is to persuade them that they do not live of themselves. Altogether different is the condition of the angels, who do not wish to think, speak, or act from themselves.—1749, February 19.

#### CONCERNING THE MOST ANCIENT CHURCH.

4145. There was to the Most Ancient Church an internal respiration, thus from the internal man, who was in consort even as to the external with spirits and angels. But afterwards the way was closed, and the respiration became external, wherefore all communication, speech, etc., with spirits ceased.—1749, February 19.

#### THE DISCOURSES OF ANGELS FALL INTO SUCH REPRESENTATIONS AS ARE IN THE WORD.

4146. It was sometimes shown in sleep that the spiritual angels in conversing together said, that the things written by me were not true, or to that effect. I then seemed to myself in sleep to be guilty of scortation and even of adultery; the import of what they said being thus represented in dreams. From these and similar things it may appear, that angelic discourses fall into such representations as occur in the Word, nay into such terms as are found there; which is confirmed also by the circumstance, that it was given to know the fact, as after a sleep thus infested I thought it and they then acknowledged it.

4147. So also I was prompted to bite my tongue when they thought against interior things; and other things of like kind.

4148. That dreams, when representative, are from this source, may be readily inferred.—1749, February 21.

#### THAT HOLY TRUTHS ARE TO BE FOUND IN A CERTAIN PLACE OF THE HEAD.

4149. When angelic spirits spake respecting the circumstance, that it was not the true internal sense which was written in those days, or in that day, it was given them to inspect whether the assertion were true. They made their researches deeply and profoundly, and with a clear sense that the truth was then in a certain region, to which the thoughts

penetrated, in the left side of the head, where are truths and falsities, just as in the right side of the head are cupidities. It was, as I remarked, a certain place in the left region of the head, and it was said to them that they should search there, which was done (and with the result described). Hence it may appear that certain truths and falsities are to be found in certain places on the left side of the head. I wondered at this, but could come to no other conclusion, but that such is the fact; so that truths and falses have their own places in the head. Where the false exists then that part of the head is indurated and is pained even to torture when inspected or explored by angelic spirits, but when truths exist, then the part is soft and free from pain, and may thus be inspected by angelic spirits.—1749, February 21.

#### CONCERNING SPIRITS WHO THINK (MUCH) OF THE FUTURE.

4150. There are spirits who ponder upon the future, which they do from a habit and nature contracted in the world. They appear with a broad face, but it is not properly a face, but barely the broad area of a face, which becomes narrow in proportion as the area is narrow, nor is there aught of life in it; it is, as it were, simply a certain wooden something; neither do they speak but only think. By their means the sense of a man becomes so general that he thinks of nothing distinctly, and thus the mind remains indeterminate. Such is the state of those who give way to prevailing thoughts of the future, and thence become (mentally) emaciated, and void of understanding.—1749, February 22.

#### CONCERNING A WONDERFUL (KIND OF) INFLUX.

4151. I dreamed of being in the house of a Count of the equestrian order, with a certain one who stole from me the counterpane of my bed, together with the bolster (*stora bolstert*), as also a cloak lined with wolf-skin, and another long skin of the same kind. I spake to the person—it was Carl Broman—who took these things, and he said he would restore them. He supposed it was lawful for him to take them on account of a law passed; but being suddenly angered I said he ought (at once) to restore them, but if he would not he might have them, for I was present all the time, sick, and thus he had no right to take them away. Having dreamed all this, when I awoke I thought over the dream and I heard above me those who followed one after another saying (some of them) that it was just, (and some) that

it was not, but they were respectively in an idea altogether different, and in a dream totally unlike. They also remarked, that their entirely dissimilar ideas flowed in in this manner and said moreover that the bolster in the dream signified to them a blessing that the long wolf-skin was a sabbatical rest of blessings and so on; and yet the discourse of the one party flowed in with me in this way, and agreed altogether with the discourse of the others.

4152. I spake with them, saying, such an influx could not be an influx of correspondences, but something altogether different. It was perceived that by modes or dreams utterly unlike similar results might take place, and that the influx of correspondences was still different, namely, that spiritual things would flow into natural and be represented by them, as love by heat, understanding by light, and so forth, which correspond. But the influx spoken of is such that it could never be known from the natural what was in the spiritual; and thus it was an influx of a wonderful character.

4153. Hence it may appear how it is that angelic influx is so diversified as it flows into various objects according to the qualities of the recipients. Thus too it may appear from different experiences that the angelic discourses falls into various representations, as biting the tongue, and the like, and hence too it is evinced, that all and singular things of the thoughts flow in, although by reason of their multifarious dissimilarities it would not so appear.—1749, February 25.

#### CONCERNING SOCIETIES.

4154. There exist in the other life societies corresponding to everything which can ever enter into the thoughts of man and into his concupiscences. As to the thoughts, let an example be taken from this, viz., that when I thought concerning any subject that was not clearly ascertained, but was hidden (as it were) in the Word, as concerning Noah's ark, then there were societies, (1) of those who thought of nothing else than whether it was to be ascertained at all: (2) of those whose concern it was whether it was true; (3) of those who inquired whether it might be divulged. Those were most numerous who sought to know *whether it was*, and then those who inquired *whether it was so*, of which last there were very many societies. As soon as the question came up *whether it was so*, they wandered into innumerable conjectures, yet still in such a way that they roved about in externals only; upon the *quality* they did not enter. There were very many societies of these which were dissipated for they

hindered the seeing what the thing *was*; they inhaled everywhere in this, viz. *whether it was*, and while thus engaged turned to *whether it was so*, yet still (back again to) *whether it was*, and (then once more) *whether it was so*; wherefore these last mentioned wandered about on the surface of the skin. (4) There were a great many societies which conjectured from their proprium, one in this way, another in that, in a long series. (5) There are societies which do not wish the truth to be detected, some from resentment that they cannot be supreme, some from unmercifulness, some from indolence, some from a desire that others should make the investigation by their own efforts, as themselves do theirs. Others again desire that one should be kept in trying, with no other end than that simply of trying, in order that the man or spirit may despair, become enraged, and precipitate himself into every evil and insanity. With these I spake, saying, that such an end was diabolical, since mere trials determine nothing to any useful purpose; besides various other things concerning ends. But others had wholly different views. (6) The good, on the other hand, desire to know the truth, desire to teach, desire to have the truth open to all, being mainly anxious to unbosom themselves of all that they know, and to free others from trial and its consequent evil. Thus there are innumerable societies.—1749, February 26.

CONCERNING INUNDATION (OR WHAT IS MEANT BY A FLOOD IN THE WORD).

4155. From experience I have been permitted to learn what a flood or inundation is; it is twofold, of cupidities which are of the right side of the head, and of phantasies which are of the left. When man is kept by the Lord, so that the societies of evil spirits do not enter, he is then exempt and elevated from the influx of such societies; but as soon as he is immersed into the (sphere of) such societies, the sphere is as an inundation, for the man becomes like those who are in it; he, in like manner with them, is indignant and angry; he thinks, despairs, desires, in like manner: but in proportion as he is withheld from the sphere, or from those who are in it, he is, as it were, on the bank, or shore, or in safety, thus more or less. The inundation is experienced either on the left side of the head, where things of the understanding and thought reside, or on the right side where the things of the will or the cupidities reside; thus he is inundated in proportion as he is immersed. This immersion, which is compared to waters, takes place, with indefinite variety, sometimes much as to the left side and little as to the right side of the head, and *vice versa*. These things I know from

experience, for I was kept out of the inundation for a time while other spirits were in it; afterwards I myself was immersed, and I perceived the likeness of an inundation. This is the case with temptations.—1749, February 26.

#### CONJUGIAL LOVE.

4156. Conjugial love was represented near the scene of Paradisaical joys, by adamantine (or diamond-like) auras, sparkling as from rubies or carbuncles. There were certain ones present who were but little known to me during their bodily life, and to whom when conjugial love was thus represented, they said, under the influence of the admiration prompted by the delicious sweetness of their sensations that by no idea could such exquisite delight, such a diamond life, be conceived of, or its many unutterable accompaniments which thrilled the soul to its centre with bliss. Such was there the representation of conjugial love. I afterwards conversed with one that was present, saying, that conjugial love flowing from the heavenly marriage, thus from the Lord and from his compassion towards the human race, was the principal and fundamental of all the loves by which the celestial societies are distinguished, and he could not but wonder that the human race is ignorant of it, and cares scarcely at all about it.—1749, March 1.

#### CONCERNING A CERTAIN FEMALE RESUSCITATED.

4157. A certain female, known to me while she lived, was in the other life, and I spake with her about four or five weeks, if I mistake not, after her decease. Her condition was like that of others.—1749, March 1.

#### CONCERNING THE RICH AND POWERFUL.

4158. I knew a certain person who was among the most powerful when he lived in the world, and who is now among the happy; also another who ranked among the most wealthy, who is likewise among the happy. I knew them both in the life of the body. Thus power and riches avail not to prevent their possessors coming into heaven.—1749, March 1.

#### CONCERNING THE SIGHT OF SPIRITS.

4159. It has been evinced to me from a multitude of proofs, that the sight of spirits among themselves is so exquisite that

they have no other idea than that they clearly perceive others, and also themselves, and that they even have the sense of touch. Examples are numerous; as that while I was myself in that state I really saw and touched spirits, just as if I had been awake, with all the sensation of sight, hearing, and touch. Spirits indeed oftentimes affirmed that they clearly saw themselves, their garments, their body, their hands. They frequently said also that they saw representations as in the brightest light, when I was permitted to make them, and that too so distinctly that they perceived every item; yea, even those who were in an interior sphere saw in like manner from barely a general kind of thought, which included many other things that they perceived; not to mention that I have seen spirits themselves more, I presume, than a thousand times, their faces, their bodies, and their representative creations, as in the light of day, besides (seeing them) in their habitations, etc., etc.—1749, March 5.

#### CONCERNING A CERTAIN GOOD SPIRIT.

4160. A certain female known to me in the life (of the body) was, in the other life, enabled to be among the blessed after the short space of a few weeks. She was in the society of the blessed, and it was perceived that her interiors were open, and that she then felt and perceived everything justly, to say nothing of other particulars. She was in the midst of paradisiacal scenes, and on beholding them said, that this was not to be happy, but that true happiness was something more interior, at which the spirits wondered, as did the angels also at perceiving that she acknowledged the Lord from an interior principle.—1749, March 5. She was from among those on earth who lived in riches, splendour, and rank.

#### CONCERNING THE PROPRIUM OF SPIRITS.

4161. There were spirits with me who, from their proprium, wished to direct what I should write. They were of a quality scarcely to be described. They limit the ideas in such a way that I seemed to know nothing of what would be of advantage and what would not. They take away all extension of thought, narrowing it in such a manner that scarcely anything (general) can be known. They take away from other spirits all freedom, and all the delight thence arising. In a word, they are closed (as to their minds), so that there is scarcely anything of life in them; they know nothing, and yet desire to know everything,

being, as it were, a kind of wooden entities. They bring a man into bondage, nor leave him any freedom; they wish to occupy and possess him, when yet so long as man is in consort with the angels everything is free, and he has extension of thought, and is enabled to know what is good and true; but with these everything is the reverse.—1749, March 5.

#### CONCERNING EVIL AND THE PROPRIUM.

4162. I perceived that man is the cause of evil, which appears from this, that it is an eternal law, that man should seem to himself to enjoy freedom, so that nothing should be done (by him) contrary to his will, as otherwise faith could never be implanted. Faith is implanted in the full exercise of freedom, never by force, compulsion, fear, or miracles. It hence appears that since, by an eternal law, it shall seem to man that he enjoys (entire) freedom, he is himself the cause of his evil.—1749, March 7.

#### HOW SPIRITS RECOLLECT OTHERS.

4163. It was shown to me how vividly the idea of persons known in the world is recalled. There was a homicide thus recalled to mind by his relative and so distinctly that I saw him just as he was in the world, and that too twice or three times. He was addressed by his kinsman whose money he had had and did not return it to him, about which he complained, and in regard to which he spake with the surrounding spirits. From the answer the angels could clearly perceive what his intention had been, and that he had appropriated the funds to himself, or otherwise disposed of them. From this experience it was obvious to me how spirits retain the recollection of others, and that it is as vivid as if they still lived in the world, and that when a communication of ideas is given, the same person is at once made to be present to several, as was done (in this case), and that too most easily in the same moment, and standing either close by or at a little distance according to their position, as happens in the other life. It was moreover made manifest, that angels immediately perceive from one's response what kind of intention he had, so that nothing is concealed.—1749, March 8.

#### CONCERNING THE RECALLING OF A MAN'S STATES.

4164. I saw and heard and perceived, that evil spirits are remitted into the state of their infancy and childhood, and then

described as to their quality at that time. Hence it appeared, that every one of a man's (former) states may return and be re-induced upon him, and that by all his good states his evil ones may be tempered.—1749, March 9.

#### CONCERNING THE INUNDATION ARISING FROM EVIL SPIRITS.

4165. I have often experienced that I was withheld, and, as it were, elevated, that is, towards interior things, thus into the societies of the good, and in this manner kept from evil spirits. I have also perceived and felt that if I had been let down but a little, the evil spirits would have inundated me with their persuasions and false and evil principles; I also perceived and felt that in proportion as I was let down, they did inundate me.—1749, March 9.

#### THAT SPIRITS HAVE MORE EXCELLENT FACULTIES (THAN MEN).

4166. Of what quality the ideas of spirits are, compared with those of men, may appear from the fact, that spirits are (emphatically) in thought. A man can think in a moment what he would be unable to utter or write in the space of hours. In that thought are spirits, not like man's, an obscure, but a distinct thought, in which things are seen as when one sees in a picture everything simultaneously represented to him, for spiritual representations, such as cannot be described, are adjoined. In a word, a single obscure idea is made clear by means of many representative and intelligible ideas that are set forth by spirits. Angelic spirits employ comparatively still more illustrations, for as is a man compared to spirits, so is a spirit compared to angelic spirits, and so are angelic spirits compared to angels.—1749, March 10.

#### CONCERNING THE NATURE OF SPIRITS.

4167. Inasmuch as it is not permitted to spirits to use the memory of particular or material things (*particularium*), there are interior memories—which however cannot properly be called memories, but rather faculties of the memory of particulars—corresponding to the quality of the man when he does not think from this material kind of memory; man in fact often thinks in this way, though he is not aware of it. Still the memory of particular or material things is the plane from which he is enabled to do it, since the very faculty of thinking is from that

ground. Such are spirits, and thus are they more excellent than man. They are with man, so that they think from his memory, because they are faculties and *potencies*, and then they know no otherwise than that they are the man, and that the particulars of the man are theirs. This I have learned by a multitude of experiences, having spoken with them and been assured that the fact is so. They indeed resent the idea, and suppose that all the particulars which they utter are their own, but when the truth was demonstrated, and especially that they spake in my own language and that they knew all the languages which I know, and were ignorant of all of which I am ignorant, they became silent under the force of conviction. The memory of man is their ultimate plane; of this they were convinced from their being told that if they were with the insane, they also would be insane; if with the intelligent, that they would be intelligent, and yet would think everything to be their own.

In a word, the life of man's first principles is with them, and according to that life they reason, which life when it flows into man's memory excites similar things, as was clear to me for many reasons. The life of their cupidities excites cupidities, and these lives appear as instinct.—1749, March 11.

4168. Speaking with spirits on this subject they complained that they could not recall the memory of particulars; although they had them stored up, yet they were not permitted to bring them forth, as in the case of a certain one who was eminently skilled and accomplished in the knowledge of the Greek language, of whom it was asked, what need of such things in the other life? are they any thing more than the mediums of intelligence? and when (the clear light of) reason is enjoyed, what need of mediums? But it is wonderful that even when their past life is recalled to memory (by the Lord), what they have done and what they have said, they recognise it as nothing else than the effect of a powerful memory, just as if they were in full possession of the memory of places, actions and words.—1749, March 11.

#### CONCERNING INFANTS.

4169. There are certain and numerous societies which have the care of infants. These are principally composed of such of the female sex as loved infants most tenderly in the life of the body. Infants which are of what they call an upright nature and which are beautiful, they dedicate in a certain way to the Lord, and they are accepted; which was both said and shown to me.—1749, March 12.

## CONCERNING LUKEWARM THINGS.

4170. The reason that lukewarm water causes vomiting is, that lukewarm spiritual things are of the same quality; for spiritual things have such an effect upon natural things, which was remarked to spirits and angels, and they confessed that it was so. When I was thinking of lukewarm water, and at the same time of spiritual lukewarmness, there were spirits present who seemed, as it were, to vomit, from which the nature of the influx may be perceived.—1749, March 12.

## CONCERNING FAITH.

4171. There was a certain one who, while he lived in the body, held as a principle, that faith (alone) is saving; as, for instance, the faith of the Athanasian Creed, which is taught to children. This person spake with me on the subject of faith, and I asked him what else faith was than science and knowledge? what it amounted to, except as it related to use—to the use of a man's being made good; and that as it was nothing else than (bare) science, one would be insane to think science alone or knowledge could save, since all knowledge is in reference to the end of a man's becoming good. Still more insane would he be who should imbue himself with such notions, and make them the principles of his faith. Light was granted him to perceive the truth of this, and he confessed it before others, saying that he had been deceived, and that faith (of itself) was nothing, except so far as it made a man good; that is, except so far as it could be made the means of endowing him with charity.—1749, March 12.

4172. A certain one said that he had in himself nothing good; and thus could not be saved. It was replied, that he ought to have a true faith that every good was from the Lord, and that thus he might be gifted with charity. It was hence evident that knowledge ought to precede, that is, (a knowledge) that all good is from the Lord, and that unless one has knowledge, he is not endowed with the charity of faith; thus the knowledge of truth precedes.—1749, March 12. It was farther said that one could know that all good is from the Lord, but that he cannot have faith sincerely to acknowledge this, unless he has charity; from charity the acknowledgment may be made, but not from faith without charity.

## CONCERNING USE.

4173. I conversed with spirits concerning use. They were indignant that I had so much to say on this subject; but it was said in reply that use is all in all—that in the world, in a kingdom, the main question is in regard to use; and so in respect to a man (we ask) what use does he subserve? If he is not useful he is rejected as worthless. How much more then in the Lord's kingdom, where use is everything. There was then represented, according to the ideas of angelic spirits, a sphere as an aura of uses, and it was said that in the Lord's kingdom there is nothing but use. (One of the above mentioned class) being in such a sphere began to hurry away, saying that he could not respire there.—1749, March 12.

## CONCERNING THE ANTEDILUVIANS.

4174. Being (duly) guarded, I was led towards a mountain where are the antediluvians. When approaching the mountain I encountered a sensation of cold, which invaded the lower region of the back. The cold of that place signifies the extremest perversity. The mountain itself was formed from their phantasies into a hollow-curve surrounding them, and within which they abide. Upon speaking with them, they said that they thought much respecting (the being of) a God, but had persuaded themselves that no God existed, but that men were gods and thus that they themselves were gods, an idea in which they confirmed themselves by dreams. All this they declared with the living voice. They moreover suppose themselves to dwell in forests.—1749, March 13.

## CONCERNING THE BEAUTY OF CONJUGIAL LOVE.

4175. There was seen presented to my sight, but in a very small degree, and veiled from full view, as it were, by a kind of cloud, an exquisite beauty, accompanied with a perception that it was the beauty of conjugal love. It was perceived to be such by virtue of a certain affection imparted, and scarcely anything else can be said of it than that it was beauty itself; for conjugal love, that is to say, the very essential principle of this love, gives itself the form of this superlative beauty affecting the mind to its deepest recesses; indeed all beauty is from this source. I beheld also the quality of its representations, which were various cerulean rainbows and golden showers.—1749, March 19.

## CONCERNING REPRESENTATION, AND THE GLORIFICATION OF THE LORD.

4176. It was given me to relate whence and what was a glorification of the Lord, but still so that I represented in an orderly way certain beautiful birds, how, when hungry, they fed upon grains and crumbs of bread, and then had recourse to such grasses as they relished, and to sand or gravel, and then drank. They have also mutual love and endearments with each other, and while in these things feel the delight of their life; afterwards they rest awhile until that delight diffuses itself throughout the nerves, and then they begin to sing most beautifully, prompted by the quiet serenity which they enjoy. All this it was given to represent in order to the life, for the representations were as if living. The angels then perceived all these objects in a celestial and spiritual sense, not being as representatives to them, but as conveying a deep celestial meaning, and in this perception I also shared. Thence it appeared what is the quality of the glorification of the Lord, and what the nature of representatives among the angels.—1749. . . .

## CONCERNING THE GUARDIANSHIP EXERCISED BY CERTAIN SPIRITS.

4177. I saw a certain one who had been thrust by evil spirits to some distance downwards, when there appeared an angel floating above him, by whom he was delivered; and it was said that this was a sign that the good are delivered from the evil.—1749, March 22.

## CONCERNING WOOD-CUTTERS.

Some remain in this employment for a longer, and some for a shorter time. While they are cutting wood it appears as if somewhat of the Lord was under the wood, wherefore the wood denotes (what they regard as) merit, and the more there is of the Lord in the wood, the longer do they remain (thus employed), but when it begins to disappear, then their vastation draws to an end. At length when nothing more of the Lord appears, the vastation is then wholly complete, and they are taken up to heaven, as I have myself seen; where however they fluctuate for some time between truth and falsity.—1749, March 22.

## THAT THERE IS NOTHING WITHOUT A CAUSE AND AN END.

4178. It was manifestly perceived that nothing, not even the least thing with man, either in his action, speech, or thought,

can exist without a cause, nor any cause without an end, and as the Lord is himself the End, and from Him are all and singular things that are, it is impossible that anything, however minute, should exist without an end in the cause.—1749, March 23.

#### CONCERNING CERTAIN ACQUAINTANCES.

4179. I was surrounded during the whole night by those who were known to me, and while I slept I was present with them, and in the midst of them, and spake with them under the semblance of other persons than they really were. On awaking they were detected as being those with whom I conversed. I dreamed twice that I came to a temple that was overthrown, where only the ruins of altars remained, and as I came into the midst of one of these masses of rubbish, I perceived myself beginning to sink, which occasioned a thrill of horror (: hissna :)<sup>1</sup> lest I should be engulfed below, which caused me to awake. The dream signified the condition, at this day, of the magnificent Temple of the Lord, His own Word, of which there only remains such ruins, and these so liable to fall and sink.—1749, March 26.

#### CONCERNING THE JOURNEYING OF SPIRITS.

4180. When spirits pass from societies to societies and so onwards to their own, they seem to themselves to proceed on a journey, and to come to other and other places, which is now also perceived by me, especially in conversing with spirits in the province of the loins, of the feet, of the soles of the feet, &c., where they said they could not abide, and so go on or seem to themselves to go on, as if on a journey, when yet it is a mere change of societies.—1749, March 26.

#### CONCERNING DOMICILS.

4181. Certain acquaintances of mine, maternal ancestors, related to me that they had neat domicils or habitations where they abode, but which could not be shown to me lest other spirits should get an idea of them. They said that they were given to them, and that they were changed (from time to time), and that they continued there in various employments. They wished to describe them to me, but could not for the reason above mentioned, save that they were such; that they were given to them continually; and that they dwelt there with delight.—1749, March 26.

<sup>1</sup> A Swedish word signifying to shudder.

## CONCERNING USES.

4182. These mothers said that my father during the life of the body often absented himself, and they knew not where, but that he always returned with a certain delight, from whence it was perceived that he was sent forth by the Lord to the performance of various uses, among his fellow men, now here and now there, because his delight consisted in an active life. It was remarked also that without an active life one cannot be in delight; wherefore after such a mission one returns in a state of delight.—1749, March 26. It hence appears that spirits are sent abroad with a view to various uses.

## CONCERNING MAN BEFORE THE FLOOD.

4183. At a considerable distance above the head were numbers who flowed into my thoughts and held them as it were bound, and thus in obscurity, with the sensation of a strong pressing down upon me. The spirits with me were held by them as if bound in a similar manner, so that they were scarcely able to think except as from their influx, which excited indignation. It was said to me that these were they who lived immediately before the flood, of whom were the Nephilim (giants) spoken of in the Word, which makes particular mention of the living of these Nephilim before the flood. From such an influx as I have described it was discovered that their persuasive principle was very strong, but not equal to that of those who perished.—1749, March 26.

## CONCERNING THE WORD OF THE LORD FROM ANGELIC SPEECH.

4184. Angelic speech is such that every particular of their thought and utterance is alive. They receive in each single thing a perception of life from the Lord; yea, those things which are of the life they exhibit to themselves to the life, as in regard to any affection of the will or of the understanding, they have it before them as if living, with all its accompaniments, with all its soul and body, embracing things innumerable and ineffable, of which with man the idea is most general and, as it were, dead, because material and closed. Thus, for instance, when an affection is described, the innumerable things which may be thought and written concerning it, are all simultaneously present with the angels, and indeed the interior things of which

they are composed in order and series; just as the form of the body, or what belongs to the body, is known at once from the entire form and interior structure of the fibres, vessels, and muscles, with their series and connexions, from which the form exists; all which are expressible, as with the angels they are living; such is their thought and speech.

4185. The Word of the Lord is such that when it is presented by the Lord before the angels, each single thing is alive, so that the dead letter passes into life, with the innumerable particulars that are in each word and each connexion of words; wherefore the most general things therein contained are merely vessels or receptacles of such living affections; and that with indefinite variety, and in an ineffable manner.

4186. It was given me to discourse to some degree with angelic spirits, but not so much; it was, however, sufficient to assure me that the fact is as above stated.—1749, March 27.

#### CONCERNING THE LIFE OF SPIRITS AND ANGELS.

4187. Every one has a peculiar life into which he comes as into his own when he enters the other world; there are societies which are in a similar life.

#### CONCERNING THE LIFE OF SPIRITS AND ANGELS.

4188. There are genera and species of lives, and societies are distinguished according to differences of life. Every one has societies corresponding to his life; the general quality of that life obtains among many societies, of which each has its peculiar life. A man or a spirit according to his changes of state is successively in those societies, but in some one society he finds a ruling life in common with his own, into which he, as it were, glides. Without those societies he does not easily pass, if he passes at all, and when he does he is brought back to them again; for without (the sphere of) those societies and of his own in particular, he finds no delight of life, but every thing is irksome and unpleasant.—1749, March 28.

THAT THE EVIL, WHO THINK THEMSELVES EXTREMELY SUBTLE, ARE  
YET DULLER THAN OTHERS.

4189. Certain evil spirits above the head who had not, I think, been with me before, acted with subtlety, supposing this to be eminently their character; but it was given to say to

them that they were grosser or duller than others; that the more subtle the evil are, the more dull they are. It was moreover said to them that their most singular things or minute constituents were evil, and that they were, in fact, made up of evils. Thus the subtleties of which they were composed, were evil. Those on the other hand who are not subtle may be externally evil, but not so inwardly, consequently they are not so dull.—1749, March 30.

CONCERNING THE GENERAL (*De communi*).

4190. How the case is in regard to generals and particulars respectively, and how there is no possibility of particulars being given without a general, appears from those in the other life, who, when they speak and think, are subject to greater and lesser general influxes, which govern their thoughts and utterances. There are particulars also, which accommodate themselves to generals, beyond the sphere of which the thoughts and the speech can by no means pass, as these generals prescribe limits, and also the quality and the mode in which they shall affect; so that there are generals both of quantities and of qualities. The general of quality is the ruling one, but there are many generals existing together, which wonderfully govern the thoughts and speech of every one, and everything else in fact. When any one thinks and speaks within the sphere of generals, it is as if he did it from himself; the effect is such that he does not know otherwise. On the other hand, when one thinks and speaks what is not thus related to a general sphere, then it is as if not from himself; it is perceived and heard as more or less remote from himself, according to the degrees of remoteness of the sphere. It is perceived also, as more or less remote from one's-self, because not within the sphere. Upon all this one is not apt to reflect, but thinks and speaks according to the apparent distance of the sphere. The case is similar in regard to the manner in which one affects the general sphere; but of this reacting affection much might be said to which I am scarcely competent at present.—1749, April 1.

CONCERNING CORRESPONDENCE.

4191. Again certain ones spake within the sphere of angelic spirits, while I was asleep, in consequence of which I dreamed that my father in his life-time had fallen into the water and sunk to a considerable depth, but that I had lifted him up, and brought him to the shore. Upon my awaking they said that

they were speaking of the things which I had written from the Word; the Word with me was represented in the first instance by my father in his life-time; thus their discourses fell into such a representative.—1749, April 1.

THE NATURE OF MARRIAGE AND OF THE LOVE THENCE DERIVED.

4192. The conjugal relation is such that the love existing mutually between the parties is so intense, that they desire to be one, and each to impart to the other whatever is his own. It is from this reciprocal sentiment, or the wishing to merge one's-self in another, that the love of true marriage exists. From this source all other mutual loves are derived, so far as they involve this principle of mutuality, without which they are such as they are; other love consists in *velle*, or *being willing*, but not like this in *posse*, or *being able*. It hence appears that conjugal love is fundamental, and is heaven itself.

4193. On the other hand, those who would fain appropriate to themselves what belongs to another, so as to wish to make it their own, regarding the other as of no account,—all such act from an infernal prompting, for it is directly contrary to the former. Such an one would take away the life of another and all that he has, and make it his own.—1749, April 2.

THE PUNISHMENT OF CERTAIN ONES, VIZ., THEIR BEING COMPELLED TO BE AMONG THE AURICULARS.

4194. There are some who think themselves to be preferred to others, and that they act from themselves; others of this character are genii. They are remitted among the *auriculars*, or those who constitute the cartilaginous skin of the left ear. There they are led by these—and are compelled to speak from them—towards the left ear, which takes place either with a perception and thus resistance, or without much resistance, according to the kinds (of character) to be tempered or corrected. They then speak, as it were, with a certain cartilaginous kind of sound, and sometimes very foolishly. This often happens, and in this manner they spake with me. Those that are without the sphere of these are in their own eyes highly intelligent—a conceit of which I could not have suspected them guilty. The kind of speech above-mentioned can hardly be described, so peculiarly were the speakers wrought upon; some indeed, upon being restored thence were filled with indignation that they had been thus compelled and had acted so foolishly.—1749, April 2.

CONCERNING SPHERES, INSTINCT, AND THE EXCITATION OF IDEAS  
WITH MAN.

4195. Every spirit, and still more every society of spirits, exhales a sphere from itself, which is from its principles or the life of principles or persuasions; with the evil genii from the life of cupidities. Thence flows their sphere, which is a sphere, as it were, of instincts, arising from this source, and when this sphere exists, it is a certain operative general principle (*commune*), which, when it acts upon a man's memory, summons up thence whatever is in agreement with it, and thus the general principle of spirits excites all the concordant particulars from the man's memory; thence spirits speak, and think that it is from themselves, and they also persuade man that what he says is from himself. Where such a sphere predominates, there everything which is excited, though in fact most false, appears as true, and is confirmed. The confirming things which flow forth are very numerous, and of such variety that I have wondered whence they could have procured them, as it were, extempore, when yet it is nothing else than this general sphere which excites them; for spirits as they lack memory, are possessed of a certain instinctive something which acts in the manner described.—1749, April 2.

CONCERNING SPHERES.

4196. There exist visual spheres, concerning which I have spoken before, of those who constitute the outer skin of the eye, it is a kind of marble sphere, coloured with dark brown. The sphere of those who are more interior in that region is of a milky hue. Above the head are those who are apparently of the most ancient church; their sphere being now exhibited as composed of sprinklings of gold, and anon of flowers both white and beautifully coloured, but a sphere which cannot be described.—1749, April 3.

WHAT WITHHOLDING IS.

4197. When I was among those who were vastated or among the infernals, I was everywhere elevated above them, and there detained or withheld, so that there might be a withholding, and then an immission or letting down, and again an elevation, as it were, and again a withholding.—1749, April 3.

## WHO THEY ARE THAT WOULD FAIN OBSESS MEN.

4198. There are spirits who in the life of the body so loved the world as to make it paramount to everything else, and at the same time were bent upon ruling over others, placing in this the delight of their life, and retaining it to their dying day. These spirits in the other life are inclined to obsess man, or to return through man into the world, preferring the dead and defiled things of the world to the spiritual and celestial things which so vastly surpass them. Wherefore, as there are at this day great numbers of such, a deep new hell is prepared for them at some distance to the left which is open and is seen by such, and it was said that it was more atrocious than the other hells. Some of the inmates soared upwards from it, and it was perceived to be a dark and dreary region, and the abode of dragons and serpents. They are known by the circumstance that when they flock thither the point of a spear is vibrated before their left eye, as if it was about to strike it, but it is removed: thus the spear's point is vibrated before the eye, causing a dread of its striking, and then the spear becomes an axis thrust through the loins, about which they are made to revolve, and thus are discerned. Indeed, previous to their coming in crowds to that hell, they appear to be circumrotated lengthwise about a spear (as a central axis). These are they who would fain return again into the world, and when the leave, such as it is, is granted to this effect, they are prompted to obsess men, from which circumstance arises their direful phantasies, so that in some cases they are induced to lay violent hands upon themselves.—1749, April 3.

4199. Of these, however, there are numerous classes, generic and specific, as some who have loved the world have not, at the same time, made the delight of their life to consist in its good things; and these are not at once prompted to return to it. Others again have loved the world, but they are kept in a state of sleep until the principle of worldly delight is also laid asleep, and the world forgotten; these are the simple, and in some cases the good.—1749, April 3.

## CONCERNING DREAMS.

4200. I dreamt during the night and upon waking spake with spirits who said that they had been watching around me, and that they had occasioned the dream, and had expressly induced everything that I remembered and related. From this it is still more manifest to me that dreams are from the world of spirits.—1749, April 6.

## CONCERNING THE PROVIDENCE OF THE LORD.

4201. I have heard and perceived spirits conversing together respecting the Lord's Providence in the minutest particulars, but what they said cannot be described, for their speech is at the same time representative, involving things wholly indescribable. There are in one idea more things, combined with representations than could be set forth in many pages, and many which could not be described at all. It was then perceived that the Lord's Providence extends to the most minute particulars, but not in such a series as man adopts and proposes to follow, for the reason, that all and singular things are disposed in their own order, and future events are previded and provided, which (at the same time) do not happen as man supposes.—1749, April 6.

## CONCERNING SPHERES.

4202. The quality of the spheres of spirits as arising from dissent, from consent, and from opposite persuasions, is clearly to be perceived. There flows in a general dissenting, consenting, or persuading principle, and all particulars then present themselves as confirmations, so that it cannot be known but that the truth is what it appears to be. The stronger such a dissenting sphere is, the stronger is the persuasion, so that oftimes I could not otherwise perceive than that the false was the true, and the evil the good. Such a power of persuading is a common or general sphere, and it is such in all the particulars which thus become confirmatory, for the general is in the singulars, or in other words, the singulars derive their nature from the general, with which it is identical. When such spheres were shown me by colours, they appeared gross as if confasciated or interwoven together like the rafters in a roof. In point of colour, they were for the most part of dim asure, afterwards verging to yellowish,—from which it appears how great is the density of such a sphere, that has first to be dissipated—and round about something luminously yellow, signifying the sphere of goodness and truth, which, however, is not able to penetrate the sphere of persuasions. From such swathings or roofings the quantity so to speak, of the sphere may be noted, and how accordingly falsity is diminished in proportion as they are diminished and vanish away.—1749, April 9.

4203. It appears from this how deeply and how easily a man may be confirmed in evils and falsities, unless he cordially believes truth from the Lord, and that there are around every

one who is in falsity and evil such dense spheres, which cannot be broken through unless that by a long process falses and evils are previously dissipated. Those spheres appear as in clear day to good spirits and angels, whose spheres can by no means accord with them, as the mutual repugnance prevents their uniting; if they do come together, then those who are encompassed by a sphere of falsity and evil suffer extreme torture; and if by permission the spheres of the false and evil prevail, the good come into temptation and thence into anxieties and anguish; the respiration also is taken away, as one cannot live in the sphere of the other unless by a miraculous tempering of each. There is a spiritual sphere surrounding every one, as well as a natural and a corporeal one, which latter, pertaining to every man, is composed of an effluvium breathed forth from around him, and which is so abundant as to form a kind of sea round about him, as in fact the learned have established by many experimental proofs.—1749, April 9.

CONCERNING THOSE WHO THINK THAT ALL THINGS HAD AN ORIGIN  
AND THUS GOD IS NOT ETERNAL.

4204. Concerning those who entertain this opinion I have already remarked that they are in the extreme limits of the universe, and it was observed that whenever this idea recurs evil spirits pant in breathing and good spirits who are in the idea of time are distressed; those who are in the idea of time cannot think otherwise than by time (*per tempus*), viz., that eternity itself is nothing different from time, when yet with the Lord all and single things are eternal, and the idea of time cannot accord with the idea of eternity. Those spirits therefore were rendered anxious and oppressed by that idea, pondering as they did upon the origin of the Lord because in the idea of time. As soon, however, as they are elevated above the idea of time all such anxious cogitation vanishes; from which it appears how much of time inheres in the ideas. It was then said and insinuated into their ideas that they should think whence was the origin of all things, or whence was the origin of nature—whether nature was before the world was created, and thus whether nature was eternal—whether God was eternal or whether nature was—if nature, whence His origin, since the lower cannot be the origin of the superior, but on the contrary exists and subsists from the interior or superior, as otherwise the lower world would not be at all. There must be a cause of all things, a cause prior to the thing caused; of every cause there must be an end, the end must be prior to the cause, and thus every thing must be

from Him who is End itself, the first and the last, thus eternal; that is to say, everything must be from God or the Lord. By this idea the impression was conveyed that whether nature was eternal, that is, without origin, or whether the Lord was, anxiety ought at any rate to be put to rest.—1749, April 9.

CONCERNING THE HATRED OF THE EVIL TOWARDS THE LORD.

4205. Those who in the world had not been conscious of hatred towards the Lord, but were still in the love of self and of the world, that is, had lived in hatred towards the neighbour and been utterly regardless of the Lord, these in the other life entertain a most deadly hatred towards the Lord. One cause of this hatred is that they then observe that heaven is the Lord's and the Kingdom is the Lord's; and inasmuch as such as they are cannot be admitted into heaven, but precipitate themselves into punishments and torments, they attribute this to the Lord, for they suppose that all of whatever quality, even such as themselves, might be admitted into heaven; whereas if they could come thither they would destroy all society and all order, and aim to subjugate all things to themselves. Because therefore, they cannot be admitted into heaven, and because they incur to themselves such pains and penalties in the attempt, they conceive such a hatred towards the Lord.—1749, April 10.

THAT EVIL PUNISHES ITSELF; AND CONCERNING PERMISSION.

4206. It appears from the order in which all things are in heaven and in hell, of which I have spoken elsewhere, that it is ordained that all evil shall punish itself and thus that evil itself shall tend to abolish itself. Such is order, and this is called permission, which nevertheless is a universal law; as also that mutual love shall reward itself and that it shall fare with every one according to what he wills to another.—1749, April 13.

CONCERNING THOSE WHO DESIRE TO RETURN INTO THE BODY AND INTO THE WORLD.

4207. There are spirits who desire to return into the body and thus again into the world, and in this manner to obsess men. Such are retained in their own hell, that they may not come near to man. Adulterers and sirens are pre-eminently of this class, as also others. They are sometimes punished with

great severity that they may have a horror of that cupidity. The phantasy of a body is induced upon them by the punishing spirits, so that they know no otherwise than that they are actually in a body, so entirely similar is the sensation; nay, such spirits can, as it were, harden the body, and so put them in torture by mangling all their limbs, and breaking them in different ways, accompanied with immense anguish, and this often till they are inspired with a horror (of such a desire), for horrors, terrors, and shames are external bonds which are imposed through punishments upon such souls or evil spirits after death.—1749, April 13.

#### CONCERNING THE SPEECH OF ANGELIC SPIRITS.

4208. The speech of angelic spirits was perceived, but not heard or understood; it was only perceived by the sense of sight under the form of a shining vibration. They spake for some time among themselves, and it was said to me that this was the speech of angelic spirits. This shining vibration that appears before the internal sense of sight is varied according to their state; their state was at this time a joyful one, which was in this manner made known; the splendour itself was, as it were, the splendour of their joy. Meantime I conversed respecting this speech with spirits.

4209. With evil spirits of an interior sphere the case is not the same; there is no splendour, but only a something obscure, for all their states, as is all their speech, are closed, consequently there is nothing living in their speech; it is a speech as of closed ideas, from which their quality is barely to be inferred; there is among them from this source a general something which is obscure, sad, and revolting. Concerning this kind of speech I spake meantime with spirits.

4210. It was granted me to speak with angelic spirits, but through intermediates, when barely a few general ideas, instead of many particulars, reached me. It was given me to speak with them through these general ideas or impressions which in my mind from being thus general were extremely obscure, but to the perception of angelic spirits everything stood forth distinguished into its most minute and singular items, as it was also then given.—1749, April 14.

4211. As to what relates to the speech of spirits in the world of spirits, they have their ideas founded on material and corporeal things, and whatever ideas are not material (in the outset) they still make so by terminating them in material things and taking thence the vehicles of their thought.

4212. Interior spirits do not thus make their ideas material, but they make the subjects or things themselves material and to these things thus constituted they adjoin ideas, forming a speech of ideas so wonderful as scarcely to be capable of description.—1749, April 14.

CONCERNING THE INFLUX OF THE LIFE OF THE EVIL AND OF THE GOOD.

4213. When evil spirits flow in with their ideas, whether speaking or not speaking, they make the matters of communication to be, as it were, alive, but they are not alive but dead; they only appear so; they are as something lurid which is at the same time lifeless. This apparently living, or this lurid thing, is in itself dead and dark: such also is their life considered in its principles; it appears as light, but it is the light of winter; it is otherwise with the light of the good.—1749, April 14.

REPRESENTATION WITH SPIRITS; AND CONCERNING THE BROAD AND NARROW WAY.

4214. Every thing may be represented before the eyes of spirits, not merely like things pictured, but precisely as they appear when seen by the natural eye in the world, as gardens, groves, palaces, and the like, all which appear just as they would (in this life), but they are still representations, or things apparent, and not real. There is nothing but that can be thus represented, as the forms of men and multitudes of other things; but they are fictitious representatives like certain optical illusions.

4215. Representatives not fictitious, but yet consisting of mere appearances, are such things as are presented to the view of angels in a light originating in the order of the things from which such representations flow. These representations are, as it were, the originals or prototypes of those things that are in the world, such as paradises, etc. etc. By means of these external representations both evil and good spirits are inspected or explored by the angels, and a perception at the same time had of their quality.

4216. There was represented a broad way leading to hell and a narrow way leading to heaven; the broad way appeared as if planted on either side with beautiful trees, but having serpents creeping here and there over it. The narrow way on the other hand, was cheerless and obscure, but around it were angel-infants beautifully adorned, which, however, were not visible. When

the question was proposed to some which way they would take, they answered, while not seeing the serpents or the infants, that they would take the broad way, but as soon as these objects were clearly presented to their vision, the serpents in the broad way and the infants in the narrow, they then demurred as to their former choice and said they would take the narrow way.—1749, April 14.

#### CONCERNING THE ANTEDILUVIANS.

4217. I have occasionally perceived, from hearing, how these spirits tumultuate under the cloudy or misty rock, and not only have I heard it, but I have actually felt it under the heel of the left foot. It is a kind of effort to elevate themselves, but it does not go beyond a mere attempt. They are thus continually striving to emerge into the world of spirits, and to suffocate it with their persuasions, but they are withheld, and can effect nothing beyond an abortive attempt. Those who obstinately persist in this are sorely punished by their associates, especially by the sensation of deadly bitings, in order that they may be inspired with dread, as also that they may be let still farther down where the mistiness of the rock is still more dense. They rove about like wild beasts in the woods, and sometimes cruelly torment themselves.—1749, April 14.

#### CONCERNING THOSE WHO SAY THAT FAITH ALONE SAVES WITHOUT GOOD WORKS.

4218. I perceived occasionally during the lapse of one or two days a sphere of scortation, which was diffused around, but which more especially descended from the region beneath the *nates*. As the sphere was an infesting one, I wondered from whence it came, and it was said that it proceeded from those who were in the persuasion that faith alone was saving, and that good works had no effect but to damn, and were therefore abominable. Those of this class are under the *nates*, dwelling in mutual railings and feuds, farther than which I did not perceive. From thence descends a sphere within the body, to the left, and from their attempt to be saved above others there is a perpetual struggle upwards, and in the direction, as was said, of the left part of the body and onwards towards the heart and the head. In speaking with those of this principle, it was given to ask them what they really believed in saying that faith alone saved. This, however, they did not know, for they do not know what faith is, except that it is something which saves. Upon reflec-

tion they said that if they should believe that God the Father created them, that Jesus saved them, and the Holy Spirit purified them, then salvation would follow of course, even though in the very hour of death, and though they had lived an evil life all their days. Those who were still lower down said that they knew nothing as to what faith was; that the sum of their knowledge was simply—Father, Son, and Holy Spirit, and if there was anything more in faith they were ignorant of it; for as men are prone to reduce what they have learned into one formula, this was theirs, to wit, that they barely knew—Father, Son, and Holy Spirit, and that to know this would save them.—1749, April 15.

#### CONCERNING THE MOON IN HEAVEN.

4219. There was shown me a Moon shining, surrounded by a great number of little moons similarly shining. The light was almost solar, and quite lifelike. Upon making inquiry in regard to this (I found that) the spirits supposed that they were the Moon encompassed with such lunettes (*lunule*), but that they were not visible on our earth. I was informed, however, that the Lord appears in this manner to the spiritual angels, but to the celestial angels as a sun, and that from this source is the light of the celestials in heaven, while the light of the spirituals is from the Lord appearing as a moon; and although he does not really appear as a Moon, yet their light is similar to that of the Moon vividly shining, while the light of the celestials is like that of the sun.—1749, April 14. This Moon did not appear on the right where the Lord is, but above in front.

#### CONCERNING SPHERES.

4220. On seeing a certain person clothed in garments decorated with gold, I conceived that from the pride of his apparel he was continually thinking of himself, of his own honour and repute, even while other things were on his mind, and that too from his thoughts being attracted in that direction. Whoever yields to that attraction induces by degrees a habit, and such a train of thought rules with him as often as he is thus showily dressed, or sees other people, and from hence is acquired a sphere of self-honour or self-love. The case is the same in regard to everything by which a man allows himself to be attracted, which are more numerous than can be recited; so that even while he exercises his thoughts respecting the things of faith, that leading idea still remains with him, and becomes

so familiar that as often as anything occurs respecting faith, the man is still in the same general idea or sphere. Such spheres are among those which are most manifestly perceived in the other life, even upon one's first entrance thither, for they excite with others, as they did with me, whatever is accordant with them, thus disclosing at the same time whatever is discordant. Spheres of this kind are wont also to be turned into spheres of odours, which from their quality are fetid and disgusting to the last degree. They are also sometimes converted into visible spheres, when they appear of spherical form, and from their essential properties are horribly revolting, as is the case even with (the sphere of) civilities.

4221. How it is that from habit or actuality such a result is produced appears from a variety of similar things in regard to which a man is not aware that they are contracted by habit, as for instance his speaking, his eating or chewing, his walking, all which a man learns, and without learning could not do them. So it is also in respect to the avoidance of objects in one's way, the perception of the quality of others from their speech and face, and the motion of the arms; in fact the case is the same in relation to all the senses, that certain results are contracted by habit which, from their being so familiar, one is not aware that they pertain to him.—1749, April 15.

#### CONCERNING CONSCIENCE AND CONCERNING THE ANGELS.

4222. It was given me to perceive how conscience is formed. A man learns that this or that is true and good, and when he thinks of this and it occurs to him that it is true and good—usually in the first instance from some particular end, as either of self, or the world, or eternal life—and the thing becomes very familiar by recurrence, he at length ceases to be aware that he actually and of truth acquired the perception. Then the ends of self and the world are gradually removed by the Lord, and so far as they are removed, so far charity succeeds, till finally there is no selfish end remaining.—1749, April 15.

4223. It was perceived that the angels care for nothing else with man than his ends; if his end is self and the world, they then oppose it, and remove it, as far as can be done, and turn it into an end of good, in which case they are greatly delighted. So far as an end of good prevails, so far they are present, and so far as an end of evil prevails, so far are they absent or remote. Still they are prompted by the Lord to withhold man from precipitating himself into the greatest evils, which they do by means of external bonds that excite and influence him, and which at length become familiar with him.—1749, April 15.

## CONCERNING STATES.

4224. A spirit runs through all possible states, and when he comes into a state familiar to him, he then comes into his life, and it was perceived that at the first accession of that state, the spirit desires to plunge himself (as it were) into the state of his life, and inasmuch as a spirit passes through all possible states, therefore when he comes into contrary states, he is immediately pained or mulcted, and when he rushes into evil beyond the measure of actuality he has acquired, he then punishes himself, or runs against punishment.—1749, April 15.

## CONCERNING THOSE WHO WISH TO POSSESS MAN.

4225. For some two or three days I have been among those who desire to possess men, and who are of such a quality that they think of nothing else than of returning into the world, inasmuch as their thoughts are (dominantly) worldly and corporeal. They are absolutely ignorant of what spiritual life is, and their sphere is a sphere of continual adulteries. Their position is high above at the back; there are among them not only exterior, but interior spirits, and that too quite numerous, who are of this quality. Their sphere is turned into a kind of intestinal sphere; their ideas were represented to them by long-drawn intestines, at the sight of which they sadly lamented. Some of them, who seemed to be like spirits flying hither and thither, were desirous of possessing me as it were by main force, but I was preserved by the Lord. They are such as in the life of the body loved worldly and corporeal things, and feared death out of regard to their life in the world and in the body, which they held most dear; the greater part of those of this character having been middle aged or aged persons; those who died in boyhood or girlhood are not of such a quality, because not yet ensnared by the love of self and of the world. These when they come into the other life seem to themselves merely to hold on in their begun existence, and are therefore unassailed by such a love. The above mentioned class of spirits are withheld from man, nor is it permitted them even to approach him.—1749, April 16.

## CONCERNING CONTINUAL REFLECTION, AND THE CONTINUAL PRESENCE OF THE LORD WITH THE ANGELS. CONCERNING SPHERES.

4226. It was first perceived how the case is with continual reflection, that it is not innate with man, but that it is imbued

by habit from infancy, so that at length it becomes as if natural. Thus is it, for instance, as I have before remarked, with reflection upon the things that one meets with in walking, upon the motions of his body and limbs, upon his gait, into all which he is led by habit; for unless he had previously learned it, he would not even know how to walk upon his feet, and of such things there are a great many with man that are at once acquired and yet naturalized. So also is it with his speech whether vernacular or foreign; the sense falls into words, while the man does not think of it, from custom, although it is the result of previous training; so also it is with those who practise upon musical instruments. All things of the external body are thus imbued, the muscles being wonderfully taught, and also the sight and hearing. When one speaks then the sight is present, as also the hearing in various manner; especially when one speaks with a person of dignified rank, there is a sentiment of respect in every single item of his behaviour which is in like manner acquired. The same thing holds likewise with the man who is regenerated, as was perceived; thus in regard to matters of conscience, conscientiousness is present in every particular of the man's thought and action, though he is not aware of it; with the pious man, piety is in everything; with the obedient, obedience; with the charitable, charity; with the conjugal, conjugal love. In all these cases the ruling principle is perpetually present (in the minutest particulars), though the man is not conscious of it. In like manner is the presence of the Lord with the celestial angels; they do not know it, still it is the Lord's presence. Consequently when it is said that the Lord is continually to be thought of, this that I have now described is what is meant by it; not that man is to hold his thoughts perpetually and sensibly on that one theme, which may, however, be done in the outset (and be persisted in) until such a habit of unconscious continuity is acquired.—1749, April 17. Hence, I now perceive, are the spheres of faith.

A DISCOURSE WITH THOSE WHO BELIEVED THAT FAITH ALONE WITHOUT WORKS WERE SAVING.

4227. It was shown me how numerous they are who entertain this belief. They are above and round about the left region of the brain at a very considerable height. Their aspect in front was first shown me, and from these I was led almost round (to the opposite side), and then spake with them; they were such as believed in salvation by faith alone without good works. From my saying that charity was what saved, and from dwelling at some length upon charity, they infested me during the whole

night, for they are strongly vindictive, as is the case with priests who are in that faith, as was said to them, nor do they fail, if one does aught in opposition to them, to inflict punishment upon them. That they are thus unforgiving was clearly evinced to me from the fact, that they persisted so tenaciously in infesting me during the whole night, and that in the morning they were just as intent upon it as before.

4228. When I spake with them at an early hour they said that I was nothing, because I was impelled to thinking, to speaking, to everything, and therefore that I was nothing of myself, which indeed many spirits evidently perceived, for I have been now for four years in such a state that I have neither thought nor spoken anything from myself; but I still see that when I seem to be, as it were, myself, in thinking or speaking, yet upon inquiry there are others immediately found who have prompted it. When I spake with them, therefore, in the morning, after they had wondered awhile, it was given to say that this was well, inasmuch as if there is anything evil thought or spoken, it is not mine, but proceeds from evil spirits, wherefore it is not appropriated by me. If I should believe that it was from myself, the evil would be properly appropriated to me, and thus I should add actual evil to actual evil. On the contrary, whatever is good is from the Lord; so that as I do not attribute merit to myself from thinking, speaking, or doing good, so neither do I commit sin therein. He, therefore, who is of such a character as to believe that the fact is as it is, that is, who is in true faith, or in the truth of faith, he is guiltless of then committing sin, and whatever evil he seems to himself to do, believing still the truth of the case to be what it is, that there are evil spirits who have been present and persuaded him to it, the evil is not then appropriated to him. As many of those with whom I conversed were preachers, they said that this was well, wishing the case to be their own in order that they might be free from (the guilt of) sin. But it was given to say to them that they could never be such unless they were in the faith of charity; that it was not sufficient merely to know the truth, but it must be acknowledged and believed; and if they acknowledged it in this life they would receive the ability to acknowledge it still more in the other life, and then they would be bound also to acknowledge that no one can possibly have faith except from the Lord, and also (sincerely) to believe this, and thus that it has no existence except from the Lord, which also they said; for they had preached that faith was from the Lord alone, but still they had not truly acknowledged it. It was farther said that they had so preached as to declare that when any one did evil he suffered himself to be led by the devil; and as to themselves when they

preached well, they said that they were led by the Holy Spirit, and they prayed that the Holy Spirit would guide their thoughts and words. But still although they had said this, they had not believed it; and this they acknowledged, for when they were remitted into the state of their speech, or into the self-love from which they had thus said, they confessed that the fact was so.—1749, April 21.

#### CONCERNING CONJUGIAL LOVE.

4229. Conjugial love is the fundamental of all mutual love. Mutual love is to wish better for another than for one's self; but the tie of conjugial love is still closer. One in that relation not only experiences the highest felicity in giving himself up to his conjugial partner, that their minds may be united as one, but this love is the love of the conservation of the whole human race; it is the Lord's mercy towards the universal human race which inflows into conjugial love, and from thence into the conjugial love of married partners flows the love of procreating offspring, and the love of offspring itself; and they are moreover so created that their minds (*mentes*) and minds (*animi*) may be more and more closely united.—1749, April 21.

#### CONCERNING FAITH ALONE AND ADULTERIES THENCE.

4230. Whatever things exist in the spiritual world are turned into representatives, according to their qualities, in the natural world of spirits. There were some, concerning whom I have spoken before, who believed salvation to be by faith alone, however men may have lived, whether in adulteries, or in hatreds, or in luxuries, and when these spake with each other concerning faith alone, or faith separate from charity, there existed thence in the world of spirits, the most obscene representations of adulteries at which I shuddered. From this it appears what kind of a spiritual principle pertains to this doctrine, and that its sphere flows into the sphere of the foulest adultery, with which it agrees.

4231. The case is otherwise with those who have believed in salvation by faith alone, and yet have lived good lives; they are not at all such.—1749, April 23.

#### CONCERNING CHANGE AS TO SOCIETIES.

4232. It was observed that a spirit, and still more an angel, changes his society according to the changes of his state, which

takes place continually; but they are transferred by the Lord from one society to another, according to his good pleasure. Whenever I have clearly observed that I was translated into other societies and thus removed from those with which I previously was, the accession to such others seemed like a kind of transmigration, or a removal upwards, downwards, to the right or to the left. I then spake with the spirits whom I had left as having now become remote, at which they complained, and then with those to which I approached, and so on through different societies in order till I reached that to which it was the Lord's good pleasure (to conduct me). This has happened to me very often, and is a kind of journeying. To-day I came to a certain civil society.—1749, April 23.

#### CONCERNING A CIVIL SOCIETY IN THE OTHER LIFE.

4233. There are many societies which are properly to be called civil, inasmuch as they perform civil offices to every one, not perhaps so truly from the heart as from the mouth, though still not bearing anything (positively) evil or false in their hearts; as when they say to a guest that his coming is grateful and acceptable, and so when they wish his departure, that they have business in hand, and the like; yet in all this they do not falsify from a purpose to deceive or to do evil, but they are accustomed thus to speak, from their life in the body, in order to obtain their object. They are a good kind of spirits, and I spake with them on this very point, when it was given to say that it mattered not if they spake in this style, as nothing of evil was couched under it, nor do the angels perceive anything else than the intention, end, or will; they know not the words employed; wherefore when the intention, end, or will, in which is the life (of conduct), is good, then the words may fall as they shall chance, only that due regard is to be had for those who conscientiously believe that nothing should be said contrary to what one thinks.

4234. I have been with these spirits during this night, and was among them in my sleep, and after awaking conversed with them there, and I perceived that such societies were numerous. As I was taking my leave of them, they represented, for my sake, an aura composed of chariots and horses, which were thus seen, apparently small and in great numbers, just as if there was actually such an aura composed of beautiful horses and chariots, together with something of the cerulean hue (of the sky). They said they were accustomed to treat their departing guests in this manner.—1749, April 23.

## CONCERNING FAITH ALONE.

4235. Those who have confirmed themselves in the principle that faith alone is saving, and have made faith to be mere thought, or something they know not what, when they see of what quality they are in the other life, what their (real) life is, and that of those who have held the same belief, are ashamed. Those who say they are saved by faith alone, and who have not lived in charity, are those who constitute the more general sense (*communio rem sensum*) of spirits; their sphere is an abominable sphere of adulteries. They act upon the back part of the neck or upon the occiput; they are pre-eminently among the most filthy, which was shown to me for the space of several days, during which nothing appeared but the foulness of adultery. This also was shown to those who had confirmed themselves in this belief, and had taught it (to others), and they were ashamed. It was shown moreover, that these are they that act painfully upon the left knee.—1749, April 23.

## CONCERNING THE PUNISHMENT OF THOSE WHO TROUBLE MAN IN HIS SLEEP.

4236. Upon awaking I heard the spirits who were awake above me, and who wished to be present with me in my sleep; but sinking shortly afterwards into slumber, I had a disagreeable dream, and upon awaking it was said that it was those spirits who introduced the dream. Punishers were then, to my astonishment, immediately present, who afflicted them most miserably, by mentally inducing upon them a body and bodily senses, and by a continual rolling backwards and forwards, attended with resisting struggles, so that they were torn or wrenched, as it were, by piecemeal; their purpose (*animus*) would have carried the punishers to the point of slaughtering (their victims); the sufferers were for the most part sirens.

4237. I wondered that the punishers were so suddenly present, but it was perceived that it arose from the necessity of man's sleeping in security, as otherwise the human race would perish; such a punishment, therefore, follows from necessity, and that the punishers were so immediately present with a knowledge of their being authorised to act in this manner, was from the atrocity of the malice viewed in relation to this necessity.

4238. I wondered also that they were so many and that all the offenders were discovered, one company after another. The punishment went on around me, and extended to others who

were in concert, and all the guilty were found, notwithstanding they attempted to hide themselves; that they should be thus discovered, wherever they were, provoked their complaints.

4239. The sirens endeavoured by various arts to elude the punishers. Their arts were, that they attempted suddenly to withdraw themselves—that others were at hand, who strove to worry the punishers and to inflict the penalty upon them—that some would try to steal away the culprits, pretending that they were not guilty—that some would say that they were the ones that were punished—that some would induce upon the punishers the belief that they were punishing infants—some, angels—some, other good spirits—yea, some, the Lord himself, in order thus to steal them away, for which purpose they would enter into a more subtle sphere, hoping to allure good spirits to their aid—and in various other base ways. Still they were unable by all their arts to screen the guilty; they were most grievously punished.

4240. It was perceived that all this takes place in regard to men whom it is attempted to annoy in their sleep, although man himself knows nothing of it; for he that does not converse with spirits and who is not, in his internal sense, with them, must be wholly ignorant of these things, nor can he hear, much less see, what takes place in the other life.—1749, April 26.

THAT FROM THE LORD ALONE IS EVERYTHING GOOD, CONSEQUENTLY  
(EVERYTHING) TRUE.

4241. It was clearly perceived that from the Lord Alone is every good; nothing but instinct governs spirits, or (in other words) there is nothing but an instinct of evil from spirit and angel (viewed in themselves); what is good is solely from the Lord, so that whatever good the angels may do, this is solely from the Lord.—1749, April 29.

CONCERNING ANGELIC SPIRITS; CONCERNING THE WORD, AND  
SOCIETIES.

4242. Angelic spirits are of various genius. They are most distinctly arranged in societies; they are in a middle distance between angels and good spirits; the angels flow into them, and they flow into good spirits. While in their own societies or among themselves, they know nothing of man; still they inflow in divers modes into man, but altogether according to the essence of his mutual love. I have spoken with them on this

subject, and they said that they knew nothing of man, but I replied that I distinctly perceived their influx.

4243. There are societies that live amicably among themselves, so that they may be called societies of friendship. They do not love other angelic spirits in like manner, wherefore there is not among them a love towards others greater than that which they bear to their companions. When these came above me, as soon as I began to read something of what is contained in the book of Genesis, all delight and the life thence was taken from me, and what was left had scarce any vitality, but was, as it were, a mere cheerless inanimate something, from which I inferred that the spirits were not good, and that having found an occasion of evil they had, as it were, deformed a multitude of things that occurred in my reading, and left them not only void of delight, but sadly marred, so that it displeased me as something of no moment and of no coherency, causing me almost to conceive disgust towards it. When I perceived and felt sensibly that all delight was stolen from what I was reading, it was given to speak with those angelic spirits, and I related to them the circumstance, and how the matter stood, and they replied that it was no pleasure to them that I was thus affected, that they did not know me in the matter, nor what transpires with man, but as soon as they perceive any thing delightful they seize upon it and rejoice among themselves. Being good spirits, I admitted their excuse, but I was informed that they were societies of friendship acting with due sincerity towards each other, but that they did not, like the angels, love others above themselves.

4244. I thence learned that they are above man and know nothing of what exists with him, but that by reason of a friendship of this kind they pilfer his delights, and thus induce the contrary, as has been already said, for the delights with man which are innocent are the ultimates in which the delights of the angels terminate, wherefore when angelic spirits regard and favour themselves above others, they draw away from man his delights and turn them to themselves; I spake with them on this head, and they acknowledged the fact.

4245. It was given to compare them with a cloud which intervenes between the sun and the eye of man; the cloud takes away at once the delight of vision, and such as the cloud is, such is the privation of the sun's light. Those who are such as to prefer themselves to others, are clouds considerably obscure and dense; those who have less of this feeling are clouds less obscure; but those who do not prefer themselves at all are transparent clouds. On these points I spake with them for a long time, and also by representations.

Yea, when such clouds intervene they can take away light from the eyes, for when the life of light is obscured, the light itself is also; which was observed.—1749, April 30.

4246. Conversing with them still farther, (I observed) that they perceived the sense of what I read, when I perceived almost nothing of it, so that their perception of the interior sense of what was written increased in proportion as mine decreased—a fact at which one may well wonder. The case is similar with children when they read the Word, as also with other pious people when they read. The things are few which man perceives, but they are many which are perceived by the angels, and they are all and singular in the interior and more interior sense; thus they perceive things which have never come into the idea of man, since man is in the literal sense, which is comparatively obscure, and scarcely any sense at all;

4247, but it was given to say to them that it would be better if man also were in light; thus they would be one, and the order would be complete.

4248. It was also occasionally observed that when angelic spirits desired to pray from me, and to know what it was that I was reading, they would surreptitiously take away my thought, and direct my attention to surrounding objects, so that my ideas would be obscured, but they were thence in light; indeed they were in a greater light of intelligence in proportion as I was in a less, and as it were in obscurity.

4249. But the case is otherwise with the angelic spirits who love the neighbour better than themselves, for it is only the love of self, of the existence of which in themselves they are ignorant, that produces and manifests the effects above described.—1749, April 30.

CONCERNING THE LIFE OF SPIRITS. CONCERNING INTERIOR WAKEFULNESS. CONCERNING SPIRITS SEEN OF OLD, AS BY ABRAHAM.

4250. In a dream by night when there was nothing at all visible, I was led into a state of interior wakefulness of such a nature that I knew absolutely nothing else than that I was fully awake. I thought as if awake, I saw as if awake, I was in a wakeful persuasion of being awake, and had not the least contrary impression. But there was within me an interior wakefulness or that of the spirit, not of the body, as I then enjoyed the full use of all the senses, and was possessed of ordinary acumen and perspicacity. I seemed to myself to be in a bed in company with a small boy, and there was seen a certain person sitting near me, who appeared in all respects as

a man—in his dress, his countenance, and his speech; he even mentioned his name, and it was given to say to him that although he thus appeared, yet he was a spirit, and this it was given to evince by the fact that when he would touch me with his hand and arms, he actually passed through my body, though subsequently the experiment was made with a different result, as he did not pass through, and the sensation of touch was felt just as in the waking state. There afterwards came to me another man, having a larger face, with whom I spake; he seemed entirely like a man, and clothed. Then there came others, and also several women, who appeared to me as in clear day, and with whom also I conversed. The bed mentioned, whereupon lay also the boy, appeared to be most beautifully spread with white counterpanes. A man was also seen shut up in a certain inner chamber, and I called another person to look at this inmate of the chamber and to say whether it could be supposed that he was a spirit, seeing he looked to the life like a man on the earth. At length I came out of this wakefulness of the spirit into bodily wakefulness, and gave way to wonder at what I had seen, as the night was entirely dark. I then spake with those with whom I had been in that interior wakefulness, and heard them speak in return. They said that it was easy for man to be reduced into such a state, but that at this day it is not permitted; as also that Abraham was brought into this state when he saw the angels, as likewise were Lot and Gideon when angels appeared to them. They then observed that spirits may live in such a kind of wakefulness, nor know otherwise than that they are themselves the men in whom they are, and that they may do this not only while the man is asleep, but also when fully awake, and even while walking, as has two or three times happened to me. It was hence given me to know how the case was in regard to the angels seen in the Jewish Church. When I have been awakened in a manner different from usual, I have also very often seen spirits.—1749, —nothing else between May 1 and 2.

4251. When awakened I reflected upon that state of wakefulness and desired to come into it; for it is thus that the interior man is governed of the Lord.

#### CONCERNING PROVIDENCE AND MIRACLES.

4252. It was perceived, and conversation had on the subject with those in the other life, that man can never be made better and receive faith, or be confirmed in faith, if he obtains what he desires, and knows how every thing is; but that all things

ought to be contrary to his cupidities, and contrary to his thoughts, and yet he is to believe that the Lord rules in all and single things. Unless man is so held and so believes, when things occur contrary to his opinion and his cupidity, he can never receive faith and be confirmed in it; acting on any other principle, if the slightest thing occurs not in agreement with his cupidity or opinion, he begins to doubt and deny. This was perceived and made the theme of conversation with those in the other life.—1749, May 4.

CONCERNING THE INSTINCT OF SPIRITS AND THEIR MEMORY; ALSO  
CONCERNING LOVE.

4253. Spirits have not the memory of material things (*particularium*), but another interior memory, which (in the present life) is imperceptible. They have a certain instinct of such a quality that they desire and covet this thing or that according to their nature and state, and when they thus desire and covet, every thing suitable and agreeable to it in man's memory is excited; such is their influx. It hence appears that all life is from cupidity, even that of the intellectuals, and thus from love, for this, be its quality what it may, excites the intellectual faculties, which manifest themselves conformably; this I have learned from the ample experience of many years. From their being those who desire, they know no otherwise than that they are those who think, with man; and with me they are those who speak from themselves concerning material things, for all things conform themselves to desire and love, in which is life itself.—1749, May 4.

CONCERNING THE BONDS OF THOUGHT; CONCERNING CONSCIENCE.

4254. It was perceived and shown that thoughts have their own bonds. Those who possess conscience have internal bonds; those who are destitute of conscience, external bonds, as the tacit ones of shame, fear, honour, and other things. This appears manifestly in the other life, where external bonds are taken away from them; then there remain the bonds of thought from which it appears of what quality their thoughts were. External bonds are sometimes taken away from the sirens, and it then appears that some of them are utterly void of shame, though still not irrational, for this bond is not taken away, as they aim to be thought rational.

4255. External bonds are taken away when such societies as constitute them are removed, as was perceived in the case of

one which (previous to such removal) had been abundantly modest.—1749, May 5.

CONCERNING THE SPEECH AND THOUGHT OF ANGELS.

4256. The speech and the thought of angels is ineffable; they regard nothing but ends, and consequently uses, which are countless in number, and existing in ineffable series, wholly beyond the comprehension of man; compared to the ideas of man on worldly subjects they are indéfinité; their speech and their thought are altogether from uses which are ends, and in these they are held by the Lord, for the Lord's kingdom is a kingdom of uses and ends, from which all and single things exist and subsist. The angels that govern man regard nothing else but ends, of which man knows nothing, wherefore they hold in aversion those that have evil ends, such as the haters of the neighbour and adulterers, because they destroy marriages and conjugal love, and so on. These things were manifestly perceived from the angels that were with me.—1749, May 5.

HOW SPIRITS ACT UPON MAN.

4257. It was shown me by lively experience in what manner spirits excite the thoughts of man. They speak as man thinks, or man thinks as they speak, and those that are nearest as if in sleep, knowing no otherwise than that they are themselves the men. Whatever things they excite and speak of among each other, these the man thinks, both being in a similar idea. But there are spirits who are very near, or are subjects, and into them flow those that are more remote, but sometimes otherwise, and so on.

4258. When good spirits are present and excite things contrary to the cupidities of man, and to the life of cupidities, there arises conflict and anxiety and thence temptation.—1749, May 5.

MEMORY AFTER DEATH. THAT SOULS AND SPIRITS KNOW NOT WHO THEY HAVE BEEN.

4259. Souls know not who they were (in this life), except from others who have an idea of their identity, and then being thereby excited they know it, but the knowledge is presently lost. In conversing with spirits it was said that if souls were aware of their identity, it would be the greatest detriment to them, as

they would then be thinking concerning themselves, which would give rise to many evils, as self-love, merit, &c. Others also would know them and thence they would be liable to become their idols; and if enemies, they would be exposed to their hatred and revenge; thus they could not be perfected. But when they are ignorant of who they are, they can be reformed and perfected, not knowing but that they are poor and vile, and so on.—1749, May 6.

CONCERNING HEAVEN AND HEAVENLY JOY, THAT SOME SUPPOSED IT  
COULD BE BESTOWED UPON EVERY ONE.

4260. There was a spirit with me who said he had supposed that every one could be made a possessor of heavenly joy, however he had lived, if it seemed good to the Lord. But it was given to reply that the thing is not possible, because the evil have acquired to themselves another life which does not accord with the heavenly life. If (this kind of) joy were given them, their life would be destroyed, or would come so near it, that they could scarcely be said to live. But he said that certain of the evil in the world could, upon occasion, lay aside corporeal and worldly things, and he therefore could not see why they might not, after the life of the body, forego and forget everything of this kind and come into the heavenly life. But it was again replied that this could not be, except by the previous destruction of the life which one has acquired to himself. As to what may occur in certain states, it was shown that even the wicked may have transient good impressions, but when these states are changed, they return again to their own life.—1749, May 6.

CONCERNING FAITH ALONE.

4261. I spake with those who held that faith alone was saving; their confession was that they would be saved if they believed; that the Lord had redeemed them, had delivered them from hell, and taken away all their sins, saying that they thus consoled the sick who were at the point of death, and thus taught, to which they added, that some such, when they first came into anxiety in view of death, would be in a state for receiving this instruction and of thinking piously concerning it. But it was said in reply that this might occur in sickness and anxiety, when such an effect may take place but if they returned again to life they would be as they were before, for, (in the prospect of death) the *propria* of man cease to act, being thus

removed from his voluntary principle, and in such a state and similar ones the Lord (temporarily) operates; but this does not last; although while such a state of anxiety remains, confession and devotion agree with it, yet it immediately recedes when the man returns into his life; just as in the other life such persons may be held in a similar confession, but in such a state or a state of anxiety, the confession is from a sinful fear.

4262. It was, moreover, said that there may be a certain devout affection, as with preachers, which may produce the same effect, that is, as it were, something pious, reverential and like a sincere confession; this confession is external, rather of the lip than of the heart, which may exist with great variety, as appears from examples in the other life.—1749, May 7. Moreover, as to the taking away of sins, they know not what it is; they (barely) think that they then have eternal life, and that no evil remains with them.

#### CONCERNING CHARITY AND CONSCIENCE.

4263. Speaking with spirits and angels concerning charity and conscience, it was perceived that the case is thus: that whoever is in charity and in true conscience may obey all the precepts of the Decalogue and know them, as it were, from himself, as being in all their particulars impressed upon him, so that he has no need to learn them; that he may also know all the precepts pertaining to civil kingdoms, and how to be a good citizen wherever he is, for all such precepts are contrary to hatreds, revenges, adulteries, thefts; moreover that those who are in charity and conscience possess, as it were, from themselves all the knowledges of faith, whether goodness and truth pertains to them, or what the true and the good is; again, that they are able, as it were, from themselves to write whole books, and without masters to frame entire systems of doctrine; that they can preach, and their preaching be in accordance with whatever is true and good. Those, on the other hand, who are not in charity, owe everything to memory and to preconceived principles, and yet what they bring forth is false and evil. These things I have conversed upon twice or thrice with spirits, and it was perceived and acknowledged by them that all things are embraced in charity, whence it follows that the same holds good of true conscience.—1749, May 7.

#### HOW THE CASE IS WITH CHARITY AND FAITH.

4264. I conversed with angels as to the nature of charity and faith, especially as to their being as the thought of man, which

is such that man thinks and speaks all even the most intimate things according to all the most hidden and analytical rules and sciences, and yet when he is in thought he thinks not the least concerning rules as the guides of his thought, wherefore the unlearned can think and speak as well, and often better, than the learned; and when the learned think and speak they pay no attention to rules. The case is the same as to charity; whoever is in charity is in all the things of faith, or in all the knowledges which are predicated of faith, so that he does not think at all of knowledges, because he then has them in himself; thus the simple who are in charity (think and speak) better than the most instructed who are not in charity. Still that man ought to have knowledges is because he knows nothing of spiritual and heavenly things; they are above his comprehension; therefore he ought to have such knowledges that by means of them he may be regenerated, and may receive charity from the Lord, and thence act from charity, and know these things, and innumerable others.—1749, May 7.

#### CONCERNING BABEL AND PROFANATION; THE DRAGON.

4265. There was a certain spirit pre-eminently malicious, a profaner, who was apperceived, and because he was so much more malicious than others he could not be driven away by the angels except by the appearance of a certain fiery something, just as if he had been an evil genius. Having been thus cast down he appeared as a slender form suspended midway; but the sirens wished to have him as a subject of their own, when he began by degrees to become larger and larger, and grew at length to the great size that belonged to him; and as then by means of phantasies he drew a multitude, troops, as it were, of spirits around him, he became proportionably gross, and appeared finally as a huge dragon, and enclosed the sirens in his belly, of which they complained, for all their artifices were then unavailing, as he had bound and held them subject to his will. In the mean time I conversed with them and with him, and they said that they wished to be released from him, being now powerless. He had cords which he extended to catch and draw his victims into his mouth, and he projected his jaws backwards and thus (seized and) swallowed them; all which were representations. It was thus apperceived what is signified by the dragon, and by his becoming great and swallowing so many, and thus what is signified by Babel; for multitudes are allured to such a power because of his versatile nature, and his potent persuasions.—1749, May 7.

## THAT EVERY THING DEPENDS UPON AFFECTION, THUS UPON CHARITY

4266. It was perceived and shown that everything depends upon affection, and that it is merely variations of affections which produce ideas and thus speech, and that one affection contains within it things innumerable which are varied indefinitely as they flow into thought. It thence appeared that spiritual things are from celestial, or faith from charity, or truth from goodness, thus that the true, in regard to its quality, is as the good.—1749, May 8. I spake at the same time on those points with the angels, by whom the above was shown and confirmed.

## THAT THE THOUGHT AND THE SPEECH OF ANGELS REGARD ONLY ENDS.

4267. It was often perceived and made a subject of conversation with spirits, that angels neither care for nor perceive anything else than ends; nor do they eliminate anything else from the thoughts of man. As to other things, they do not know them nor care for them. Their thought and speech is solely of ends, thence of uses, and it is for this reason that their thought and speech are so remote from the perception of man, which is of particular or material things.—1749, May 8.

## HOW SPIRITS ARE REDUCED TO ORDER.

4268. Souls and spirits in the other life are continually being reduced to order, so that there is not the smallest moment of time in which changes and reductions to order are not taking place, for there are multifarious states of every man, both in particular and in general. What then shall be said of so many souls or myriads of souls as have existed since the creation, and as are daily flocking (into the spiritual world)? Wherefore there is a continual reduction to order. The means of effecting it are countless in number; one is, that certain evil spirits are admitted among the upright, who bring with them a peculiar sphere; these spheres are such that they affect all who are of a quality similar to them, as when they are lascivious, all the lasciviously inclined are excited by them in a similar manner, whence it is known how much every one is inclined that way, whether more or less, and thus they are separated as to their states; and so also as to others, yet so that their ruling state of life may be bent to some use.—1749, May 11.

## CONCERNING SUBJECTS.

4269. It was observed that spirits send emissaries from their own to other societies, in order to hold communication with them. Sometimes evil spirits go forth like spiders, into many foreign societies, as was said before; they are those who enter from permission into societies and excite them, and thence the members are explored as to their quality during their whole lives, and thus they are dissociated according to the nature and genius of each one. It was discovered that there were some such in a particular society, at which there was much complaint, and another society said that they were from their own members. —1749, May 13.

## THAT SPIRITS TAKE AWAY DELIGHTS; COMMUNICATION.

4270. I wondered when it was told me that spirits took away my delights. I had been in delights, as those of writing, but they were taken away, and I was left in undelight, and it was said that they were spirits above in front who had taken away those delights, and yet that they were not aware of having done it. It was said and shown that they were such as preferred themselves to others; they wished well only to their associates, with whom they would communicate their delight. Those of this character, whenever they find any natural delight seize upon it and take it away; but celestial delight is beyond their reach. There is a kind of serene aura around one (in delight), and when others come into it, it is obscured to him from whom it proceeds, and is appropriated to those that come thither. It was afterwards shown me that this arises from various causes; those who are in hatreds draw the delights of another to themselves from the pleasure they have in depriving another of what is his. Those who are by nature such that they rejoice solely in the (pilfered) delight of another, are not tolerated with man. It was shown that the case was thus, and I wondered at it. But every one appropriates the delight of another according to his nature, and those who do not do it according to their nature, but wish to put on the nature of another who has delight that they may themselves possess it, are cast out, for this is infamous. —1749, May 14.

## THAT GOOD SPIRITS, AND, STILL MORE, ANGELS, DELIGHT THEMSELVES WITH THE MAN WHO IS IN CHARITY.

4271. There are good spirits with man, and also angels; good spirits with those who are in charity, which spirits are the

subjects of many societies. Whatever inflows from the angels is received by man according to his quality or his love while he is in charity; then the life with the angels is pleasant and delightful, for they have connection with the ideas of man's memory, in which their own terminate; wherefore angels and good spirits come to them in the delight of their life. It is otherwise with an evil man, for his recipient vessels are contrary, into which indeed goods may flow through the angels, but they are perverted, wherefore they are unable to dwell there on account of the repugnances which are perceived. Upon these things I spake with spirits.—1749, May 14.

#### CONCERNING INFLUX.

4272. It was shown to me to the life and to the sense how the case is with influx, that it is, as it were, a river of general affections, or rivers unceasingly flowing; or it is a general affection flowing as if it were a continual stream, and varying itself in a wonderful manner. It resembles an atmospheric stream, and all who are in that river, or in those rivers, are affected each according to his peculiar genius, for it is in this manner received, and in that common river acts according to each one's genius, somewhat like, for example, a wheel driven by a prevailing force, but inwardly acted upon by various counter forces; or as in the human body, all the motions of the several viscera are still controlled by the single motion of the heart and lungs; thus it is with all and each within the sweep of this general river of heaven, which is composed solely of affections thus flowing, and affecting every particular, so that no one can escape beyond the bounds of affection. In the mean time I spake with angels while I was in such a river, and it was shown to the life how this operated as a general affecting principle, and that it rolled itself, as it were, in such a way that I could then have been in another train of thought, and yet in it with variety, and still be impelled by that same river or be determined according to a general influence.

4273. These rivers of general affections exist in every degree; in interiors flowing more gently, and constantly, and with a pleasing variety; but in exteriors, incessantly and roughly, as it were, whence it is that such various, irregular and incoherent promptings appear in exteriors, as if made up of pure activity, though they are still directed by the general sphere, according to reception and state in every one.—1749, May 16. Inasmuch as these influences thus resemble, as it were, an atmospheric river or stream, therefore the Lord says in regard to regenera-

tion, that it is as the wind blowing, of which a man knows not whence it comes nor whither it goes. It is altogether thus in respect to influx, which cannot possibly be described nor shown to man unless he be a spirit; to spirits it may be shown and is shown. It thence also appeared that the influx of life is from the Lord alone, and that it affects all so that they think they live of themselves; and also that this influx is Divine mercy, whence are all the affections of love and truth. That all life is from affection, as from its general principle, every one may be convinced, since if he is not affected by delight, or the like, he never (really) lives.

4274. It was hence given to know what kind of an influx there is in all things from the Lord, from whom everything in the universe (that lives) has life; as also that order is from the same source, and that the more concordant one is with that stream, the more is he in order. As to animals, I spake concerning them with spirits, and it was shown that they are in order.

THAT ALL EVIL IS FROM MAN, AND THAT BY THE LORD EVIL IS PROVIDED (FORESEEN), NOT PROVIDED. PERMISSION.

4275. Evil spirits are constantly disposed to attribute the evil of punishment to the Lord, but it was often said to them that every evil is from man, and that it is provided, or foreseen, but not provided by the Lord; for since man's nature is such that he believes himself able to do good, the evil which he does is appropriated to him, whereas it would be otherwise did he believe it to be not from himself, but from evil spirits. If man were in the truth of faith, and in the faith which is of charity, evil would not then be appropriated to him. It was given to represent to them a large and extensive library—which is easily done in the other life—where all the books could be filled with arguments going to prove that evil is from the Lord, every one containing a thousand arguments; but yet it was represented as written on the back of all of them, that every evil is from man, and that evil was provided and not provided by the Lord. It was said, moreover, that if one would not believe this before it was proved, then everything within the books would confirm him in the belief that it was not so, and that the false was true; nevertheless, such as I have stated is the fact.—1749, May 17.

4276. The evil of punishment flows from order; if there were no evil in punishment, order would perish; one would infest many, and these many, many more. Since, then, such an order is for the conservation of all, thence is the permission (of the

evil); just as in every government, if there were not penalties, it would perish. Nay, if a king should pardon criminals, he himself should perish. How much more does this hold in so great a government (as the Lord's)?

CONCERNING THOSE WHO ASSUME THE PERSONS OF OTHERS.

4277. There are those who induce upon themselves so dexterously the persons of others, that the deception can scarcely be detected, and that not only when they are suffering punishment, by substituting others with a view to escape themselves, but also apart from punishment under the influence of terror or shame. There are multitudes of such, to whom it was shown how nefarious is such conduct. They suffer miserably the punishment of discription or reverberation, and they are then possessed with the idea of casting the blame upon others; still they are not freed from punishment till they have abandoned such a prompting. A certain spirit persisted and bore his punishment for a very long time, and yet continued unaltered.—1749, May 17.

CONCERNING SIRENS.

4278. Certain sirens are punished by being transmitted into sad and sorrowful societies, where they meet with nothing but what is mournful. Their deceitful minds are thus broken down, and it was said that they thus lose, in a measure, their faculties, and become, as it were, insane.—1749, May 17.

THAT EVIL SPIRITS CAN UTTER WHAT IS GOOD, AND THUS BECOME  
SUBSERVIENT.

4279. From experience; evil spirits may be brought into a state in which they shall utter things both good and pious; this is effected by a removal, in certain states, of corporeal things, so that they shall be, as it were, without themselves; just as wicked men may speak and think under the influence of fear and horror. They can speak thus, also, when they are brought into the state of the love of self and of the world, or of cupidities, as is the case with some preachers. They can do it too, when they are in a sort of obscurity, so that they know not what they speak, the life of falsity, which would otherwise oppose, being taken away by the darkness induced; they then utter good things, as being more or less absent in mind. The same thing occurs also when they are deprived of rationality, which is often the case. Thus spirits are led into goods in the other life and are vastated.

## CONCERNING SPHERES OF AFFECTION.

4280. All spheres of the affection of goodness and truth are from the Lord. The more a spirit or an angel can be reduced into a state of harmony with such a sphere, the more perfect he is, both (as we may say) as to quality and quantity. It was shown me by lively experience how certain societies of spirits were affected by a sphere of the Lord's affections, causing them to will what was good and true, and to resist evil and the false, when other spirits in the same sphere could not do it. It was given to speak with those in societies who said they were of such a quality, and then to observe the differences, how one society was more or less affected, and another not at all, and I conversed with them on the subject. Every sphere of affection involves in it a certain general something, in which spirits are as to particulars, according to their states. They now say that they might then have been enraged, and from what cause, and that still other states were possible; in a word, that they might be otherwise than they are.—1749, May 21.

CONCERNING SOULS THAT ARE VASTATED TO SUCH A DEGREE THAT THEY HAVE VERY LITTLE OF LIFE REMAINING, THE *Sphincter Ani*.

4281. I was brought into a place whither, as I was informed, few come; there were a great many souls flitting about which had lived from ancient times, say two, three, and four thousand years, and were being vastated. They were among those who from being of the Church had become idolaters, as was the case with many of the daughters of the Church, who had lapsed into idolatry. Their speech was that of those who had very little life remaining, as if uttered through a pipe of one tone, or as if mere organs through which others spake, and then they seemed to themselves to have something of life. They spake with me and said that they were now remaining there; their state I cannot farther describe; it is extremely sad; they can still serve some use, as for instance that of the *anus*, to act as the *sphincter ani*, or the parts thereabouts.

4282. Those became such who were the sons or daughters of the Church, and fell into idolatry; they said that they had neither known nor cared anything for God, that they had lived unhappily in wedlock, believing in nothing but the life of the body; wherefore after death they become such as I have described. Those that were in the Church are at length, after many centuries, reduced to this state, and they become interior idolaters,

for their life, although it appears human from their excelling in ingenuity of discourse and (a certain) polish, is yet an animal life, and thus after ages have passed they retain next to nothing of spiritual life, and finally are enabled to subserve the vilest uses, such as those above mentioned.—1749, May 26.

#### CONCERNING FEMALE JUGGLERS.

4283. There were certain female spirits separated from the sirens, because they had not been adulteresses, and brought into society, and thus rendered spirits of more subtlety. These were with me for a long time, because they were under the auspices and conduct of good spirits or of others more subtle, and from living under such a tutelage they appeared for some time sufficiently docile, but as they were always in the spirit of ruling, and were vindictive, they were separated and cast into the societies of sirens. These, when finally vastated, become such as I have described, and subserve the *sphincter urethræ*.—1749, May 26.

#### CONCERNING INNOCENCE AND THE SLEEP OF A SPIRIT.

4284. Evil spirits again infested me in my sleep and were punished.

Being afterwards awakened, and remaining so for an hour, the same thing occurred again, the spirits around me being meantime asleep; from which it appears that while man is awake spirits may be sleeping around him.

While some were then prompted to produce disquiet, others wishing them to be silent said to them from innocence, "Keep still—the Lord is asleep," which, because it was from a kind of infantile innocence, was highly acceptable; from whence we may conclude how the case is with innocence—that it is accepted though it be ignorant of truth.—1749, June 1.

#### THAT THE WHOLE WORLD OF SPIRITS MAY BECOME AND HAS BECOME WORSE AND WORSE.

4285. Under the guidance of the angels I thought concerning a particular evil which had befallen me, and which spirits, with almost one consent, attributed to me. I thought with myself how this could be, as I was of the opinion that some misfortune was likely to result to me from it, and yet I was greatly non-

plussed to see how it could come from this source and how I could be the cause of it, when, at the same time, I knew that I was not in the least particular led by myself, but that I was led to evil by evil spirits, and to good by the Lord through the angels, and that too in the minutest things, so that nothing so insignificant can be named that I am not thus led in it, as I have learned by the multiplied experience of many years. In this I have been the more confirmed from the fact that prior to this occurrence many societies, consisting of from 30 to 50, or 100 or 200 spirits, have assured me that it was they who thus thought, willed, did, and inflowed; and this was asserted by societies round about me one after another. To this I may add, that some of the very worst spirits were present with me, of some of whom it was said that there could not be worse, and yet of whom the angels said through spirits that they could not resist their influence nor compel me in a contrary direction; such being the equilibrium, and every one being kept in it, so that the balance shall not incline on either side. When I reflected upon all this, and that yet the cause of the evil should be charged upon me, rendering me unhappy, it was given me to ponder how this could be, whether it were possibly owing to the life I had formerly led, which prevented its being otherwise, or whether it were foreseen and thus, as it were, predestinated, and yet that I was led in the mean time, as all men and spirits are wont to be, through delights and through hope, to a kind of felicity which may endure for a considerable time in the other life, when yet it is foreseen that such may be eventually unhappy—all this, I say, I weighed, but at length it was given me to see that the Lord turns everything to good, but that the world of spirits is so bad that it turns every thing to evil, and becomes itself worse and worse, so that the equilibrium preponderates on their side; and seeing the world of spirits is such, it cannot be but that man himself should become worse by means of its influx; for so much as the world of spirits is worse, so much less avails the influent good from the Lord, and so much less can man be bent to good. The state of the world of spirits in the whole is as that of every spirit and man in part; the worse either becomes, the less good is received, and the less can evil be bent to good; the world of spirits is as a general receiving vessel, while man and spirit is as a particular vessel.

4286. These things were said in conversing with spirits, and moreover that it is the ruling evil which does the mischief, of which every one is a part. This was conveyed (*derivebatur*) to all around me representatively, but because, from their being spirits, they could not do otherwise (than fall into this representative evil), it was therefore abolished. It was said, more-

over, that ruling evil itself is properly the devil, thence the whole world of spirits, and thence every individual evil spirit.—1749, May 28. These spirits said the case was the same with them also, as from the influx of the whole world of spirits being evil they are not in fault, and so also with men, as every thing is from influx, neither are they in fault, and that it is with them as it is with me; but it was given to reply that if they believe or acknowledge that the fact is that they do not act from themselves or from their own proprium, they would be wholly guiltless, but if they do not acknowledge or believe this, but believe that they act from themselves or from their own proprium, then they are guilty, and evil cannot but be appropriated to them. Barely to know is not to acknowledge, and to say and to wish it to be so, and yet not to acknowledge it, amounts to nothing; it is merely to take an argument for granted, which will not avail them. But if they acknowledge and believe, they are separated from evil spirits and come to the good, and are ruled by good, that is, by the Lord.

HOW INNUMERABLE SOCIETIES CONSPIRE TO ONE FALSE PRINCIPLE,  
THUS HOW MUCH THERE IS IN ONE IDEA, AND THAT THE THOUGHT  
IS THE IMAGE OF THE MAN.

4287. It was manifestly perceived and spoken of with spirits, by whom it was acknowledged, that one idea of the false has innumerable societies conspiring to it, but all diversely, some directly, some indirectly, some from an end of evil, some from an end of good, some from malice, some from good will, some from ignorance—so numerous are they that contribute to make up one idea of the false. Thus, for instance, let one make faith essential in preference to charity, or let one place merit in piety, or the like, some will conspire with a simple heart, some with an evil one. The opinion in which a man is, or his assumed principle, is a kind of nucleus, as long as he is in it, from which other things are as rays diversely variegated and going to make up the idea. This was shown to me to the life, and I spake with those who were, one in such an idea, another in another, some in front a little to the right, some above behind, but all from a different end, and yet all conspiring, from which it appears what damage ensues when a man or a spirit is in falsity.

4288. Every idea is an image of the man; it is an image of such a society in general, yet different with one from what it is with another; one is an image of this society, another of that, and thus an image of all with diversity according to state, how,

ever the state may be varied; still it is an image of the general society while in such and such an opinion. Those that are in the idea of truth have angelic societies concordant with them. —1749, May 29.

CONCERNING THE PROVIDENCE OF THE LORD IN THE MOST SINGULAR THINGS.

4289. There was a certain one who had confirmed himself in the belief that there was no providence, but that all things flow from the thought and prudence of man, and from fortune, as to which, however, he knew not what it was. He was among the subtle evil spirits, because he had indulged more in thought than in discourse and conversation. He applied everything which he perceived in the other life to the end of promoting his own interest, as he was intent upon exalting himself. While thus acting in the subtlety of his nature with the most detestable artifice prompted by this motive, I spake with him, and he said that he was in his own heaven while thus employed, and that no other heaven could be given, and this he made for himself. But it was replied that this was hell, and that such haughtiness was turned into a direful hell, which was also shown him. Being thus made what he would naturally become, he shuddered at himself, saying that he had not believed that such would be the result. The cause was then stated to him, viz., that he had confirmed himself in those principles. It was said by good spirits that he was worse than others by reason of his subtle influx against goodness and truth.

4290. He was afterwards reduced to the state of his infancy, and his quality fully disclosed in the presence of the angels, and it was demonstrated that from having been of such a character in his infancy he never could have been otherwise (than he was), and it was shown also how every single act of his life had been so overruled by the Lord as to prevent him from plunging himself into the most grievous hell, into which he would have rushed if the Lord's continual providence had ceased in the least degree. When it is shown by the Lord angels can see, almost at a glance, every act of the life of any one, as much from its manifestations in infancy, as in adult age, whence it was also given to know that the Lord's providence operates in the most singular things. —1749, June 2.

4291. When asked whether he had ever thought of another life, he said that he had never believed in it, but had rejected everything of the kind, and that for the reason that he had seen so much to confound that idea as the just man suffering and

the wicked exulting, and other things of that nature, especially as he saw that the evil led a happy life; from all which he concluded that he should die altogether in the death of the body. He confessed that he was in the greatest astonishment to find himself now alive.

#### CONCERNING HABITATIONS AND PARADISIACAL THINGS.

4292. The angels have their own habitations where they dwell, which are magnificent. I have been there and have seen them at times, and that with wonder, so manifest and conspicuous are they; nothing in fact can be more so. The habitations which are on the earth, or of man, are comparatively scarcely anything. They call those which are on the earth dead and not real, but their own true, as if alive and real, for they enjoy them with all sense. The architecture is such that the art itself is thence, so that they can never be described; they exist too in vast variety.

4293. Like other men, I wondered that such things exist in the other world, since it is contrary to our conception of the life of spirits; as also from whence they were, but the reason is, that the Lord appears to them as a sun, whence is their *lumen* and light, which many times exceed the light of the sun on the earth; and as they have light, so also the variegation of light, which causes colour; without such variegation light does not exist, for it is to them shade; thence they have colours which I have often seen, so splendid and beautiful that they cannot be described. Every thing which exists in the other life is not, as some suppose, empty and void, but is the substantial itself, because it is the origin of all that is substantial in nature. There the substantial is living, or a most pure ethereal principle, which is formed by the Lord into things of this kind so wonderful that they can scarcely be described. It is enough that I have seen them, and that often; I have been there; I have spoken with them, and they have said that those things were real while the things on earth were not, being comparatively dead, and such as they despise.—1749, June 2.

#### CONCERNING SCIENTIFICS AND DOCTRINALS, THAT THEY ARE OF NO ACCOUNT EXCEPT TO MAKE A MAN CONFORMABLE TO THEM.

4294. I was led through the mansions of the heaven of spirits, from whence I perceived those that were in the interior heaven, and with whom also I conversed. It was at the right

where there is a state of rest—such a state of rest as cannot be described. I spake with them in their mansions, and there appeared spirits above me, some in a kind of pendant lucidity, where are the habitations of the men of the Most Ancient Church. I spake with spirits and angels, but as often as I adduced anything doctrinal or scientific they were unwilling to admit it, saying there was no need of such things—that they disturbed their quiet—inasmuch as they were in them, and from being in them, they know (every thing) of the kind. From this and other things I learned that they did not admit of doctrinals except on account of use, and that doctrinals were nothing else than the means of man's becoming such as doctrinals alone would make him, that is, means subservient to man's use on the earth, and to the use of souls recently arrived from the world. They clearly perceived whether I was disposed to place a glory in things of this kind, and their perception on this score was indescribably accurate. It was also given me to know the quality of the ideas of angelic spirits, which are universal, as are those of spirits in general, but it cannot be described.—1749, June 3.

HOW THE CASE IS WITH REPRESENTATIVES AND CORRESPONDENCES  
IN HEAVEN, ILLUSTRATED BY THE CORRESPONDENCE OF KNOWLEDGE WITH EATING.

4295. While walking in the street I thought for some time of eating, or of what I should eat, and I perceived that the angels thought of nothing of the kind, but of knowledges and intelligence, and that thence there existed in my mind, in common with those of the world of spirits, the thought of eating, and on speaking with them was informed that it was so. I thus learnt that discourse concerning knowledges falls with man into the idea of what he eats, and that the cause of such a correspondence is, that knowledges are spiritual food by which the life of spirits is sustained. In like manner correspondences are given in other things which man would never know unless instructed, and these are so many that they cannot be enumerated even as to their genera and species. Such is the influx of heaven, as it was given to me to know from (this and) a multitude of other proofs.—1749, June 4.

4296. So also when the discourse is about intellectual things, and man has for an object of his thought horses, then he speaks concerning horses; for these correspond (with intellectual things); thus very many, yea, innumerable (natural) things correspond with spiritual things, from which it may be concluded

that in heaven they speak and think of scarcely any thing else than the Lord, His kingdom and faith, and whatever nearly or remotely pertains to them—things which are thus varied in the world of spirits and in the thought of man according to external objects of sight and hearing or internal objects of memory. I have seen horses, and spirits remarked that there would immediately occur to them something relative to intellectual things.—1749, June 4.

#### CONCERNING INFANTS IN HEAVEN.

4297. Infants are educated and grow (in heaven); they are educated by knowledges derived from the Lord through the angels, and grow, as it were, by means of these knowledges, so that they appear to themselves to become more adult. As their knowledge is increased, so also is their mind (*animus*) and mind (*mens*), whence (as remarked) they seem to themselves to grow, and whence they become as angels, which was expressly made known to me as being the case. It may also appear from experience that intellect and judgment should cause (even a child) to appear as a youth and as a man. The fact was declared by the angels.—1749, June 4.

#### CONCERNING THE PUNISHMENT OF THOSE WHO WOULD FAINTLY VIOLATE INFANTS, AND WHO THEY ARE.

4298. The sirens and many others around me sought to violate the infants and others that were sent to me, but they were punished by being driven, whirled, or gyrated around, all of them together, in such a manner, that they became confused, and knew not where they were, like persons that had lost their senses. This circumgyration was wonderful; one who had suffered it returned to me and said that he could never describe such a state. The punishment went on around me; the punishers were those who, in the life of the body, had been inwardly intent, by study and clandestine machinations, upon destroying others, and it was said that so peculiar was this punishment that they could inflict it, but not others. They were under the influence of a kind of insanity, the effect of the circumvolution of their murderous thoughts, and this was communicated to the culprits, male and female, who were punished.—1749, June 5.

## CONCERNING HOPE.

4299. It was shown in a variety of ways that the life of evil spirits consists of cupidities, and as far as they are removed from cupidities, so far they are removed from their life; wherefore in order that they may live, and be prepared for some use, it is granted them at times to abide in cupidities, yea, even in the hope of doing evil, as long as there is any ground for such a hope; it was shown also that they can accomplish whatever they undertake as long as they are held in their own life. This was evinced in the case of spirits who were impressed with an idea contrary to hope, to wit, that they could not effect the object of their thoughts. They were held in that thought, and then seemed to recede, because they were not in their own life, not being in hope; just as much as hope was diminished, so much they receded. Hence it appeared that hope was a continuation of cupidity.—1749, June 6.

THAT CERTAIN SPIRITS THINK THEMSELVES TO BE MAN, BUT WITH  
MUCH DIFFERENCE IN DIFFERENT CASES.

4300. There was several times a certain spirit with me who was fully in the idea that he was a man, so that he knew no other in fact than that he was I myself. He was occasionally separated from me and shown that he was a separate spirit, but still he would not believe it, but insisted pertinaciously that he was I; and he flowed in repeatedly in such a manner that I scarcely knew what to make of it. He was, however, punished in various modes, and after being absent for a time he returned and bore himself in the same manner, and though the truth was disclosed to him he refused to believe. It was also shown that he had been an old man who in the life of the body had been possessed by the phantasy that he was this person and that.

4301. Other spirits also suppose themselves to be men, as was often proved by my experience, but with great difference. It is impressed upon these that they are to be subservient to man, but when reflection is granted them they know that they are spirits, which was in many ways evinced and conversed about with them.

4302. But those first mentioned are altogether of a different character; they persuade themselves fully of the fact; wherefore such are not allowed to be with man, as they would obsess him, for they obsess and possess every thing with their pertinacious conceit that they are particular persons, and can with difficulty be separated from them.—1749, June 7.

## CONCERNING PALACES IN THE OTHER LIFE.

4303. A certain spirit doubted whether palaces existed in the other life, in which the upright dwelt, wherefore they were shown to him to the life, and he entered in, and saw every thing, and then said that it was even so, that he perceived with all fulness of sense, that the fact was no otherwise. He had been previously assured that the edifices which were in the world, and which only were supposed to be possible, were comparatively vile, and that if one is good he may dwell, with all variety, in palaces which for magnificence and harmony exceed, to the view of every sense, all the architectural art in the world, and this I know to be true, as I have often seen them.—1749, June 7.

## CONCERNING THE PROGRESSION OF SIRENS.

4304. Upon awaking there were Sirens around me who flowed into the will, at which I was surprised, not being able to account for it, inasmuch as some supposed that the Lord's influx alone was nothing else than a strongly possessing and governing power, but it was shown them how great is the difference. When this was done the sirens proceeded in a mass or volume (*volumatim*) to others and flowed into them, and it was given to observe their influx, how their aim was thereby to subjugate and domineer over others. In the meantime, I spake both with them and with others concerning them and their quality; wherever they came they insinuated themselves into all kinds of affections, pretending that they were of the same, and thus prompting to indulgence in order that they might be received. Proceeding thus from one place to another and every where acting in the same manner, they might be likened to flies which appear outwardly beautifully gilded, but which frequent sinks and filthy places, so defiled are they inwardly; they were intent upon nothing else than gaining dominion, at all hazards, especially by putting on the semblance of uprightness with the good, taking souls captive, and when they have done this leading them wherever they will, and thus into things disgraceful and vile.—1749, June 8.

## CONCERNING THOSE WHO THINK THAT ALL THINGS ARE PHANTASIES.

4305. There was a certain one who seemed as if busied in grinding meal, and having a number of small mirrors at his side. Wondering what this meant, I thought it might be one of the class of magicians; but I afterwards saw several things of an

aerial kind which were produced from phantasy. He subsequently came to me and said that he was the person who was occupied in grinding, and that he had the idea that all and singular things whatever were mere phantasies; thus, that nothing real existed. Hence the character he had acquired.—1749, June 8.

#### CONCERNING SIRENS.

4306. I perceived and felt that sirens could penetrate to the first place of innocence, where are the guardians of infants. Wherefore I was conducted thither through several mansions on the way, and was accompanied by sirens at my head, who were of such a quality that they could be turned thither, but who were continually thinking how they might succeed in learning some new magical trick to practice wherever they came. It was hence observed how dangerous such creatures are.—1749, June 11.

4307. These sirens can never be described as to the arts which they catch at (*arripiunt*) in the other life. Whatever they see and hear, they lay hold of for the purpose of exercising magic, and of ruling and retaining everything in memory; they consult, they ply their arts, and they know in a moment how to turn them to account. Spirits wondered that such beings should exist; they are malignant in the highest degree, void of conscience, most obscene, and, knowing where societies are to be found, they reconnoitre, explore, and by entering into their affections work upon every individual in ways adapted to their ends; wherefore they are often chastised and punished, when they will (temporarily) abstain, but they still return (to their machinations). They have been with me for weeks, and caused me a vast deal of trouble.

#### THE REASON OF PUNISHMENT, AND THAT SPIRITS ARE HELD IN CORPOREAL THINGS.

4308. I have often wondered that souls and spirits should be punished, and sometimes severely, when yet they seem to speak well, especially if held in their ultimate state, *i.e.*, the state in which external bonds bear sway, and when retained the state in which they were when they preached and persuaded others. So long as they are kept in this state, they know and confess sound doctrinals and the truths of faith; and yet they are punished. But the reason is that their interiors do not correspond; while abiding in externals they think themselves upright, but as soon as those externals—namely, bonds and the persuasives of speech

and science—are removed, then their interiors are immediately laid open, and shown to be contrary, wherefore they are punished. It was given also to know the cause, to wit, that this external is, as it were, nothing. Many spirits transfer themselves into a subtler sphere, as the sirens, by means of their art, and others also, whither when they come, their interiors are what operate. Unless a soul or spirit is amended before he comes thither, his evil is then continued, and a long time is required before the amendment takes place; wherefore it is not permitted to spirits who are being vastated to come into that other sphere before the vastation is accomplished, or they are amended by punishments. Very many of the infernals are in that sphere.—1749, June 17.

CONCERNING SIMULATION, OR THOSE WHO SAY ONE THING AND  
THINK ANOTHER.

4309. It was shown me of what quality they appear who speak otherwise than they think, or who have preached the good and truths of faith, and yet, from their lives being contrary, have thought the reverse. A certain one of this character was raised up somewhat on high, and made to circumrotate, when there appeared darts verging from all sides towards him. From this it was made known what his true character was, for darts appear falling upon the head of those who speak differently from what they think, especially those who speak thus in a flattering, wheedling way.—1749, June 17.

4310. A certain one expressed surprise that when the discourse held with others concerning faith (for instance) was so unexceptionable, so severe punishment should nevertheless ensue; but it was replied to him by good spirits that in the other life no regard is had to what any one says, but to what he thinks. It is thought alone which is attended to in the other life, so that the difference between the life in the world, and the life after death, is, that there speech weighs, but here thought. There is here (with spirits) a cogitative speech which is perceived, and which affects those that are present, and that too the more when principles of the false hinder others from thinking freely concerning goods and truths.—1749, June 17.

CONCERNING AFFECTIONS NOT INSTRUCTED, AND CONCERNING INTEL-  
LECTUALS NOT INSTRUCTED.

4311. There are spirits in the other life who are affected by good and holy things, and who yet lack a discriminating

intellect, so that, provided a thing is good, they do not consider the motive, nor any of its attendant circumstances. They are such as do not suffer themselves to be illustrated, and therefore want judgment; they are carried over to the side of the deceitful, of sirens, and of hypocrites, who can feign the good, the true, and the holy, and thus favour them. Some of them are such as are capable of being informed, though but slowly; these sometimes add to the power of the deceitful. It was hence manifest what affection is without intellect, viz., that unless a man is instructed as to his intellectual part, though he may be endowed with natural goodness, or has been imbued with good from his infancy, that affection is blind and easily seduced.

4312. Some also are intellectually such, that they seize anything as true which is true in general, and inhere in it, without application to circumstances, as those (for instance) who assume that the good are led into temptations that they may be made better, and from that principle favour temptations; others otherwise. These are also captivated, and led by sirens and the deceitful, because weak in intellect.—1749, June 18. These also, as well as the former, are not led by charity and innocence, except so far as they are (mere general) principles.

#### CONCERNING THE MEMORY OF SPIRITS.

4313. I heard a certain spirit speak with another. I was acquainted with both in the life of the body. He described the genius and character of the other, and what opinion he had of him, and then (recited) a letter which he had written, and many other things in a series. The other acknowledged the whole and was silent. Hence it may manifestly appear that spirits have a memory of material things (*particularium*), but it is not allowed them to draw upon it, except when the Lord permits.—1749, June 25. He then said that he knew a good many other particulars, and was desirous to produce them, but he was not permitted.

#### CONCERNING THE STATE OF FEAR.

4314. There was a spirit who wished to frighten infants that were seen. He was concealed with me at the lower quarter behind, but he was manifested by a knife which he put into the hand of another, by whom however it was rejected, and thus fell back into his own, in consequence of which he was disclosed.

He then began to supplicate with the greatest earnestness, for he was one who wished to appear good in the other life. He made use of such humble terms that the spirits could scarcely believe that he was any other than he seemed to be. Conversation was then had on the state of fear, in which it was said that when such persons are in a state of fear, it cannot be known but that they are good, or can become good. The spirit in this case would fain have been suppliant towards the Lord, and said he was willing to dwell in the lowest hell, and that he knew that he deserved it; but it was all the effect of fear; being inspected by the angels, they said that he was infernal, wherefore he was cast down thither.—1749, June 25.

#### CONCERNING COMEDIANS IN THE OTHER LIFE.

4315. Conversing with comedians in the other life, I found that they were such as could simulate everything or seize upon and represent it in such a dexterous manner, that it could scarcely be distinguished from the original. For this reason they serve societies as mediums of lively representation. They were not evil, nor were they easily excited to anger. When any one inveighed against them, they seemed to take no notice of it at the time, though they spake of it afterwards. They can be led both by the evil and the good. They represent the teeth, which was also shown by their being made to appear as injured and aching teeth. Although they speak tolerably well, yet they have but little life of their own.—1749, June 27.

#### CONCERNING SPEECH.

4316. There was an evil spirit, who, when he said anything good, could only do it in so low a voice, that it scarcely seemed to be speaking at all. The cause was stated to me, viz., that he thought concerning good, and said that he wished to be good, but because such was not his quality, he could not speak distinctly. When one thinks concerning anything that does not agree with his nature, he has not the power of clear utterance. If he speaks at all it is as if he were absent, or at a distance, and the angels perceive just how far distant. Wherefore speech is of the mind or nature; but if they do not think, then they can speak so as to be plainly heard; in that case, however, it is not from the heart or the nature, but only from the mouth.—1749, July 1.

## CONCERNING THE PULSATION OF THE HEART.

4317. It was given me to perceive the pulsation of the heart of heaven in general. It was heavy, somewhat slower than mine, and attended with rather a deep sound. It was said that I was then in the pulsation of the heart of heaven, and I perceived that I was among infants. This pulsation was in the midst of the heart. It was afterwards given to perceive the pulsation of the heart of the heaven of angelic spirits, which was anterior above the navel; the vibrations were more rapid.—1749, July 2.

## THAT THE FACULTIES EVEN OF EVIL SPIRITS ARE OF A SUPERIOR ORDER.

4318. Speaking with spirits it was said, that although they are more insane than men, yet that they are possessed of more excellent faculties than men. It was said that it was for that very reason that they are more insane than men, and could be more deceitful and malignant in proportion as a spirit excels a man; and this was confirmed by examples, and also by the fact that they immediately perceive the thought of man, and immediately pervert it, which is the property of a superior faculty. Their speech also is the cogitative principle of men, although malignant, and they are such as they were in thought, though still more acute. But as man is governed by external bonds, his real thought does not appear, nor can he be so insane; wherefore these (evil spirits) are, so to speak, more excellent insanities.—1749, July 3.

## CONCERNING INFLUX.

4319. There is this that is wonderful about influx, that some who flow in appear as remote, and then other spirits, who are more or less remote, speak. I have been in society with such more or less nearly, and it was observed that this (nearness) is according to the affections of man which constitute his life; that the more any one has of life, the nearer they are, and the less the more remote; and that the nearer they are, the more they are appropriated to man, and make his life, but the more remote, the less they do this. Those who are in faith, in the Lord, and in charity, the Lord disposes in such a way that they shall be nearer or more remote according to his good pleasure, and thus a new life is effected. Whatever is more remote does not inhere, but is easily dissolved; the case is different with what is near.—1749, July 3.

## CONCERNING A CERTAIN KIND OF PERSUASIONS AND OF SIMULATION.

4320. There was a spirit known to me in the life of the body who was persuaded that he could remove himself; he said with a strong affirmation that he willed to do it, and he seemed to labour to effect it as by a kind of combat, but still he was removed (by others), and the number of unclean spirits viler than the rest was augmented. At length when he would introduce himself into good, or into a society of good angels he was detected, and appeared as almost wholly covered with hair. As he was unable to live in that sphere he was cast down, and then he was disclosed as being of such a quality that his intellectual part willed, but not the voluntary, nay, that his intellectual part was, as it were, persuaded, but not his voluntary, having been accustomed in his bodily life to say one thing, even with asseveration, when he willed another, so that his intellectual principle would almost put on a certain voluntary persuasion. Such spirits fare very meanly in the other life, for there it is not permitted to simulate, but every one thinks as he wills, and does as he thinks.—1749, July 7.

## CONCERNING PAUL.

4321. He was for a long time in front a little to the right, and it was shown him that he might attain to happiness, but whenever the opportunity was granted he continually spake against the truths of faith. At length a certain spirit was detected in a higher place, who said that he led him. He spake with abundant confidence as one that directed him and everything that pertained to him, professing himself to be, as it were, a god, and breathing forth a sphere like the Lord; but he was a certain devil who imagined himself to be the very devil that deceived Adam and Eve according to the common opinion. He was sent into hell, into caverns, where he wandered about till (he came directly) under my feet, and there spake. From thence he by and by ascended, veiled in a cloud, which, however, was his phantasy. It was then given me to hear Paul speaking with him and saying that he wished to be his companion, and that they would go together and make themselves gods. Wherefore being associated they went in company to a considerable distance in front and would fain have deceived those that were there; but they were rejected wherever they came. Having been moreover infested during my sleep by adulterers, these two when they perceived it lent their aid to the infesters, and so stubbornly

held me in that vile train of thought that I could scarcely release myself. These adulterers or adulteresses were punished by the bruising process (*gnuggismus*) or reciprocal collisions, which is their (appropriate) punishment; and because those two were concerned in it, they also painfully underwent the same punishment. Hence it was made known to all that Paul is of such a nefarious character, and that it was only from certain causes that he was hitherto exempted (from the proper penalty), for the base suffer punishment for baseness, concerning which I also conversed with him; and he is now among those companies which rove about, and approximate the place of the desert.—1749, July 10.

THAT NO ONE BECOMES GOOD WITHOUT MEANS, OR IN A MIRACULOUS MANNER.

4322. I conversed with a certain spirit (: it was Paul :) affirming that no one could become good miraculously. Some wondered that they could not be taken immediately into heaven, and be reduced by the Lord's omnipotence into a state in which they could become angels. But it was answered that evil cannot be made to be good, nor can any one come thither before his evil is dissipated or subdued, and that this is effected only by foreseen divine means, and not miraculously. It was said also that if evil were taken away (from the evil) there would be but little of life remaining, and that this would be to work miraculously, though it may be done in the other life by the removal of societies. As he thought in this manner, the societies were removed, and he was then as an infant sprawling with its hands, and it was said that he neither knew how to speak or to think, but only to move his arms as a new-born babe. Thus would it be with the evil if they sought to be miraculously made good.—1749, July 10.

CONCERNING THE DEVIL HIMSELF, FROM THE END (PROPOSED).

4323. There was a certain one who thought himself to be the devil that seduced Adam and Eve, and to whom Paul adjoined himself. He appeared like another spirit, not speaking badly, as if he were a man, but still in a kind of obscurity. I wondered at his quality, as a sense of hatreds, revenges, cruelties, and adulteries was not perceived from him as from others; but I was instructed that he cared not for such things, but had in view only the end of destroying good and truth, so that nothing else entered into his intention. Ends are what judge a man,

and because of those this class are prompted by such ends they are very devils, for they deeply conceal their aims, and act from the detestable prompting above mentioned, regardless of the means whether profane or holy.—1749, July 12.

CONCERNING THE END AND THE LIFE OF SPIRITS THENCE (AND CONCERNING) MEMORY.

4324. It is not permitted to spirits to be such towards each other as they were in their social relations in the body, namely in externals, as, for instance, in well-seeming but fictitious externals, for all externals are abolished in the other life, as also actions merely external, whether good or evil, so that nothing there acts from externals, as in the world, but the quality of each one's thought and affection (is then discovered) from internals, thus from the end and the love, and by this is their conversation and intercourse with each other governed. They are sometimes remitted into externals, but only for a short time, and then they speak otherwise than as they think, and act otherwise than as they will, as is the case with many preachers; but as soon as their externals are taken away they are no more known; they become different persons; and their ends and loves are laid open. Thus all their (external) acts are abolished. Some say, while in externals, that they have never injured any one, that they have been upright, that they have preached, that they have done many good things for the Church; but when these external semblances are removed, the quality of their ends and the quality of their loves is laid open, and some are found to be such as to have done evil from ignorance with a good end; these are of the better sort. For the same reason, neither is the memory of material things granted.—1749, July 14.

THAT IN THE OTHER LIFE THERE ARE NO SUCH EXTERNAL THINGS AS THERE WERE IN THE BODY, BUT OF INTERNAL THINGS THERE ARE.

4325. I conversed with spirits respecting the external things pertaining to man during his life in the body, that they all have respect to human society, to wit, functions and honours, riches, houses, clothing, subsistence for themselves and theirs, and distinction on these accounts. These are the ends of external life in the world. But in the other life they do not think of honours, riches, houses, clothing, or food; wherefore they have no need of those external things that minister to decorum and respectability, and of various other things, which men are prone to affect.

Externals ought to cease with the cessation of such uses, wherefore a man, when he comes into the other life, is separated from them, especially because they are assumed and disagree with internals. He is therefore left to his internals such as distinguished him during his life-time, and in which his life must be supposed to have consisted. Spirits however are indignant that it is not permitted them to live in external show, while they remained in which they appeared respectable notwithstanding they were interiorly in evil, which was the case with some preachers, who said they had preached, instructed, and done good, while they were in externals. They thus spoke well, as they did while in the world, by applying the things of the Word, but as soon as they were remitted into internals they were seen to be diabolical, for then their former ends appeared, which were of self-honour, wealth, hatreds and malignities, and the like. It is wonderful that they do not know this while they are in such externals, for their thoughts are engrossed by them; but it is all laid open when their externals are removed.—1749, July 16.

#### CONCERNING PUNISHMENTS.

4326. The punishments of reverberation and collision I have witnessed oftener than I can relate, and sometimes for hours together. They were a long time under the left foot verging to the right, and, what is wonderful, all who were guilty were discovered; those that were not guilty, although summoned and in the midst of the punishment, were unaffected by it; but as far as they have been accomplices or in similar fault, so far they are punished, which I know from the experience granted me.

4327. There was moreover a certain new species of punishment by a kind of circumrotation of a number, in which there was a confusion, as it were, of several together, and which they declared to be very severe. This was a punishment designed especially for sirens, and which they found it impossible to escape.—1749, July 19.

4328. These punishments are inflicted thus: he who is to undergo them is held, as far as possible, by his partners in a similar cupidity, and explored as to the degree in which he persists in it, and as to the degree in which he recedes in consequence of the punishment; nor is he discharged from the punishment until he recedes and becomes better. As far as this appears, which is determined by an exquisite exploration, the punishment is relaxed. Some contumaciously persist, but they are not discharged till they become better. The intensity and the relaxation of the punishment is proportioned to the contumacy and quality of the man.

4329. There are some who were of high eminence in the world who undergo these punishments, and that very frequently, till they at length, after many tortures, contract fears and horrors which being recalled they abstain; this is effected by the punishments. But these are external bonds; internal bonds are those of conscience, by which they cannot be tormented, because they have no conscience.—1749, July 19.

#### CONCERNING THE GENTILE NATIONS.

4330. I spake with certain people who were Gentiles, and who had now become wise, as they were able to perceive the interiors of thought and other things more fully than any Christians of modern days; the difference was almost that between a man and a spirit. From a single idea of thought they knew the whole series which was filled with things that constitute the delights of wisdom. They were delighted with the Word, from its contents being all and singular representative and significative, inasmuch as their own mode of thought, while they lived was similar, though Christian spirits were both surprised and indignant at the fact. I held discourse with them which was altogether of this style. They appeared at some distance in front. Some also were near me, and a pleasantness was perceived in their sphere, arising from this quality of the Word, namely, from its being significative, and from the words being nothing else than the subjects of significatives.—1749, July 20.

#### CONCERNING THE WORD AND THE JEWS.

4331. There were Jews present with me, and they perceived not an internal sense in the Word, for they are disposed to remain in the sense of the letter, that they may arrogantly apply everything to themselves. But I heard them conversing with each other in a way which shewed that they knew not what the real internal is, while yet they professed to know that there were certain profound, and most profound, arcana couched under every word and tittle; but that this internal sense is such as it is, or that it is celestial, they did not admit, but denied, for they hold that in every particular it treats of them, and thus that they alone are the elect.—1749, July 21.

#### CONCERNING THE JEWS AND GABRIEL.

4332. It was asked of certain Jews what they believed respecting Gabriel? They replied that he was a great angel. It was

then proposed to them that they should inquire of others where Gabriel was. They did so, and obtained for answer that they knew nothing about it themselves, but they were informed that by Gabriel, and by other angels mentioned by name, are understood functions, and thus that the name Gabriel may be given to innumerable individuals, provided they are in that function. In this they acquiesced.—1749, July 21.

#### CONCERNING SUBJECTS, THOUGHT, AND SPEECH.

4333. I have many times observed that with me only there is a certain disposition of the organs of thought, and that according to that disposition spirits speak. They said also that the case was very similar in regard to subjects; that they themselves barely thought, and the subject would then speak according to the thought, but still from a certain prompting to speak, which, however, is not open.—1749, July 25.

THAT EVIL SPIRITS ARE INSANE, AND THAT THEY STRIVE WITH ALL THEIR MIGHT TO LEAD OTHERS TO THEIR OWN HELL, AND THUS TO TORTURE THEM.

4334. I spake with evil spirits who continually infested me, and who infest men and upright spirits in like manner; and because they are insane themselves they would fain strive to make all others infernal also, by leading them away from good and mutual love into the love of self, thus into hatreds towards all; and the more they are who are wrought upon in this way, the greater is the number of those who torment them; so that they are continually procuring hell to themselves. If they would refrain from this, and act from the love of the upright and the good, they would secure blessedness to themselves; for the good desire nothing more than to impart to others, and thus to them also, all their own happiness. Doing this, they would procure heaven to themselves. This they, in their then state, acknowledged, and said that the fact was so; yet they are such as they are because their nature is such; every one thinks himself able to rule, and yet they rush upon each other, and nothing affords them greater pleasure than to torment others, even their nearest friends.—1749, July 27.

#### THE MEMORY OF SPIRITS.

4335. Spirits speak among themselves from no other than the internal memory, which is their rational while they live in the

body; but man, while in the world, speaks from the memory of the body. Hence it is that spirits can speak with each other, and that all souls from whatever earth, region and language can dwell and converse together. This speech is what falls into the speech of words with me; it is something not dissimilar to the rational with man from which he thinks. This falls in like manner into words, for when one thinks his thought falls spontaneously into the speech of words.—1749, July 30.

#### CONCERNING REPRESENTATIVES AND CORRESPONDENCES. ADULTERIES.

4336. In an interior sphere, and also with those who are on the threshold of another heaven, when they converse with each other—the one from fallacies, the other from appearances—against the truths and goods of faith and charity, their speech, in passing into the world of spirits produces a lascivious and adulterous sphere, to which the evil are attracted, as ravens to a carcase, and fill this sphere with such lewdness and adultery and every kind of obscenity, that no good spirit but shrinks from it with shuddering. Hence in the Word the falsifications and perversions of goodness and truth are expressed by whoredoms and adulteries, and are so called; whence it appears that there is an actual correspondence between the one and the other.—1749, July 30.

#### CONCERNING THE SPIRITS WHO ARE WITH MAN.

4337. Being remitted into a proper state it was shown me, by lively experience, how the case is with the spirits that are with man. They know no otherwise than that they are the man himself, as was abundantly evinced from my experience in regard to the spirits which were with me. Consequently they think no otherwise than the man thinks; but there is thence a sphere of thought and affection, which was shown me, and in which other spirits are. While in this sphere they speak and are affected variously according to their own state and the nature of the sphere; wherefore such spirits flock about a man according to his quality and remain in his sphere, making it more intense or changing it, and exciting it with the man by correspondence. This is done by the spirits that are with the man; for man cannot live without spirits adjoined to him who would fain be men themselves. Such as the sphere is, such are the spirits, whence it appears what kind of spirits are with those who think of nothing else and are affected by nothing else than

cupidities, hatreds, and revenges. Where the carcase is, there the ravens are.—1749, July 30.

THAT THE LORD IS THE FATHER, SON, AND HOLY SPIRIT.

4338. On reading the Athanasian Creed in the presence of spirits, of the learned, and of angels, I found that no one could comprehend any thing of it, and that even the learned did not remember what it contained. They knew indeed that they had read it, but they retained in memory nothing more than that they had said that there were three persons but one (God). When it was presented to their idea what they thought of the question, whether the three (persons) are from eternity, or whether there were three eternal and increates, or one, even the learned had no other idea than that there were three eternal, which is contrary to the Creed of Athanasius. When their minds were turned to the question whether there was one Lord from eternity, or three, they could not otherwise conceive than that there were three Lords, and this again was contrary to the Creed. They then confessed that they had not believed according to the Creed, as they could have no other idea than of three; whence it is evident that no one (of this class) can think otherwise than of three, however, he may say there is one God.—1749, August 1.

CONCERNING PHANTASIES.

4339. It is wonderful that the phantasies of evil spirits should appear as altogether real, as, for instance, while they think themselves invested with garments, with hair, and the like, yea, with a multitude of similar things. Indeed I observed that when the conversation turned upon their having garments they touched them and saw them and said that they were real; though they still can be taken away by phantasies and others assumed instead of them. I perceived also that they fancied they had not merely two arms, but more, nor do they then know otherwise than that the fact is so, which they affirm. The illusions that I have seen of this kind are innumerable, and in conversing with them it was given to say that they were phantasies, though they appear to be real. I spake with spirits concerning the cause of this, and was informed that every thing that proceeds from the Lord is real, that what proceeds from spirits is not real, though it appears so, just as a man who is in phantasies thinks evil to be good, and the reverse, besides

other things of like kind. If phantasies had not a semblance of reality, they could not exist at all, for they themselves are mere phantasies; the case is with them as with the life of those who think they have life when in fact they have death, yet were it not for this impression they could not live, for the impression in the two cases acts alike. But good spirits have no such phantasies.—1749, August 4.

#### WHAT IS MEANT BY FATHER, SON, AND HOLY SPIRIT.

4340. The Lord commanded (the disciples) to baptize in the name of the Father, Son, and Holy Spirit; these titles, in the internal sense, signify nothing else than the Good, the True, and the all of Goodness and Truth thence resulting. The Father is the Good, the Son the True, and the Holy Spirit is the Good and the True proceeding therefrom. All this is in the Lord alone.—1749, August 5.

#### WHAT IT IS TO BE NOTHING.

4341. A certain upright spirit spake with me saying, that he was nothing. I asked him what conception he had of being nothing, (whereupon) I perceived that he had an idea of being nothing compared to the multitude of spirits and the whole universe. But it was given to say to him that this was one kind of conception, but that there were many others, as, for instance, that he had no power of himself, that he had no thought of himself, that he had no life of himself, and that in fact he was, in himself considered, merely a certain lifeless and defiled something that was altogether evil, and thus that all good is from the Lord. This is the proper idea of (being) nothing,—1749, August 5.

#### CONCERNING THE INTERIOR MEMORY AND THE SPEECH THENCE PROCEEDING.

4342. I conversed with spirits on the subject of their language or speech being the universal of all languages. When they converse with each other, they are unable to utter the name of any man whatever, or a word of any human language, but when they converse with me they think it is from themselves, but it is from my corporeal or material memory, whereby their ideas flow into names and words. Affirming that they could do it, they

made the attempt among themselves to pronounce the name of Abraham, but were unable, as their speech is not (a speech) of words, but of ideas; which are formed into the origins of words. It thence appeared—and I spake with them on the subject—that absolutely nothing of vocal speech, much less the name of any man, kingdom, or region, could pass to spirits, but that it perishes with man, and that the sense only remains, which is such that while it is obscure to man, it becomes distinct with spirits, and is branched out into (particular) ideas. When spirits think of any person, city, or the like, of which they have had an idea derived from their experience in the world, they barely bring up the idea before them, that is, whatever they have heard or seen or conceived of a man, a kingdom, a city, which idea is sometimes simultaneous, sometimes ramified into many, and from thence flows their speech and a full perception. Thus also I have often spoken with spirits, namely in their own speech, and they perceived every thing distinctly, and more things indeed in a moment than could be uttered in an hour, because it embraces in its bosom as much as the internal sight and thought, and by this can be presented almost simultaneously what would require a long time to utter and many pages to contain, as any one may be satisfied who will attend to it.—1749, August 6.

#### CONCERNING THE INTERNAL SENSE OF THE WORD.

4343. How the case is with the internal sense of the Word, in which are celestial truths themselves, they appear from the fact—concerning which I have conversed with spirits—that if the thought is held fixedly on any subject, and the Word meanwhile is read, then all and singular things therein will apply themselves to the universal of thought and its affection, while confirmations (from various sources) coincide, showing that that which is understood is the true sense, so that scarcely anything is wanting (to establish the point). With the angels there is the thought only of celestial truths and goods, in which they are held by the Lord, and for this reason everything in the Word is bent to a conformity with their ideas, and everything in the sense of the letter perishes, and entirely another sense is developed, which is the internal, and which is clearly seen so that the sense of the letter becomes, as it were, none. In like manner, a man who is in a celestial idea, and then reads the Word, sees celestial things in his celestial idea, and nothing of the letter, yea, even the historical facts disappear. This may be illustrated in a variety of ways.—1749, August 8.

## CONCERNING SIRENS.

4344. It was a source of wonder to me that it was allowed those sirens to wander about as they do, and to vex the good with magical and persuasive arts, but the reason is that the Lord thrusts no one into hell, but they do it of themselves, and their evil when consummated draws them to hell. This is the common receptacle, wherefore the evil dwell a considerable time in the world of spirits, and one sooner and another later precipitates himself thither. Meanwhile the good and the true which they may have is separated and drawn towards the interior, and the ruling evil is consummated and like weights draw them down. I have seen sirens abiding for a long time in the world of spirits, and vexing multitudes, but always from an end of ruling and subjecting the minds of others to themselves, and it was shown what they finally became, namely, that they at first appear like masses of hair—a sign that their foul corporeals alone reign with them—and afterwards that they appear black in the face, and thus as not human.—1479, August 8. They would fain with their magical persuasions induce the idea that they were to be pitied; but it was answered that no one could pity *them*, but they whom they wished to injure were to be pitied, and of whom one was more an object of concern than a whole company of such as they were, as also that it is contrary to order to feel pity for evil which continually threatens injury to others, and the destruction of order, just as a judge cannot pity those he condemns, because he thinks of the public good and of the law of order. Thus also is it in the present case. If they should obtain anything by magical persuasions, yet still they would not desist from injury.—1749, August 8.

## CONCERNING MEMORY.

4345. I inquired of a certain Jew who supposed himself possessed of memory—for spirits converse with each other as on earth, without being aware that it is from the interior memory—I inquired, I say (of this Jew), his name, and whence he was. He thought and said he did not know, whereupon he became indignant. But it was given to say to him that this ignorance was for many reasons to be preferred. But as to one's quality whether he be good or evil, this is known in the other life, and hence he himself is known.—1749, August 8.

## CONCERNING CONSCIENCE.

4346. I conversed with a certain one who, in the life of the body, was devoid of conscience; wherefore he remained a long time in an obscure chamber, and said that he abode there in darkness which he preferred to light. Having broached the subject of conscience in my conversation with him, he said that he knew not what it was. He was then informed, so far as the grossness of thought which is of the love of self and of the world would permit, and as whatever is contrary to the love of self and of the world is contrary to thought, so he perceived conscience as something contrary to his thought, and that from the contrariety he was pained by it, as when one perceives anything to operate in a different way from what he had supposed. From this it may be known what conscience is, namely that it is something contrary to the (apprehended) good or true, be it what it may, by which one is impelled to think or act, and from whence arises pain, thus compelling the inference that it is charity or heavenly love, thus the Lord Himself, which ought to reign supreme apart from the love of self or of the world. Hence he perceived what conscience is; but what mercy is he was ignorant. It was said that there was sometimes mercy where mercy was not apparent, as for instance, when one aims at the common good by punishing the evil and reducing others to order, mercy is then exercised towards the community. So also in war, where the end is victory and thence the common good in the preservation of numbers, in which case there is no mercy towards those that fall because mercy has for its end the saving of many, and so in other things. But to despoil others for the sake of one's self, this is cruelty, because the end is selfish and contrary to the common good. By these considerations he was enlightened.—1749, August 9. Charity and mercy, moreover, are to be turned from the neighbour to numbers, from numbers to the community, from the community to the Lord's kingdom, from the Lord's kingdom to the Lord himself, who is the all in all. Hence it may be known what is charity and what is mercy respectively.—1748, August 9.

## CONCERNING CONTEMPT AND HATRED.

4347. I have conversed with spirits concerning contempt or the despising of others, to wit, that such contempt is of no (evil) account when not prompted by the love of self, or leading one to contemn others as compared with himself or from hatred. Contempt of this latter kind is what damns in the other life;

but the despising of others because they are of no ability or endowment, or aptitude to this or that use, because they are deficient in functions or business activities and other things, and does not damn, for this cannot but exist with all men who live in society, and where one ought to think concerning another, whether he can be associated with him considering his quality, as also whether he is adapted to the performance of such and such functions of such and such businesses. Contempt of this kind, though it may be conceived on various false grounds, which need not be recited, yet it does no injury in the other life, as it is easily dissipated when one is in love and charity, as then every one is estimated according to his real quality; it may remain a little while till charity has found place (but not longer). Such has been the case with many of my acquaintances who despised me and whom I despised, not however, as preferring myself, nor from hatred, but from the causes above mentioned. The contempt of hatred is when one desires to rob another of his honours, goods, or life; while contempt of another as compared with one's self is, when another from preference of self is not regarded at all, showing that contempt is but another form of self-love.—1749, August 9.

CONCERNING HYPOCRITES; WHAT GNASHING OF TEETH IS. CONCERNING SPIRITS WHO SEEM TO THINK WELL, BUT YET ARE EVIL; INTERNAL BONDS.

4348. Spirits have been with me who caused a pain of the teeth in the right side of the jaw and the gum and in the bones as far as to the right ear. I suppose that they were spirits of a grossly natural and corporeal class, but I observed that they penetrated my thoughts with great subtlety, and were more acute than others in perceiving their minute particulars, as also that from the thought which is exterior they spake so well that judging from the speech of such thought alone, nothing else could be inferred respecting them than that they were good. All that was thus thought and spoken by a certain one of this class, was rational, but it was still observed that inwardly it was not so, inasmuch as by means of this kind of thought he was conjoined with interior evil spirits. Those of this quality think and speak in like manner in the life of the body, but still they are interiorly evil, having self and the world for their end. The bonds of action with such are not external but interior, which in some are exceedingly strong, still they are not bonds of conscience, which being relaxed they rush into their ends; and because there is given a communication of thoughts in the other life this disagreement is manifestly perceived.—1749, August 10. With a

view to afford me further information respecting the nature of the case, the interior evil spirits were removed, and better ones substituted in their place, when he said that he knew not what he spake, and that thus he was deprived of life, for his interior life consisted in what was taken away. The influx is into the *periosteæ* of the teeth, and then into the pericranium about the right ear, in which they create a pain sharp and severe; a sign of their evil quality; those that cause no pain are good and sensible of all that is thought; of which sensibility the *periosteæ* is the seat. It was said that such contribute to the formation of cancers. Hence it appears that ends conceal themselves deeply within, as they are of the life. When such were present at my reading what was written and published respecting the Word, they took away all pleasantness of sensation, and induced contempt greater than they were aware of; for as in the life of the body they were mainly wrought upon by a certain sweetness of worldly life, in which they placed their heaven, so they held in contempt the things which were really of heaven. Thus are hypocrites who speak well, but think ill. Hence for several days a gnashing of teeth and some pain in their roots was felt, and I was often taught by lively experience that it was from this source. When the cause was removed and, according to the degree in which it was removed, the pain ceased; it also passed into the *periosteæ* of the head according to the diversities of its states.

#### CONCERNING THE LIFE OF SPIRITS, OF ANGELS, AND OF MEN.

4349. I perceived beyond all doubt that there is nothing else which conjoins in the other life but the very life of man, spirit, and angel. Such as the life is such is the conjunction, even in societies; other things which are not of the life are not regarded in that world, for there everything is governed by the life.—1749, August 13. Wherefore it was said to spirits who boasted of their various merits in the world, of their study, religion, zeal, and the good works done by them, and who had passed judgment upon others as evil from external manifestations, that no account was made of these things in the other world, but only of the life which they had led, thus of the quality of the life with which they had imbued themselves from their ends and loves. When this was affirmed they could say nothing in reply, for from the experience adduced they could not but acknowledge its truth. The union or conjunction, therefore, in that world is one that results from lives, and not from knowledges, professions of truth, merits, or deeds done without charity.

## CONCERNING CONJUGIAL LOVE.

4350. In conversing with angels on the subject it was perceived that with those who are in true conjugal love the interiors are opened towards heaven and the Lord; for it is an affection which derives its origin from the Lord alone, who flows in through the inmost, so that its quality and source cannot be adequately described; but it is a consequence of this influx that the interiors are opened, and that one who is the subject of it is in celestial affection, and thus has the Lord's kingdom within himself. From the same source also is derived the love towards infants, and because such an one is thus receptive of celestial loves, he receives also mutual love towards the neighbour, for this follows from genuine conjugal love as from a kind of fountain.—1749, August 13.

## CONCERNING THE HYPOCRITES JUST ABOVE SPOKEN OF AND THE GNASHING OF TEETH, AS ALSO CONCERNING THE QUALITY OF THE REPRESENTATIVES ARISING FROM THE EXUVIÆ.

4351. The hypocrite above mentioned, when I would have cast him off, appeared himself as if casting off exuviæ, that is, as if coming out of his exteriors which he left as a serpent does his slough, and he would then issue forth as an infant, and that not for once only, but repeatedly, and every time became more and more an infant, thus passing through a series of changes, but still of a discrete character, as was said, and always becoming a smaller infant, till at length he disappeared altogether. I was hence instructed that such is the representation of hypocrites, and in conversation with good spirits and angels on the subject, learned that it was from this representative that serpents do actually cast off *their* exuviæ; for by serpents are represented the deceitful, and thence the corresponding effect occurring in actual nature. The spirits sought for him, not supposing that he was still in (or near) his exuviæ, as he had appeared to vanish away; but it was said to them that he was still there where his exuviæ were, as serpents still linger about the place where they have cast off their slough. This I inferred, because the gnashing and pain of the teeth continued, and the affection of the periosteum of the right jaw extending to the ear, which was varied and transferred from place to place over the entire right region of the head. In conversing with him he said that his whole study was to exculpate himself and to draw away the thought from himself as being the true cause, and that he knew nothing of this representation, though he perceived it from me.

Hence the quality of representatives may be known, as also that of hypocrites. It was said to him, moreover, that if he should pass into his interior nature, he would become one of the worst of devils; but as long as he remained in exterior thought, he would think himself good. It was said also, that as he had been of such a quality during his life-time as to have injured no one openly, but only in secret, therefore as long as he remained undetected, he was void of compassion (:Bergensstierna:). It was he alone who affected me for several days with such severe pain, which was manifest in a variety of ways. I say he alone; for although as to interior influences there were many who conspired, yet operating as a subject, I could not know but that he was alone.—1749, August 14.

#### CONCERNING HYPOCRITES AND THE DECEITFUL.

4352. Spirits spake with him, and clearly showed that hypocrites and the deceitful are far more foolish and stupid than others who openly utter what is right and true. It was found, upon his being explored, that he accounted himself most prudent and wise, supposing that no one closely observed him; whereas all could take note of his hypocrisy and deceit, which in fact is granted to nearly every man, who is thus enabled to detect both the fact and the quality of hypocrisy and deceit even in each particular of the utterance, and to see how it dissociates them from others, and prevents any confidence being reposed to them, for a very slight conversation enables them to know the truth. That they should think that no one could see and know this is to be attributed to their folly, and is a proof that they discern less than others. All the deceitful are of this character.—1749, August 14. This holds still more in the other life, but they still retain the idea of their being able to do everything they wish, and that no one knows or observes them, when yet it is altogether the reverse.

#### CONCERNING HYPOCRITES AND THEIR PHANTASIES.

4353. Hypocrites (are perceived in the other life to) have had in the life of the body no confidence in any thing but themselves, and to have always had something else in their thoughts than what was said when men were speaking to them, even though they pretended to believe them, and demeaned themselves very obsequiously towards them, as if they acknowledged truths above others, while at the same time they believed nothing;

not even that there was any truth, much less in eternal life, heaven, the Lord; of these things though they went beyond others in confessing them with their lips, yet they believed absolutely nothing in their hearts. Such when remitted into their interior state, wherein they believed nothing but what was obvious to the senses, are subject to direful phantasies. They can then be assaulted by things the most absurdly phantastical, as by troops of fleas, which are set in array against them and attack them, filling their minds with terror, and causing them to fly, just as if all this was as real to them in the other life as it might be in this, besides similar absurdities; for as they have not determined their thoughts to anything intrinsically true, they are brought under the influence of such phantasies. When nothing is regarded as true, then phantasy is produced, and reigns in its place. I afterwards spake with them on this subject, when they were brought into another state, and told them that things themselves were mere interior phantasies. Being put frequently to the test on other occasions they said, in respect to eternal life, truth, and the like, that it was all as I affirmed; but yet in heart they believed nothing of it.—1749, August 14. They are extremely prone to believe that there is nothing real: such is the genius of hypocrites; but there are also others of this stamp (besides hypocrites). Hypocrites are those who, with the outward man, will fawn assentingly from motives of self-interest, and yet inwardly think directly the contrary.

#### CONCERNING INFANTS IN THE OTHER LIFE.

4354. I saw a garden, constructed not of trees, but of leafy arches somewhat lofty, with walks and entrance ways, and a virgin walking therein, and also an infant of five or six years old, which was beautifully clothed; and when she entered, the most exquisite wreaths of garlands of flowers sprung forth over the entrance, and shone with splendour as she approached. I was informed that little infant girls see objects in this manner, that they appear thus to walk and thus to be clothed, and to be adorned with new garments according to their perfection. That all this appears to them to the life may be inferred from the fact that such things are suitable to a spirit, who cannot walk upon a paved or gravelled way, nor possess such gardens as exist on the earth, but such things only as correspond to the nature of a spirit. It is sufficient that they perceive them as vividly, yea, more vividly, than men perceive similar things in gardens in this world, as I also have perceived them when I

have been in the spirit, and often at other times, as did also the prophets.—1749, August 15.

#### CONCERNING HYPOCRITES.

4355. I have heard from other spirits that a hypocrite has sometimes inflicted a severe but dull kind of pain on the whole body, such as corresponds to the pain of the periosteum in man, which is very grievous. Wherefore they cannot but be separated, and be in separate hells, in which such an influx is impossible.—1749, August 15.

#### CONCERNING A HYPOCRITE.

4356. There exist hypocritical genii and hypocritical spirits. The former operate into the right part of the teeth, the gum, and the jaw, even to one half the head upwards; the latter into the left part. The hypocrite now alluded to operated on the right, from being one of the genii, though he could be transferred to the left; but then he was, as it were, deprived of life, notwithstanding he spake well enough. He spake as a boy, he spake as an infant, and then he was able to attract to his interest children that were not yet imbued in knowledges. He was, however, among the very worst, and projected himself as serpents do from their skin or slough, and that too for many times, in a three-fold series, and also rolled himself like a serpent, as they said who saw him.—1749, August 15.

#### A HYPOCRITE.

4357. The aspect of hypocrites was shown me, to wit, that they have no face, but an open throat, black within, and yawning exceedingly, with a few snow-white teeth. They have no cheeks, but a quantity of hair depending like an uncouth mass of wool; this was shown me. There afterwards appeared the head of a serpent, of a golden colour, triangular in form, as is the case with certain (species of) serpents. This represented those who were drawn together around him.—1749, August 16.

#### CONCERNING A HYPOCRITE.

4358. A hypocrite was remitted into an exterior state, when he spake as in the world, or after the manner of preachers, in

which state he did not acknowledge himself to be or to have been of such a quality as he was; but it was said to him that the worst of preachers speak in like manner; yea, they suppose while preaching that their characters agree with their words. They are then in external persuasion, and think concerning the words uttered, being led by their own spirit with a view to themselves and to the world thus to speak, even imagining at times that they speak from the Holy Spirit, as was said to him. It was said also that they speak otherwise with their friends and with those of their own households, provided that they are adepts in deception; that they speak otherwise also with those whom they casually encounter, and whose mind they discover; but that notwithstanding they think inwardly within themselves altogether differently, so that they have in fact three varieties of states, of which they first put off the exterior in the other life, and then at length the proximately interior, which leaves his remaining (state of) life to the last degree defiled, and full of hatred and cruelty. This was said in the presence of many spirits.—1749, August 18. It was observed that this spirit could better comprehend, when in the external state, that he was evil, than in the proximately interior; for in the former he acknowledged his true quality, and that in such a way that it could scarcely be perceived that he was not entirely sincere; but in the latter it was not so.

4:359. Being led into a sphere of thought a little more interior, from which the proximately exterior man spake, he then bent himself about to the right and left, as if perceiving suitable opportunities to effect his ends—a sign of his cunning in adapting himself to every opinion from which he saw that he could advance himself and promote his own honour and gain. He moreover pretended innocence, so that one could scarcely believe there was any deception, as was given me to observe from perceiving his resistance when brought in contact with any evil, by which the persuasion of his innocence would be begotten in many minds. He was moreover a filthy adulterer, though nothing of the kind had been observed in his bodily life. Such are they who are destitute of the conscience of rectitude and truth.—1749, August 18. His quality as to innocence was then shown. He appeared such as he truly was, and so hideous in the region of the jaws, concerning which I have already spoken, as to cause the spirits (who beheld him) to shudder. They wondered that such arts of persuasion should be so adroitly, so promptly, and so instantaneously acquired in the other life, as it is in fact done in a moment; but it was said that all faculties, even those of the wicked, increase and become prompt in the other life, as they then act from nature.

## CONCERNING PHANTASIES.

4360. I have occasionally spoken with spirits as to the phantasies which appear so much to the life among them. They think (for instance) that they have garments, and entertain various other conceits, some of which are ridiculous, and which it would require many pages to recite. The cause of this is that they are themselves but mere phantasies, and their life consists of nothing else; they live from phantasies, because they can live only from falses. It is accordingly provided by the Lord that their phantasies should appear to them altogether as realities. With those who are in faith from the Lord the case is entirely different; to them there are no phantasies, but appearances attended with all pleasantness and felicity. Phantasies (with the former) may be compared to corporeal objects plainly seen, while things that are real are to them like a shadow, or as it were, nothing at all; to the angels, on the contrary, appearances and truths are the veriest realities, while phantasies are as shadows and nonentities; wherefore they can be harmed by no phantasies.—1749, August 19.

## CONCERNING HYPOCRITES.

4361. A certain hypocrite ascending or being summoned up by the wicked from his own hell, which is in front before the cadaverous hell,—one who though unknown among others was of the very worst class—and by means of a subject who was also a hypocrite, inflicted upon me a sensible and severe pain of the teeth and jaws. Being at length detected he was wrapped in the veil, not however like others in one of the long kind from which he might be unrolled, but as it were, in a pyramidal sack, within which he was enclosed, and which was then whirled about with such violence that he would cry out that he had never done such a thing (as was laid to his charge). He would moreover, while within transform himself into infants and then impel the sack round in various ways, now to the right, now to the left, now spirally, now anteriorly, by which motions were represented his changes of state. He still persisted most obstinately in his course, saying that he would rather die than flinch. Such are the punishments of hypocrites, and there is their hell.—1749, August 19.

## CONCERNING THE JUDGMENT OF A SPIRIT. CONCERNING A HYPOCRITE.

4362. A certain hypocrite while in an exterior or corporeal sphere persuaded several simple spirits who were otherwise good,

but inclined to put faith in external things, that he also was good. He adjoined affections to his discourse, and in this affection there was such a strongly persuasive influence as could scarcely be resisted, owing to the previous character and quality of those upon whom it acted. I held much discourse with them and said that he was a hypocrite, and that the things put forth were merely exterior; but from their quality they did not believe it, there being many such in the other life as suffer themselves to be led by the delight of external affection; wherefore it was given by means of representatives and the drawing forth of his interior image towards them, to show them what his internal quality was. They shuddered at beholding it, as did others also who succeeded. It was then given to liken them to his arms or hands, for as long as such spirits are round about him the sphere of persuasion respecting his goodness is strengthened. In like manner they absorb the rays of the Lord's compassion, for they turn them forthwith into such perversions, as it was given to say to them, whereupon I was miserably tormented by them, as they were in the highest delight from the effect of his discourse, besides other things.

4363. Being afterwards permitted to defend himself, he spake as in the world, in an external manner, employing arguments, and uttering well what he then conceived well, as, for instance, when he spake of truth, of the common good, and went on to say that all others had respect to themselves and not to the public, that they even regarded truth and justice only as they bore upon their self-interest, and various specious reasonings of this kind. An answer was returned him by subjects from heaven, to the effect that he was a thief and a villain, aiming from self-love to plunder the public by means of exterior semblances and performing service, not from the love of country, but from the love of self; that official persons are the members and organs of the king, who is the head, while he, on the contrary, was acting solely for himself, and was consequently incapacitated for judging of others, inasmuch as things of an interior character do not appear outwardly. Consequently, as he was one who was utterly devoid of truth and conscience, he could form no other opinion concerning others (than such as accorded with his own quality); adding, that these and similar things (in regard to character) became manifest in the other life, where every one fares according to his quality in the present life; and where, if a thousand should conspire to speak the same thing, yet if it were not from the same origin with all, numbers would be of no avail—one and all would be obliged to suffer according to what they had been. All this and probably much more was said to him, and yet as no other traits appeared in him

than such as were above described, he was informed that there was no alternative but that he must be cast into hell.—1749, August 20. His present pleasure arose from the fact of his formerly delighting in authorship; this he wished to arrogate to himself as a merit. But this was his sole and paramount pleasure and delight, wherein he was influenced not by a regard to the public good, but from a view to his own enjoyment and emolument, as it yielded him a comparatively large income.

4364. Those who were deceived by his hypocrisy or pride were ratiocinators, such as do not know what goodness and truth are, but suffer themselves to be seduced by such characters and to be borne away wherever they please, and thence drinking in delight. Ratiocinators are the arms and hands of evil spirits; as soon as ever such spirits perceive their propensity in this direction they captivate them by their own dialectic arts, and by insinuating delight lead them whithersoever they will, although they deal only in what is most false and deceitful.

#### CONCERNING THE HYPOCRITE (ABOVE MENTIONED).

4365. While he was working by his poisonous discourse upon many who were in front and who seemed to be sitting at a table filled with dainties and listening to him with great deference, having been powerfully wrought upon by his specious but venomous talk, all of a sudden the table was thrown in their faces, and instead of their dainties a kind of serpent-slaver flowed from his speech into their faces, and they were themselves cast out and dissipated.

4366. The hypocrite still remaining turned himself to others, and being by them excited, a similar overturning ensued, when he attempted, after the manner of a serpent, to cast off his exuviæ and show himself inwardly an infant; but the infant was turned into a serpent in which there were many others, and then into exuviæ, when it was cast out.—1749, August 21.

#### A CERTAIN UNNATURAL AND MOST FILTHY WRETCH.

4367. A certain one who in the life of the body had been totally destitute of conscience, was continually intent upon despoiling others of their goods, regardless entirely of what they were or to whom they belonged, but still working in secret. In this respect he resembled Job (*similis Job fuit*),<sup>1</sup> devising in

<sup>1</sup> From the note of Dr. Tafel on this passage it appears that the reading is doubtful, and that he knows not what to make of it; "Jobi pro Sobi; quid sibi velit nescio."—Tr.

secret the most detestable deceits and plots. He was for a long time with me, turned (as it were) inside out and outside in, which can be done (in the other life), though it gave him a horrid appearance. He afterwards assumed another aspect, his head being downwards and his feet upwards where his head should be; and his head having finally become an unnatural excrementitious mass sunk into a similar hell under the *nates*.—1749, August 21.

THAT A HORROR OF ADULTERIES AND THE LIKE IS IMPLANTED IN THE  
INTELLECTUAL PART OF MAN'S NATURE.

4368. It was shown me by a lively experience in myself, that a horror of such things as are against nature is not natural to man as it is to brutes, that is to say, that it is not seated in his voluntary or (more) natural principle. Thus in the case of the adulterer, for instance, it has been heretofore understood that he was liable to a peculiar kind of horror or aversation from the circumstance that his crime was against the laws, consequently the sentiment pertained to the intellectual department, and the conscience (seated) there, and not to the voluntary; and so also in other things. If the voluntary principle were the seat of the sentiment, then there would be a shuddering from natural instinct, which is not the case. In the men, however, of the Most Ancient Church it was in the natural principle.—1749, August 21. It is for this reason that the knowledge of faith precedes (everything else in religious matters); viz. that ideas are not connate, that man knows nothing at all in infancy; he learns everything, in order to the implantation (of good) and to the derivation thence of a sphere. Moreover, I was made aware of the same fact from my experience during sleep, in which this horror is not felt; whereas if it belonged to man's voluntary part, the horror would be felt in dreams, nor could any exercise of thought prevent it.

HOW EXPEDITIOUSLY PUNISHMENTS ARE INFLICTED; CONCERNING  
PUNISHMENTS; A HYPOCRITE.

4369. I was surrounded by diabolical genii, and that too on account of the hypocrite, for a hypocrite has such a sphere that he collects around him from all sides the very worst of spirits; the reason is, that he regards himself supremely and fills his sphere with the image (or reflection) of himself, and thus gathers around him from all sides the evil and the upright—the evil as

being delighted to plot and hold the hypocrite as a subject, and the good, that they may be excited to favour the hypocrite when he speaks sanctimoniously, protests his innocence, and makes himself without guile, and other things of like kind. Many similar spirits therefore of the female sex together with unnatural ones (*cum innaturalibus*) flocked around me, and also many from hell who stood below, and whom I had not before observed. At length, from being of such a quality, they virtually summoned the punishers, who were such that they could at once know where they were, what they thought, what they said to each other, and who treated as cats do mice those that supposed themselves able to effect everything and to have mastered all arts, making in fact no more of their boasted cunning. Indeed they added scoffs and jeers to their tortures which were effected in regard to the first named party by collisions frontwise (*antrosum*), and in regard to the unnatural ones by such fractures of the bones as that there was scarcely anything left whole, and this from one to another, in order. The punishers then proposed to them to exercise their arts, which they also did, but they were all children's play to them, while they regarded them from one to another, as the cat does the mouse.—1749, August 22.

CONCERNING DECEITFUL AND WICKED SPIRITS WHO DESIRE TO TORMENT INNOCENT INFANTS, VINDICTIVELY SUBSTITUTING THEM IN PLACE OF OTHERS.

4370. While reposing in sleep and in a state intermediate between sleeping and waking, there were present certain most malignant spirits who thought of nothing else than of torturing infants and innocents against whom they had no cause of enmity whatever, but pretending that it was on my account. Acting thus under this assumed pretext they contumaciously persisted (in their cruelty), in which their thoughts were wholly absorbed. From hence it may appear with what infernal delight the most malignant spirits are possessed and by what contumacy they are actuated, for they breathe nothing else (than such cruelty). They were punished however, and when they would fain intrude into an innocent state, other still more subtle punishers came, and put them to torture till they desisted.—1749, August 23.

CONCERNING THE LAST JUDGMENT; THAT MAN HAS NOW BECOME (EXCEEDINGLY) PERVERSE.

4371. It was perceived and said that at this day there is very little of intellectual good remaining. The voluntary principle

was destroyed with the antediluvians and good was then inseminated in the intellectual part, and now this begins to perish, so that there is no faith nor charity.—1749, August 23.

THAT THOUGHTS FALL INTO REPRESENTATIVES, LIKE THE PARABLES OF THE LORD.

4372. While collecting seeds, I perceived from angelic spirits that their thoughts were upon the last times when the good seed should be separated from the bad, and in like manner in other things; so that what the Lord spake by parables are such things as good spirits represent to themselves, especially while the man who lives in charity thinks concerning any kind of seed, without reflection upon celestial things; and so in regard to everything else.—1749, August 24.

THE ARTS OF SIRENS.

4373. Besides the vile magical arts of sirens it was found upon exploring them that they work by insinuating themselves into affections, and taking thence what they think they can turn to account, they act feignedly with it like apes, and that again and again, so that if they would destroy the friendship which subsists between an individual and one whom he loves, they will seize hold of that very affection to accomplish it. These affections are then varied by them according to the persons they would represent, and this very naturally in accordance with the states that are in any way known to them, or such as may be inferred from what are known. These semblances they will assume, one after another, and act one person so as to destroy another, and that by innumerable modes. Their very nature is that of apes; their delight is in these deceitful arts, and they wander about everywhere as a lawless multitude.—1749, August 24.

CONCERNING INNOCENCE, AND CONCERNING HELL. CONCERNING A HYPOCRITE.

4374. While conversing respecting the state of innocence, it was said to a hypocrite who had learned in his life time to feign innocence, even the very affection itself, that although those who were in (decent) externals, might, under the show of goodness and innocence, be somewhat drawn (heavenwards); yet,

that as to himself he could not even approach to the state of innocence, but would find upon attempting it a more grievous hell than he was able to conceive. It was shown, moreover, as he was addicted to false speaking, that if he approximated thither, he would be inwardly pierced, as it were, by a thousand needles, swords, and spears, so that a severer hell would await him than others, inasmuch as he had no conscience to withhold him from murdering the innocent, respecting which he had in fact twice entertained the thought.—1749, August 24. Being led to the threshold of the state of goodness, he was seized with such anguish of mind as forced him to cry out that he should swoon away. Still he was one that could and did feign goodness both in countenance and external affection; and it was indeed surprising that so much external affection could be present, while the internal was wholly lacking; but defiled interiors, when they pass to exteriors, often assume this aspect.—1749, August 24.

THAT THE EVIL HAVE NO TRUE REGARD FOR ANY OF THEIR FRIENDS,  
BUT ARE DISPOSED TO TORTURE ALL.

4375. There was a certain one whom I well knew, to whom I had rendered greater service than to any other, and who had always seemed to regard me as a friend. This person was with me for the space of several months, and was continually plotting evil and studying by secret methods, beyond all others, to torment me. I reminded him of the acts of friendship I had performed for him, and the like, but it was of no avail; he continued to torment me, though he had not the slightest shadow of a cause, but was prompted solely by a certain pleasure in inflicting misery upon every one. Such are the evil in the other life. The person in question had contracted this nature from the circumstance that during his life he had occupied situations in which he could either assist or injure; but he was in fact continually intent upon injury, caring nothing for orphans, widows, or the wretched, but truckling to the rich who could promote him to honour, or buy off his depredations, which he in fact confessed.—1749, August 24.

WHY THE LORD WAS BORN ON THIS EARTH.

4376. It was perceived that the Lord willed to be born on this earth, because, if he had not done so, the earth would have perished; and as the human race inhabiting our earth corres-

ponds for the most part to corporeal things, they could not be otherwise united with interiors than by the Lord's becoming man; especially after the correspondence had begun to perish, which continued as long as there was anything of a celestial church, that is, of love to the Lord.—1749, August 25.

A GENTLE QUARREL OF THE VIRGIN SEX WITH THE EVIL.

4377. Early in the morning I observed above the head that the attempts and insults of the evil were repelled, and by those too that were of the virgin sex; but their quick resistances, made in an instant, and their modest rejections of the evil assaults, I cannot describe. They were as quick as a flash, and yet with such modest gentleness, that they seemed unwilling to hurt those who threatened them. This hasty resistance was without any premeditation, and was as if they foresaw what was threatened, and would immediately remove it; yet in the manner described, and at the same time with such exquisite tact, that they seemed as if unwilling to do anything against their assailants, while still meeting every attempt with a resistance exactly adapted to the menacing intentions. The thing cannot be described; it was not so much a contention as a decent, instantaneous, and perfectly fit removal or turning aside, on the part of these virgins, of all the evil assaults made against them.—1749, August 25.

THAT PARTICULAR PERSONS MAY BE RECALLED WITH, AT THE SAME TIME, AN IDEA OF THE FACT IF INSTRUCTION IN EVIL HAS BEEN COMMUNICATED.

4378. It has sometimes happened that certain things spoken have been called forth from my memory by spirits, and at the same time the idea of the persons to whom they were uttered, and by whom they were heard, and then those very persons were made to be actually present; from whence it may be known how dangerous it is to instruct others in evil, or to put offences in the way of any one.—1749, August 28.

WHAT A MULTITUDE OF EVIL SPIRITS AROUND ME WERE INSPECTED BY THE ANGELS.

4379. Upon awaking I beheld around me an immense number of vipers and other serpents, some more distinctly, some more obscurely. These were evil spirits thus surrounding me, and

they were inspected by angels. Evil spirits however in great numbers were seen around me under another aspect, viz., that of innumerable wandering stars; and yet that I was continually protected by the Lord, was represented by an azure coloured barrier, composed of small cords interwoven together, on the outside of which the evil spirits were.—1749, August 29.

CONCERNING THE HELLS ; CONCERNING PHANTASIES.

4380. I have seen and been instructed as to the state of the hells in general. Phantasies are what rule there, and they appear real to the life, because those who are there are in phantasies, and have no other life than that of phantasies; if they had not that, they would have none at all, wherefore their phantasies are to them as living realities, perceived with all fulness of sense, as I have learned by multiplied experience, and from having often times conversed with spirits on the subject. They said they knew they were phantasies, to which it was replied that such was the fact, but still they perceived them with perfect sensation, and even with pain and torture; and although they themselves are mere phantasies, yet they cannot otherwise live, as the sum total of their existence is phantasy, inasmuch as they are not in goodness and the truth of faith; for good spirits and angels never perceive such things, inasmuch as they are in truth.

4381. The genera of phantasies are very numerous, and the species still more so. Indeed there are as many hells as there are different kinds of phantasies, and all attended (on the part of their subjects) with living pain, torment and perception. I have seen how they mutually torment each other in the hells by means of phantasies. One would bind another so tightly with cords, that the spirit knew no otherwise than that he was actually bound as to his hands and feet, and was thus cast whenever the other saw fit. They would then turn him into a wild animal, a bear, or something else, and bind him by the neck and head, and even by the teeth, and draw him, if he lagged, and that with sensible pain. I have seen also that they would project serpents, and the other party would crush them with his feet, and the gore would be seen (flowing) thence over the whole place (where they stood): in this manner he was irresistibly compelled to act. By these and such like phantasies one tortures another, and he who inflicts it is sent into similar tortures. The genera and species of phantasies are innumerable, according to their hells. This kind was such as I have described—others are different.—1749, September 1.

## CONCERNING THE STATE OF INFANTS, AND CONCERNING REMAINS.

4382. There was an infant of three years old in a place upon a certain earth, and I conversed with angels concerning infants and their being ruled by good spirits and angels. Angelic spirits spake with me in front above, in angelic speech but little distinguished into vocal expressions: and it was given to know that they were from societies where tranquility reigned, for I perceived a tranquility of mind, and that too for the space of half an hour or an hour; they said that they were with the infant, and this was the state of their blessedness. It was then perceived and conversed about with the angels, that such angels as are in innocence are with infants after birth, afterwards those who are in a state of tranquility, then those who are in charity; and that afterwards, as charity decreases, and also tranquility and innocence, and are inwardly hidden, so these angels are removed in proportion as a man passes into a life contrary to charity; this is less the case with those who remain in charity.

4383. Moreover, as a life contrary to charity is to charity as winter to the spring in the frigid zone, these are not regenerated, but those only who are fitly represented by the winter compared with the spring in the temperate zones, and so on. They whose life is like to the winter in the frozen zones, have a life too directly contrary (to charity) to admit of their being regenerated; for the states of charity, tranquility, and innocence, hide themselves so deeply within that they cannot be again brought forth, except by that life being most thoroughly subdued; nor can it be tempered or moderated as with those whose life is similar to winter in the temperate zones.—1749, September 1.

## HOW THE EVIL STATES OF THE UPRIGHT RETURN IN THE OTHER LIFE.

4384. All evil states having reference to enemies return in the other life, and are exhibited as present to such enemies, even the states of the upright and good, for there is nothing that does not return, though not in a uniform manner. When one has cherished hatreds, his hatreds return with a propensity to destroy, which is a property of hatred, as also with the upright those enmities which have been coupled with contempt. Such states multitudes have cherished; they have despised others; they have held them as enemies, and whatever there is in this contempt and opposition (returns), but with the upright neither hatred, nor revenge, nor deceit remains fixed, consequently they are easily pacified and reconciled. When the

quality of the other party is perceived, and he is seen to be actuated by hatred, they are then separated, as they do not agree. If the contempt and enmity has been free from hatred and revenge, they are so led by the Lord as not to become enemies to each other, or at any rate the upright one shall not be an enemy to the other, but shall desire and will his good, however the other may be an enemy to him. This I have learned by multiplied experience.—1749, September 7.

#### CONVERSATION WITH JEWS CONCERNING AVARICE.

4385. There was with me a number of spirits from among the Jews with whom I conversed concerning the other life. They knew not that they were in that life, supposing themselves to be still in the body. But when it was said to them that if they would reflect upon the circumstance of their not knowing their own name, nor who they were, nor what kind of traffic they had followed, nor what house they had lived in, nor who were their domestics or friends, they might then be aware that they were in the other life. Whereupon (having reflected) they said they were spirits and wondered. As they then spake quite considerably, it was given to inquire of them as to the nature of their delight; to which they replied that it consisted in the possession of money, not, however, for the sake of use, but for its own sake. It was given to ask, as there is no money in the other life, nor consequently the delight thence arising, what kind of delight they then proposed to themselves, seeing that they were poor and destitute. Upon this they hesitated, pondering upon the kind of delight which they might promise themselves, since what they had in the world they could now have no longer. They thereupon entered into a colloquy with each other, acknowledging the truth and agreeing to inquire into the delight pertaining to that kingdom. In this manner they are led by degrees to thoughts concerning eternal life. I had much discourse with them also respecting their commercial transactions in the world, etc.—1749, September 10.

#### CONCERNING LIBERTY.

4386. That in the other life every thing appears free and spontaneous, is evident from many considerations, especially from the case of the evil, that they are in the freedom of doing, thinking, and speaking evil, if it be from their life. In this way they may be left to their own life and held in the life of lusts and phantasies, in which they are much confirmed, as

otherwise they cannot become better, for the things which pertain to the other life are implanted in a free principle, never in compulsion; external bonds are acquired, but at length they seem no impediment to freedom.—1749, September 11.

#### WHAT THE INTELLECTUAL LIFE IS.

4387. That life is twofold, to wit, of the will and of the understanding, is manifest; but it was perceived, and instruction given to the same effect, that these two lives are as the sun and moon; the affection of good is the sun, the affection of truth, the moon; the light from voluntary things is of good, that from intellectual things is from the affection of truth. The intellectual life is of the affection of truth, but as the moon cannot shine without the sun, but derives from the sun the light which it reflects, so also with the intellectual life; if there is the affection of truth, then there is with it light from the Lord; but if the principles and persuasions by which a man is governed are of the false then he also has his sun, from which comes his intellectual light, to wit, from the love of self and the world; which sun is somewhat distant, but still excites (the intellectual) to shine; for nothing is learned without affection; the origin of affection is thence, that is to say, from its sun. Such is the intellectual life.—1749, September 12.

#### CONCERNING THE JEWS AND THE NEW JERUSALEM.

4388. I have spoken several times with the Jews, and among other things concerning the New Jerusalem and the Messiah whom they expect. They said that when he came he would live for ever, that he would be supreme king, that he would lead them to the (promised) land by miracles, that all the rivers would be dried up, and that he would strike terror into all, that they would not admit any others than the rich to go with them, who would deliver up to them all their riches and yet should be among those held in contempt; that they would build there cities of palaces and be surrounded by the angels, and that if any (stranger) should cross the border of the land, he would die; and that they would live in all manner of delight. I asked whether they would live harmoniously together, each one wishing well to another. They said they would be so rich that they could afford to do that; but they hesitated about the harmony. I then asked one of them whence there could be joy, except from one's wishing as well to another as to himself, and he could only answer, that they would live in

opulence. Concerning the Messiah he said, that he would never die, (but) would be God. When I said that those who were dead could not return to the promised land, but those who should then be alive, he did not know what to say. I said (further) that they ought to seek riches in the kingdom where they (now) were, which was eternal, seeing they were there destitute of all things, and that worldly riches were of no account; that, if they should obtain heavenly riches, they would be happy, but not if they should obtain worldly wealth only; also, that in this kingdom were all the Jews who had lived from the time of Jacob, which consequently was a very great kingdom, and that they ought to seek there the Messiah who makes all rich, and whose riches are eternal. At this he hesitated, not knowing at first that he was in the other life; but when he perceived that he was, he said he would think about it, and that the Messiah to come ought to be in that kingdom, inasmuch as he was to come from thence, and that they (as a people) would therefore inquire after Him. I spake also concerning their filthy Jerusalem, and that the Messiah was not only king of the Jews, but also of the Gentiles, concerning whom the prophets wrote. But they replied that this was to be otherwise understood, and that not the Gentiles but the Jews (were meant).—1749, September 14.

#### CONCERNING EXTERNAL BONDS.

4389. In what manner man is ruled by the Lord by external bonds, was shown in a variety of ways; (as for instance) when anything was forborne to be done, then forthwith reasons occurred (against it) drawn from gain, honour, fame, fear of the law, and fear of death; but when it was done, the case was different; then the delight of the thing, pleasure, and cupidity were increased, so that there was no thought of the above objections, the love carrying (the man) away and causing that he should not think of them. This was the case with very many; from which it was plain how man is governed by the Lord by external bonds; cupidity carries him away, then those things which dissuade are blotted from the memory, that is to say, when there are other bonds or other cupidities.—1749, September 15.

#### THAT SPIRITS PERCEIVE IDEAS OF THOUGHT AND THE LESSER THINGS OF IDEAS.

4390. Before my internal sight was opened so that I could speak with spirits, I supposed that no angel or spirit could ever

understand and perceive my thoughts because they were within me—(no one) save God alone—and this (I believed) only from the fact that it was thus said in the Word. It happened once, at that time, that a spirit knew what I was thinking of, as appeared by his speaking with me in few words (about it). At this I was astonished and chiefly for the reason that spirits should be able to know the thoughts. I am hence convinced that others believe in like manner. But I was afterwards instructed by very much and living experience, that spirits not only perceive the thoughts but also the interiors of the thoughts, and the ideas; angels, things yet more interior, as ends and the progressions of ends, which a man does not apperceive, nor can, while he is in the life of the body; so that there is nothing so insignificant which a man can believe that he thinks, that spirits and angels do not perceive copiously and manifestly.

#### CONCERNING THE LAST JUDGMENT.

4391. Whatsoever the Lord said concerning the Last Judgment, is no where to be understood concerning the destruction of the world, but concerning the last time of the church in general, and of each church in particular, which is when there is no longer any faith, that is, when there is no charity. For example, what the Lord said about the tossing of the sea is to be understood of heresies and controversies, especially of those which arise from scientifics. So the obscuration of the sun means that love and charity (shall be extinguished); that of the moon, that faith, and that of the stars, that the knowledges of faith (shall perish); nation rising against nation, that the evil shall be against the evil, and so on. He spake thus for many hidden reasons, concerning which it would not be in place here to write. In like manner in John and the prophets where it is treated concerning the new heaven and the new earth and the new Jerusalem, that is, the church.

CONCERNING THE GENERAL AND THE PARTICULAR; THOSE WHO FROM THE GENERAL SEE THE PARTICULARS AND THOSE WHO FROM THE PARTICULAR DO NOT SEE THE GENERAL.

4392. I have spoken much with spirits as to the manner in which thought flows from general principles, and particulars are thence viewed, and that one then sees all the particulars of which he has any knowledge as if below himself, observing how

they coincide, agree, (or) disagree; how they are to be understood, accepted, or rejected; whereas he who looks at generals from particulars, goes astray in every object of his contemplation, for particulars persuade. If any one, for example, places the safety of his country in this thing or that, there are very many particulars which persuade otherwise, in which he thus remains, and knowing not what constitutes the safety of his country adopts hurtful measures. This was illustrated by many examples, and was confirmed by the angels.

#### CONCERNING THE PROVIDENCE OF THE LORD.

4393. I discoursed largely with spirits and angels concerning the Providence of the Lord, that one's own prudence is like notes scattered thinly through the atmosphere, in comparison with the whole atmosphere, which are not visible, and are such that they fall down, and are of no account in the atmosphere. Providence is as when one walks in thick forests, the egress out of which he does not know; but when he finds it, he attributes the discovery to himself, whereas Providence meantime is as one who stands in a tower, sees the wanderings of such a man, and leads him without his knowing it to the place of egress. The reason why, in case it is given him to observe any thing of the way, he attributes it either to his own prudence, or to chance, or to fortune, is, that he who looks at present things and not at ends afar off, of which he does not see the least, does not see anything at all of ends even so far as they relate to this world, much less to the other life. This was illustrated and confirmed by the angels. That there is nothing whatever without the Providence of the Lord is also illustrated by various things extant in nature which are attributed to fortune, but which are the ultimate of Providence, as, for example, in merchandize, in games, and in all other things.

#### CONCERNING THE COMING OF THE LORD.

4394. I spake with the angels concerning the passion of the Lord, and concerning the opinion of the world at the present day, that he took away our sins; but it was replied to me that the life and crucifixion of the Lord took place that the scriptures might be fulfilled, as he himself said, to wit; (1)—because the representatives of the Jewish and of the ancient church figured Him as destined to fulfil all things, inasmuch as they had reference to Him, and because no representative church could

have existed unless it should have represented Him, His life and other things relating to Him as born a man; (2)—because representatives had respect to the union of His human nature with His divine, and the temptations (He underwent) before they were united; (3)—because representatives were of such a nature (as to indicate) that heavenly truth should suffer, because it had perished, nay, had been crucified by the Jews, (and) He was the exemplar of heavenly goodness and heavenly truth, and because that suffered He suffered also. (4)—Besides which the human race could never have been saved, unless He had come into the world, and had united the human to the divine essence, because there was no longer any good and truth, thus a disjunction of the human race and heaven (was imminent). (5)—That He took away sins is not to be understood according to the common view of it, namely, that men should be altogether free from sins—for they remain in all their particulars—but that the human race should not perish in eternal death. (6)—When the human essence is united to the divine, the divine efficacy extends to the lower things which are of spirits, which, without the human essence, could not have been the case; wherefore also the Lord as to the human essence is a sun, and illumines (angels and men). By the Divine (Essence) the angels were illuminated (prior to the Lord's advent), thus also the celestials, through whom it passed to inferior things; but when there was no longer a celestial, and the hells continued to be multiplied, then this medium was insufficient; thus (unless the Lord had come) they would have perished to whom the divine efficacy had formerly been able, through the celestials, to penetrate. See also above, n. 2259.

CONCERNING EXPLORING SPIRITS, (AND) A CERTAIN KIND OF THEM  
WHO EXCITE THE FILTHY THINGS OF EVIL SPIRITS.

4395. There are certain spirits who are impelled by a cupidity of exciting others in order to discover whether they are evil. When they apperceive evil and filthy things, they excite them (with a spirit), especially after he has undergone punishments, recalling those filthy things to see whether the spirit still thinks of them; thus they explore him whether he is such (as he was before): they recal in this way also profane things, which is done very often. I spake with them to the effect that they ought not to do thus, because they not only then allure the spirits upon whom they immediately act, but others also, to think thus filthily and profanely, and those, too, such as cannot forthwith recollect themselves, whom they then condemn and

wish to punish; besides, that these are not touched with any horror of what is filthy, putting themselves in it without shame, and being thereby not much different from those who are excited. It was said concerning these explorers that they were such as, in the world, were curious in investigating the evils of others for the sake of injuring them. Punishing spirits, however, do not need to explore others thus; they know forthwith and in a moment without such exploration who they were (who did the evil) and where they are; nor does (any thing) escape or mislead them, (and I said) that thus there was no necessity by filthy and profane things of exciting filthy and profane things, and thus contaminating the society. For example, if others think some abominable thing against what is holy, and are therefore punished, then such explorers afterwards recal this abominable thing by exploring whether the spirit still thinks it.

THAT THE VERY EVIL IN LIFE, WHO THOUGHT JUSTLY CONCERNING ORDINARY THINGS, RECEIVE THE TRUTHS OF FAITH MORE EASILY THAN THOSE WHO WERE EXTERNALLY MORAL, BUT WHO THOUGHT EVIL.

4396. There were three (: Ofwerste i Swerige, Gustaf Rudbeck, Prince von Dessau :) who led an atheistical life, and believed nothing concerning another life, and were exceedingly wicked. These, in the other life, received the truths of faith, because they are endowed with the faculty of receiving, by reason of their having thought justly and uprightly concerning obvious matters, to wit, concerning worldly things; thus they had a plane, namely, natural justice and uprightness, in which the truth of faith could be implanted. But, on the contrary, others who thought evil of sacred things, and had no regard for what was just and true, provided only they might appear externally moral and civil, and appear good before men, such as Alderheim, who was among the most evil, and Bergenstierna, who was a hypocrite—these, because they thought what was just and true, and denied faith and eternal life, and believed nothing of heaven or hell, were withheld from the profanation of truth, which they blasphemed (indeed), but were not able to profane. (The first-mentioned) can receive truth, but whether good I do not yet know. Natural, moral, and civil good is the recipient vessel of the truth of faith, and in it there is a kind of conscience.

4397. One of them said that he thought several times of the truth of faith, but that he was then seized as if with madness and insanity (: Dessau :), and that therefore he abstained (from

thinking of it). This was an indication; that he could not be permitted to think of it, but must remain in external things and rage there.

CONCERNING A WAKING SLEEP; THAT SPIRITS HAVE NOT THE  
MEMORY OF PARTICULARS.

4398. I have been in what may be called a waking sleep; it is a sleep of such a nature that to those who are in it it does not appear otherwise than that they are in a waking state. I was then thinking and inquiring whether it was sleep or wakefulness, and concluded that it was the latter. Sleep is of this kind when enjoyed by spirits. It was then given me to observe of what nature the state of spirits is, namely, that they have no memory of particulars, and that they then conclude nothing from that, but from some persuasion which flows in. I myself also concluded concerning certain things then in like manner, when nevertheless I could conclude nothing from the memory of particulars, so that there was no reflection from particulars. I had been in such sleep several times before.

THAT SPIRITS AND ANGELS DWELL IN THE AFFECTIONS OF MEN.

4399. I have been instructed by experience, that good spirits and angels are not only present with man, but that they also dwell in his affections; for each single affection is of great extension, and because the ultimate plane with man is in his affections, therefore this takes place when the Lord vivifies and thus arranges the affections; as, for instance, good spirits are in the affection of gardening, in which they fix, as it were, their dwelling places. But there are two kinds of affections; that of truth and that of good, or that of the understanding and that of the will; the affection of truth is the formal, and the affection of good the essential; he who delights in the praises of his wife is an instance of formal affection, while conjugal love itself is the essential affection, from which and on account of which is the formal, just as (the affection) of good is in the affection of truth. These things from experience, concerning which it was given me to have conversations with the angels.

4400. It is the contrary with the evil, whose formals are falses, and whose essentials are evils. In the latter and the former dwell evil spirits and evil genii, while they are with a man in the world of spirits; for there they live in filthy things.

## CONCERNING THE GENTILES.

4401. There are Gentiles who had heard, in the life of the body, concerning Christians, that they led a very evil life, in adulteries, quarrels, hatreds, and drunkenness, and who then had a horror of them, because such things were against their laws and manners and their religious principle. Such, in the other life, are more timid than others about receiving the truths of faith, because they retain that fear, and a certain species of horror against Christians so called. Wherefore they are instructed by the angels, that there are very many such, and they are moreover instructed by experience, that there are others, though few, who are not such, and that the Christian doctrine dictates quite the contrary (life). They then receive the truths of faith.

## CONCERNING THE ANTHONY WHOM THEY MAKE A SAINT.

4402. It was perceived that Anthony of Padua was present in front, somewhat below or parallel with the lower part of the foot. He appears in an obscure dress and severe (in look). I spake with him and asked him whether he thought himself to be holy; he answered at first that he thought himself anything rather than holy; but it was perceived that he still retained the proud desire of being a saint; for which reason I spake sharply with him. It was perceived also that he did not much acknowledge the Lord, and I told him that he should have worshipped the Lord in life, and have referred all things to Him, and that all holiness is thence. Many things passed between us which I do not remember. When any one comes to him, he is led to say, that he cannot introduce any one into heaven, nay, that he does not know where heaven is. I perceive that he does not know what heaven is. Spirits mock him, and he wishes to retreat from them but cannot.

## THAT ALL PLACE IN THE OTHER LIFE IS CHANGE OF STATE.

4403. On my first awaking at an early hour in the morning I perceived more deeply than at other times, that progressions from place to place are nothing but mutations of state, notwithstanding it appears to those in the other life as real a locomotion as when one passes from place to place on the earth. It was then perceived that no one can ever move a step unless all and singular things are disposed by the Lord into such an order, that

to each least idea and affection societies may correspond, so that there cannot be anything so exceeding small but that (a society) corresponds to it, as also that it is of the Lord that they can thus correspond, from whose efflux, or divine sphere all those things and societies also are disposed into order. Wherefore progression from place to place is from society to society, and because these societies have a constant situation, according to all the differences (of thought and affection), mutations of state appear as progressions; which was so clearly perceived that there was no doubt left of it. Thus each state has its own situation in the Grand Man, as also without it.

#### CONCERNING DREAMS AND INFLUX.

4404. I again dreamed a dream, but an ordinary one like those of other persons. A certain one spake with me, and upon awaking I related the whole matter from beginning to end. The angels said that it coincided entirely with those things which they had spoken among themselves; not that the things seen in the dream were really the same, being in fact altogether different, but yet they were such that the thoughts of their speech were capable of being turned into them, so that they were representatives and correspondences; nay, this so extended to single things, that there was nothing which did not coincide. I spake with them concerning influx, and the manner in which such things were turned into things quite different and not recognizable as coming from such an origin, and indeed flowing into ideas variously conceived, and how each particular with them excited something agreeing with it in the idea; as, for example, the person seen in the dream was one of whom I had the idea that he was in natural truth, and this only from the actions and speeches of his life; while with the angels, in the meantime, there was a discourse concerning natural truth, wherefore that person was represented, together with what he had spoken and done, all which followed in order. Hence it may in some measure be manifest of what nature influx is, and that what thus first falls in the way is held as a subject, and that the other things follow in like manner, thus from the subject whence it is, that a something historical is represented.

#### CONCERNING MARRIAGES AND ADULTERIES.

4405. There were certain spirits who infested me with a peculiar cunning by a very gentle, and, as it were, waving influx,

and quickly averted all my thoughts. Their influx was peculiar, and such as I had not previously experienced. After many such wiles and machinations, and after representations had been presented to them, that they might be led to desist from such things, but in vain, I at length spake with one of them, perceiving that when he lived in the world he had been the leader of a certain army. I spake with him concerning marriage and adulteries, observing that he had accounted adulteries as nothing in the life of his body. I spake with him in the language of spirits, illustrated by representative ideas; for the language of spirits is such that, in expressing anything, they also present it, as it were visible, but in modes which cannot be described. Affections, cupidities, and similar things are presented to the life by variations of light, and these too modified with an almost endless variety. This speech is perceived very rapidly, so that more can be expressed (by it) in a moment, than by human speech in hours. The discourse was concerning adulteries, that they are abominable, although they appear before those who are such in the light of their life, as pleasant; but that they are abominable was shown by this, that marriages are the seminaries of the human race, and thence of the heavenly kingdom, thus of all the men in the earth, and of souls, of spirits, and of angels in the heavens, and (that) therefore they were to be held sacred, and never to be violated; that thence also in the Word, and among the precepts of the Decalogue, adulteries were so severely prohibited; that civil laws also throughout the world utterly prohibit them as things to be abhorred; that all such when they only approach to the heavenly societies perceive an insufferable stench from themselves, and are precipitated as if into hell, because (adulteries) are contrary to heavenly things, and because heaven and mutual love which makes heaven, are founded in conjugal love, and the kingdom itself of the Lord is a marriage, and all conjugal love descends from it, because from the Lord, and intimately conjoins minds, penetrates and affects them; as also, that the light of his life, which was adulterous and appeared to him so delightful, if it only approached heaven, would be turned into dire and infernal darkness, so that he would then think his life, from which he would perceive such a light with horror, to be altogether infernal. It was given me to say these things to him; whereupon he answered, that he never felt anything of this kind in the world. He would have objected ratiocinations, but it was said to him, that he could object a thousand ratiocinations favouring the delight of his life, until he became so entirely blinded as to believe (adulteries) lawful; for which reason it was not even permitted him to act by ratiocinations, because this (sanctity of marriage) is most true, and the (things

asserted) are heavenly and eternal verities, thoroughly attested from experience as was said to him. It was at length shown that adulteries destroy conjugal love, which is the fundamental of all the loves of man. Being thus convicted he was indignant, nor was he able to say anything, but that he had never heard and thought thus in the life of the body. Pr: Eugenius. It was said moreover, because he wished to act by ratiocinations, that the truths which had been spoken to him should first be refuted (by him) and shown not to be truths, and that he ought not to speak from the delight of his life, and that afterwards, when he was convinced that adulteries are vile and that he was in another life, he then might look to ratiocinations and from his state judge of their true quality.

4406. It is also wonderful that it should not be known to any one as yet, that mutual love and the faith of heaven, or angelic ideas concerning mutual love and faith, when they flow down into the world of spirits, where there are evil spirits, are turned into a foul adulterous sphere; hence it is that in the Word, unbeliefs are called adulteries and whoredoms, and this very often: the reason is, as was said, because the mutual love of heaven is founded on conjugal love, that is, is derived thence, and that thus adulterous spheres, as contrary to them, exist.

4407. He was led yet farther to think that adulteries are vile, which he and every one would apperceive, if he would recognize the precepts of the decalogue for truth, and the other divine commands together with civil laws, and should afterwards think thence; that he would then find many things confirmed; or if he (would think) from injuries offered (to himself) by others, that for example if his own wife should thus be injured by another, he would avenge it even to death, and if in that state he should feel that it was a horrible thing for another to do the like, and should confirm himself in this belief, that then he would have been able at length to abhor adulteries.

#### CONCERNING CONJUGIAL LOVE.

4408. I also spake with the angels concerning conjugal love, or that which exists between two conjugal partners who love one another, that it is the inmost of all loves, and such that partner sees partner in mind (*animus*) and mind (*mens*), so that each partner has the other in himself or herself, that is, that the image, nay, the likeness of the husband is in the mind of the wife and the image and likeness of the wife is in the mind of the husband, so that one sees the other in himself, and they thus cohabit in their inmosts. This was represented by angelic ideas which cannot be expressed by words.

4409. The love of lasciviousness was also represented as external, and not entering the mind (*mens*) but remaining in externals, and it was insinuated, that such love is for the most part confounded with conjugal love, when yet, it is the love of lasciviousness. Of this kind also is the love between a husband and several wives, in a marriage of which kind there never can be conjugal love, as also neither with those who love others extraconjugal; for conjugal love is such, that the husband does not admit even a thought concerning any other woman, nay, abhors it, since in love truly conjugal, the inmost is a principle of conscience.

#### CONCERNING MEMORY.

4410. A certain spirit was indignant that he did not remember those things which he knew in the life of the body, that so he might be able to speak from the memory of the body; but it was replied to him, that it was enough that he could think much more and much better than in the life of the body, and better understand all and singular the things which present themselves in the other life; for that those things which are in the world had been left behind by him, and that now he was in another life, where he had everything requisite for its use; for that man is such, that he has and receives all things necessary to live and enjoy the life in which he actually is, and so also in these things.

#### CONCERNING THE SPEECH OF ANGELS.

4411. The speech of angels is most expressive and most significant, and is carried on also by wonderful variations of light, whereby they present their ideas variegated by light. The light itself, which is in their ideas, and which attends them, expresses all the differences of affections, and this so accurately, that the nature of the affection is immediately manifest. I have also spoken with them several times by this kind of speech.

#### CONCERNING PAUL.

4412. Paul is among the worst of the apostles, which has been made known to me by ample experience. The love of self, whereby he was ensnared before he preached the gospel, remained with him also afterwards, and because he was then, for the most part, in a like state, he was prompted by that love and by his nature to wish to be in scenes of tumult. He did

all things from the end of being greatest in heaven, and of judging the tribes of Israel. That he remained such afterwards appears from very much experience, for I spake with him more than with others; nay, he is such, that the rest of the apostles in the other life rejected him from their company, and no longer recognise him for one of themselves. (I know it) also from the fact that he associated himself to one of the worst devils, who would fain rule all things, and pledged himself to this spirit to obtain for him his end; besides many other things, which it would be too tedious to relate. If all the things which I know concerning Paul should be related, they would be enough to fill sheets. That he wrote epistles does not prove that he was such (as that would seem to imply), for even the impious can preach well and write epistles; it is one thing to be, and another to speak and to write, as was also said to him. Moreover he has not mentioned, in his epistles, the least word of what the Lord taught, nor cited one of his parables, so that he received nothing from the life and discourse of the Lord, as was also said to him, when yet in the Evangelists is the very Gospel itself.

CONCERNING THE LITERAL SENSE OF THE WORD AND HYPOCRITES.  
PAUL.

4413. There was a certain one who was insensible to the internal sense of the Word, because he wished to place merit in his actions (: Paul:). He was for a long time at a distance from me, and also among the worst class of spirits. He now associated himself with the worst devils, and now wished to form a heaven to himself (of spirits) to whom he might give joys from himself, but the joys of cupidities and pleasures; this also he attempted, but he became worse in consequence of it, and was cast down. I then spake to him that this was not heaven but hell; and it was actually turned into a black hell. He wished especially to have hypocrites (about him) concerning whom I spoke with him; there were hypocrites with me for several days, which I was able to know by the pain in my teeth: they tacitly pressed upon me without intermission; and it was perceived and said that this was from Paul, who hates the internal sense, and that the anger of that hatred has the effect of drawing hypocrites (about him), and that such is the connection of things, for hypocrites believe nothing, but still esteem the literal sense of the Word, because they can thence take many things and apply them in persuading the vulgar, and thus contrive to appear pious.

THAT IT IS MAGICAL TO WILL TO MAKE ONE'S SELF GOOD FROM AN EVIL END.

4414. To will to become good, nay, to make one's self good, when good is intended, this is good, though it is not known that it is from the Lord; for thus there is received a celestial proprium. But those who wish to make themselves good for an evil end, as of ruling others, of destroying others, and so forth, to these it is magical; the former is from heaven, the latter from hell. A certain one given to magic willed to become good from himself (: Alderheim:); he hit upon the plan of drawing to himself certain good spirits, and of having them about himself, that they might make him good; but this was turned into hell to him, for his end was to do evil by that means, thus to do what was yet more magical. He was then depressed yet lower, (to a place) whence he could not elevate himself. Hence it is manifest that such a thing is magical; I spake concerning it that such is its character.

CONCERNING THE GENTILES (AND) CICERO.

4415. There was one with me, who, as I think, was Cicero, for about a day, and I spake with him of various things. He wondered at the printing types of our age. We then spake concerning various things, and also concerning wisdom, on which our conversation turned. He said that wisdom was of life, and could not be predicated of any thing else. We also spake of intelligence, that it was from thence, which was also confirmed; then also of order, that there is order in all and singular things, and that order is from the supreme God, and thus that to live in that order according to the divine order was to be wise. He knew, besides, many things also concerning the Lord, and when I remarked in the conversation, that He was born a man, but was conceived by God, and that he put off the human and put on the divine; this he understood well, and acknowledged that it could not be otherwise. Meantime certain evil disposed Christians, who were round about us, infused various scandals, but he paid no attention to them, saying that it could not be otherwise, and that too with inward confirmation. These Christians then present wondered, but he said to them aloud that this was not strange, because they had imbued principles in the life of their body on these subjects, such as were not becoming, and that therefore, before those principles were dispersed, they could not admit confirmations, as could those who were in ignorance, which is the case with those who have known nothing concerning the Lord.

4416. I perceived his delight when I read the prophetic Word arising from the fact, that every name, and every word, signified interior things; and he greatly wondered that the learned, at the present day, were not delighted with such a study which they would find delightful and useful before any other.

4417. I perceived manifestly that his interiors were opened, while with many of the Christians who were present they were shut, as was also said to them, for there reigned (with them) a cupidity of envy against him, and there were contests of unbelief with him. When he perceived, upon my reading in the Word, that its expressions involved such sacred things, he said that he could not be present, because he perceived a holy principle in which he could not be. Thus, though a gentile, he was affected more interiorly, while the Christians said aloud that they could be present; but this was because they were not all affected.

#### CONCERNING AUGUSTUS.

4418. I spake with Augustus; he was an upright man, but he had a peculiar sphere of authority which made him unwilling that any one should speak to him. He so restrained me by this sphere of authority that I did not dare to address him; perhaps because he thought this would savour of undue boldness towards him. He showed me a round or oval window which he had in his palace, saying that through it he looked at those who were without, and explored their quality without their being aware of it, and that when he found any one who pleased him, he gave him functions and honours, when as yet the man knew and expected nothing. He was with me several hours.

#### CONCERNING HYPOCRITES WHO HURT THE GUMS OF THE TEETH, AND THEIR PUNISHMENTS.

4419. There were hypocrites with me for several days who caused a pain in the teeth, but not so violent as before; it became at length a kind of dull and almost insensible pain, but the gum was in such a state, that the teeth were not firm in it, and when I touched the teeth upon the right side and the gums, they were painful; this lasted for several days. At length on waking, I heard that very many were undergoing punishments one after another, and that the punishments passed to a distance and upwards to many; the punishment was a peculiar kind of laceration; it was perceived that they were hypocrites who had been vastated, and had very little life remaining. That they were collected about me and made to themselves a sphere as of

a society, and thus a habitation according to the form of a kind of society, extending a long distance, was because there were hypocrites about me, who, as it were, attracted them within their sphere; for where there are evils, there are the genii and spirits of that evil. After they were punished that pain of the gums was still perceived. Hence it may be manifest of what quality hypocrites become when they are vastated, namely, that they have little of life. Except that pain I felt nothing from them.

CONCERNING THE SIRENS WHEN THEY LAY SNARES BY NIGHT AND SEEK TO OBSESS MAN; AND CONCERNING THEIR PUNISHMENTS.

4420. There were (male) sirens about me for several weeks, to the left above; and sometimes entirely above the head, but for the most part to the left above; these harrassed me by their magic arts and profane adulteries, and at length went so far as to speak just as if in the body. I perceived from their speech that they thought themselves to be altogether in the world, which they also said (they were); this I heard and mentioned to others. This is an indication that they wish actually to return into the world, thus wholly to obsess man, which they also attempted with me by night while I was asleep. They laboured by various arts to enter into me, and thus to obsess me; and, as was said, to cast out my spirit and to substitute their own. The fact of their having this desire was perfectly evident; they, as it were, cast themselves into me, from their station above the head in front. I touched their hands in that state, besides other things which might be mentioned. But they were punished very severely, by a peculiar punishment of laceration as to the head and bones, which were in fact completely broken, with excessive pain—a punishment continued for a long time, even for hours. They wished to escape by arts like those which they practised in the world, by lying and urging various pretexts; but it was told them that this was in vain in the other life, for that all thoughts and actions were known there.

CONCERNING PUNISHMENTS, THAT THEY ARE OF MERCY.

4421. I spake with spirits who thought that to be punished was against mercy; but it was said to them that it was of mercy, and of unmercifulness not to be punished; and they were convinced (of their mistake) by an example; to wit, that if a father does not chastise a son or a daughter who is wayward and does evil, but indulges him, he is then unmerciful, for that

he then encourages his son to all those evils, and is thus against his children and unmerciful toward others. The same considerations prove that it is not against love. The principle may be illustrated also by the case of a king who pardons the wicked and does not punish; he is guilty of more unmercifulness, for he thus tolerates the wicked in his kingdom, and increases their number. Such is the case with punishments in the other life; if the evil should not be punished, even to emendation, as is always done, they would not only remain wicked, but would injure the good, which is against mercy.

IN WHAT MANNER THAT WILL BE RECEIVED BY MANY WHICH IS  
WRITTEN THROUGH ME.

4422. I received letters (informing me) that not more than four copies had been sold in two months, and this was made known to the angels: they wondered indeed, but said that it should be left to the Providence of the Lord, which was such as to compel no one, though it might be done, but that it was not fitting that (any others) should read (my work) first but those who were in faith; and that this might be known from (what happened at) the coming of the Lord into the world, who was able to compel men to receive His words and Himself, but (yet) compelled no one, as was also the case afterwards in regard to the apostles; but still there were found those who would receive, to wit, those who were in faith, to whom also the apostles were sent. It was thus shewn, moreover, how the case is with others in the Christian world, by the circumstance that (some spirits) were remitted into the state in which they were in the life of the body, it being then given them to think concerning those things which were written about the other life, and in explication of the internal sense, and they were then as if they would vomit; thus rejecting all those things, which they also said (they did), and thus confessed the truth.

CONCERNING PROVIDENCE.

4423. I spake with spirits as to how the case is with the life of man in the world and in the other life, and it was shown by a representation to this effect, that minds are borne, according to changes of state, upward and downward, and that still there is continually a kind of common attraction of that whole general sphere (to which it belongs)—an attraction of the impious downward to hell, and of the pious upwards to heaven, of which they are not aware. For while (the former) are on high, they

despise all things, and when they are below, they are either in humiliation or contempt of themselves, or in fear, and recognise (their state), and thus their minds are constantly borne about, although there is still a reigning something in the midst of the sphere, to which it returns. Such is the case with states of life in the world (arising) from various fortunes successful or adverse, and such also it is in the other world for some time, while there is still a kind of general attraction either upward or downward. Thus it is with the (divine) Providence, which acts gently, and which always draws upwards, while man forces himself downward; so that his power preponderates, whence (he tends) to hell. It is otherwise with those who have lived in charity, as their tendency is then upwards to heaven. These things were thus representatively set forth before spirits, who were then in a similar idea, and were wonderfully affected, recognising that the truth was as above stated.

CONCERNING A CERTAIN ONE, WHO THOUGHT HERSELF TO BE LIVING  
ALTOGETHER IN THE BODY.

4424. There was a certain one who appeared to me while I was in a kind of middle state between sleeping and waking, but nearer to sleeping. When I awoke I spake with the (female) spirits who were above me, who said that they thought it to be a woman who could speak with spirits in like manner (with myself). It was shown to me by living experience how they spoke with her, to wit, by an influx somewhat obscure, but still apperceptible to me; for I was put into that state. But they were instructed, that it was a woman spirit who did thus, and that she then perchance thought herself to be altogether in the body, and thus suffered that they should speak with her, and be thence persuaded (that she was in the body). The woman was guarded that no one should do her harm; she threw herself forth in spiral projections, by which is signified something deceitful; but whether it was something deceitful for the end of ruling, or on account of the kind of delight that she apperceived, was not given me so well to know. Hence it may appear that there are spirits with whom other spirits can speak almost as with a man. There are also female spirits who enter almost into the corporeal nature, and these speak altogether as in the life of the body; they think themselves also to be in the body, they so transfer internal things to external, or are of the crew of the sirens. But in this case, as I conjecture, their last state is at hand, for they thus go towards exterior things and interior ones are drawn back.

HOW IT IS TO BE UNDERSTOOD THAT WE MUST NOT JUDGE CONCERNING OTHERS ; SOCIETY ; THE INTERIORS.

4425. I have spoken frequently with spirits as to what is meant by the precept that we are not to judge concerning others, and it was agreed that every one may judge concerning another as to what regards his civil life, and also his moral (life) so far as it concerns the civil. It is proper for one to know what connections may be safely entered into, and how much trust is to be reposed in another ; what is suitable to be done, and what not ; for there are pretenders, deceivers, hypocrites, adulterers, and evil men of all kinds ; there are wise men, and fools, and those who value nothing of the public (good), but prefer themselves, and all varieties of character ; consequently, without reflection, thought, and thus judgment with one's self, no one would ever be able to live in civil life. It is especially (necessary to judge) whether this or that man is useful for discharging public offices, and so forth ; in which it is not possible to distinguish without judgment with one's self concerning another.

4426. But as to what concerns the interiors, as to the life of faith, and such things, concerning these we must not judge ; (because) the Lord alone knows them. A thousand persons may appear alike in externals, nay, speak alike, and yet be altogether different as to those things, and the ends of each one as to them can never be known ; to judge from actions concerning them is to be deceived ; besides, many more things which might be adduced. I spake with spirits, that it is altogether another kingdom in the other life : another form of government, another (principle of) government, other laws, nay, other wars, to wit, against evils, and infernal (spirits), and other consociations which are according to the interior ends of the life ; these never appear before others in the life of the body, wherefore we are not to judge concerning them. From much experience it is known to me, that (many of) those concerning whom the world has judged evil, as to their interiors, are among the blessed, and on the other hand, that (many of) those of whom men have judged well, are among the unhappy.

CONCERNING WEALTH, POWER, AND MAGNIFICENCE IN THE OTHER LIFE ; ALSO CONCERNING PLUTO AND THE INFERNALS.

4427. I spake with a certain one who was in front somewhat below, whom I supposed to have been great and opulent in the life of the body (a Czar), saying that such spirits as they had

nothing in the other life, no garments, no gold and silver, and none to serve them; but that they were exceedingly poor, otherwise than in the life of the body; that they hereby brought with them the phantasy of still thinking themselves to be such as they were, when yet they were not. It was then given me to say, that the angels are most magnificently endowed, that they dwell in palaces so wonderful, that as to architecture and the wonders thereof, all the palaces of the world could not even be compared with them, and this with variety for ever; thus that the angels are most magnificent, but still penetrated with the most profound humility; that they are most opulent and dwell in atmospheres, as far as can be seen, of gold, of diamonds, of rubies, and of pearls, and yet that they are such as to desire from the heart to give all these things and yet more to others, nay, to be willing even to be deprived of them, provided others might rejoice in them; that they are most powerful, because thousands, nay, myriads, confer their power upon them, so that they are able to subdue hell, and that yet, notwithstanding, they are such that they desire to rule over no one. Those who were around wondered greatly that it was so, when yet it is really the case; but those who wish and desire to be rich and powerful have nothing whatever.

4428. There then came a certain spirit who said that he was Pluto. He was one of those called Plutonists who have the phantasy of seeing immense treasures of gold, and riches, with which they are delighted, from the phantasy which they have contracted for themselves from the body, because they were such as to place all their delight in those things apart from the use they are capable of yielding. It was given to say to him that these things are worthless, like the mud of the earth, so that if he had one chamber full of such golden treasures, and another full of clay and mud, the one would be worth no more than the other. The reason why they possess gold in the earth, is because they regard opulence in their gold; they think that they possess all things, while in fact they possess nothing except this phantasy; these are the Plutonists. This one said that his state was such, so that while intent upon these things, they were turned at times into mud, and that, when he wished to give some of this (wealth) to another, it was changed with him likewise into mud, so as to be most absolutely nothing, and that he had no use from it, except such a filthy one as is called phantastic.

4429. I spake of the riches of the world that they are worthless, and that it is use (only) which makes them to be anything, and that such as the use is, such is the something that they are, so that when the uses are very great they are something con-

siderable, but that, abstracted from use, they are nothing more than the dust of the earth, from which whatever is taken is rejected as of no account.

#### CONCERNING THE MEMORY OF PARTICULARS.

4430. I heard a certain spirit rehearsing to another, who was a siren, the enormities he had committed in the life of the body, and this as to (every) word which had fallen from him. This was done rapidly in order, without hesitation, by exciting ideas to the life together with the circumstances, in the way that spirits speak, which is rapidly. It was attended with interior acknowledgment on the part of him to whom he spake; this took place several times. It was thence shown that (spirits) have with themselves all the particulars of the memory, and lose not the minutest thing, except bones and flesh, which are common (to men) with brute animals, and that thus they have no reason to grieve for the death of the body, inasmuch as they are still living. To such souls as loved the corporeal memory and grieved at the loss of it, it was shown, that they had all and singular the things of it with themselves; notwithstanding (this love) they are not willing that their evils should be called out thence, and thus be made manifest; for all their actions, thoughts, and ends would thus be manifest before others. On hearing these things they are not willing that they should be made manifest, by the laying open of that memory.

4431. There are some spirits such that they can call forth those things; they belong to (the planet) Mercury, and have reference to the interior of the inferior memory, and its sense. It was told me that they are possessed of this power towards each other, and that they are able, when it is permitted them, thus to behold the particulars of the memory of spirits. Hence it may be manifest, that the evil man atones for all his thoughts and actions in the other life, and that if he thinks he has not done evil, they are then called forth in order with acknowledgment on his part, (because represented) with all the circumstances.

#### CONCERNING ORDER, AND THAT ON ACCOUNT OF ORDER THEY THROW THE BLAME OF EVILS UPON THE LORD.

4432. Nothing is more common with spirits than to think that all blame, nay, punishment, thus evil, is of the Lord, because he permits; but I spake with them on the subject, saying that so indeed it appears, but that in reality from the Lord is order itself, that evil punishes itself, thus that evil and the false return

to the perpetrators in innumerable ways; that this is of order and the laws of order, and that because they act against order and think against order, and consequently esteem it just to love themselves and their own, they thus throw the blame of evil upon the Lord, when yet they themselves are in fault. That it so appears to them is a fallacy; for every one wishes to have order observed, according to the order in which he himself is; whereas the order from the Lord is, that it may be well with all; it is like the case of one who acts against just laws, who, as he wills against them, is indignant and angry at them, and throws the blame upon the legislator, because he has so made the laws, consequently one otherwise than another; when yet with the legislator, there was no other end than the common good, wherefore he who sins against the laws is the one in fault; he cannot look beyond himself (or know) how much of this common good there is in his conduct, but only how much particular good agreeable to himself.

#### CONCERNING THE COMMON GOOD.

4433. I spake with the angels cogitatively concerning the common good, to the effect that he who, in the life of the body, is for the common good, is also for the common good in the other life; the common good in the other life is the kingdom of the Lord; and he is thus for the kingdom of the Lord, consequently for the Lord himself, who is the all in all things of his kingdom. Hence, how much zeal any one has in the world for the common good, so much he has for the kingdom of the Lord.

#### THAT SPIRITS CAN DO ABSOLUTELY NOTHING, AND THUS THAT THEY ARE NOTHING.

4434. I spake with spirits concerning the circumstance that they think themselves able to do anything from themselves, for they are generally boastful, and because it is permitted them to act according to their phantasies and cupidities, they think they can do much. But it was given to reply to them, that they know that everything they think flows in, thus that they cannot think from themselves as from themselves, and because they cannot think from themselves as from themselves, that consequently they could not (so) act, because everything that is acted comes from thought, inasmuch as nothing could be acted by them without their (first) thinking and thus willing it, because they could not deny that everything they thought flowed in, neither could they deny that they were unable to do anything

from themselves, unless they willed it like something inanimate, or brutish, which continually acts from a certain cupidity or affection.

CONCERNING MUTUAL LOVE, THAT ALL HAPPINESS IS THENCE, (AND)  
THAT MUTUAL LOVE IS FROM CONJUGIAL LOVE.

4435. There were (some) spirits who doubted that all happiness was from mutual love; they desired to know whether it was so. They were (therefore) sent into a certain state of mutual love (to a place) in front at a distance, (and) in a middle altitude, and spake with me thence. They said that they perceived a happiness, which they could never have believed (possible), and proclaimed thence how great it was, being unwilling to return thence into their former state. There were there other spirits who could not be reduced to that state, who were sent thither near them, (and who) said that they felt nothing; this was done that the quality of the one and of the other might be known.

4436. I was instructed that in mutual love there is a certain derivative species of conjugal love, (such) that one wills to be the other's, and thus reciprocally; this is (the nature) of conjugal love; but that of mutual love is, that one wills to give all that is his to the other, except his own life, which (last) is what conjugal love wills (to give). Hence it may be manifest that mutual love is derived from conjugal love.

CONCERNING THE STATE OF SOULS AFTER DEATH, FROM A DREAM.

4437. What is the state of souls after death, how they see, feel, and enjoy the other senses together with the affections, was shown to me by a dream into which I was sent; for in dreams corporeal things are laid asleep, and are, as it were, dead, (and) this holds more remarkably with me than with others, because in my case the spirit act more separately from the body than with others. In that state I saw a city with buildings, and a fair where there were utensils of every kind for infant children, all which I observed for a long time, wandering hither and thither in the city in the midst of a large crowd, as the place abounded with people. All these things I saw so evidently, that they could not possibly have been seen more manifest to the eyes of the body. I supposed myself to be altogether awake, and thought how I came into the city, whether by a miracle or not; all the while (it was in my mind) that these things were presented to me to be seen by the sight of the spirit, not of the body, but that still they

were such that there was no possibility of denying them to be real—so much to the life did all things appear. I continued for an hour beholding these things (at least). When I awoke, I wondered that it was a dream, and could have wished, if other reasons had not drawn me away, to remain in that state (permanently). I afterwards spake with the spirits who introduced the dream.

CONCERNING THE INFLUX OF THE LORD INTO THE CHURCH, (HOW) IT IS FROM ALL, (AND) THAT IT IS LIKE A HEART.

4438. It was said that the church of the Lord is like the heart and lungs, and that thence there is an influx into others (who are not of the church). It was perceived how the case is, namely, that it is as in man; that as the other viscera, which are of inferior use, are from the heart and lungs, so is it with the kingdom of the Lord in any particular earth. That there is an influx from many, (nay) from innumerable multitudes into every one, is manifest from experience in my own case, nay, that there is an influx into every idea from many (even) from the universal heaven according to affinities, as in the human body; or, as by means of many muscles disconnected with each other and by means of still more motive fibres, one action results. The same might be manifest from experience, in that one beautiful (appearance) may arise from many lascivious women together. In this manner the Lord forms a one out of innumerable (particulars), according to His good pleasure. This is the case also with the church of the Lord in the earths; angels dwell with those who are in love to the Lord and in love to the neighbour; these are, as it were, the heart and lungs; and the case is similar with man on the earth; where there is no church, the angels are removed, so that an influx through very many societies of angels is no longer possible, and from them into those situated remotely from them; for there is no proximate conjunction from which there may be a derivation to others, and so on.

CONCERNING SOCIETIES OF FRIENDSHIP.

4439. High above the head are societies which are to be called societies of friendship. They live in a friendly manner among themselves, thus in the delight of friendship, but not in the delight and blessedness of mutual love. They have with them a light almost flaming, with very many pleasant and

delightful things which they greatly enjoy. They were with me or above me twice or thrice, and it was then given me to apperceive whence was their delight. Wherever they come they derive the delights of others to themselves, and those whom they deprive of them are then in an obscure and unhappy state. They said that they were not aware that they did this; but it was shown to them that it was so. They took away from me in like manner my delight, and I was then in obscurity and sadness, which was increased in the degree of their delight. I spake with them, and it was given me to upbraid them. I was informed that such is the nature of the delight of friendship when it is not the delight of mutual love. Hence it may be manifest how the case is in the other life with those who love their associates above all others, or for the sake of delight, and still more of what quality those are who are in the love of self, (namely that they are such) as to deprive all others of their delight, and derive it into themselves. For this reason they are separated, and when they come to an angelic society, fall down like a heavy weight.

#### CONCERNING INFERNAL AND HEAVENLY DELIGHT.

4440. A certain doctor of much dignity, who thought himself learned beyond others, could not in the least understand, in the other life, what infernal delight was, and what heavenly delight, although he was instructed and the difference was shown to him by living experience. He made infernal delight and heavenly delight entirely as one in his idea. He was an interior hypocrite, and perhaps had profaned holy things; he was, at the same time, contumacious in laying snares, and cunning in devising deceits, like a serpent all venomous within; wherefore he was sent into infernal torments.

#### CONCERNING THE SIMPLE IDEA OF THE LORD, AND THAT HE RULES ALL THINGS.

4441. There were those who were in the simple idea concerning the Lord, that he rules all and singular things. The simplicity of this idea cannot be described; though it could be presented perfectly with these spirits, because they know from experience how much thoughts operate, and that magical spirits operate by the influx of thoughts and affections, and because the influx is such, such spirits desire to rule; whereas unless one ruled supreme, all things would perish, and such a state of con-

fusion would arise that nothing would subsist. Hence was their simple idea concerning the Lord, that he rules all things. Its simplicity consisted also in this, that the Lord was a Lord to them, without any thought of the Divine, the Human, and the Holy (Proceeding), but only concerning Him as one. From this idea also flowed (the persuasion) that he rules the thoughts as to all and singular, and even the minutest things; and that they were in blessedness when they were ruled by him and thus in safety. Those of this class were many in number, and at the same time certain companies of spirits approached them who entered into their idea and perceived in it their blessedness; the reason was, that they had formerly heard so many disputes and ratiocinations concerning various things pertaining to the Lord and concerning faith in him, wherefore this was to them as a sweet rest. I was also remitted into the same idea and perceived blessedness in that simplicity, and at the same time that there was innocence in it.

#### CONCERNING A SUBLIME IDEA OF THE LORD.

4442. There were at the right side, high above the head, certain angelic spirits who were in a sublime idea because they thought, apperceived, and heard so many things concerning the Divine, the Human, and the Holy of the Lord. Wherefore I was remitted into a sublime idea that those three were one, which idea cannot be described because it is possible only in the other life, and words will not express it. The Divine was for the celestial, the Human for the rest who were beneath—though the Divine was also applicable to the latter—while the Holy (of the Lord) was all the sphere thence proceeding, because there is nothing in the Lord but the Divine Holy. These things were represented by an angelic idea, and this as a One adapted to the whole heaven, in which idea they had their blessedness.

4443. From the prior idea and from this it was perceived how blessed a thing it is to have a faith of the heart that the Lord rules the universe; and that this is the principal thing of faith.

#### CONCERNING FAITH; CONCERNING IDEAS.

4444. All things which are of the memory and thence of the thought are ideas, so that the things of memory are nothing but ideas, whence thought, howsoever obscure it appears, is distinguished into ideas. This may be concluded from speech (arising) from thought, inasmuch as ideas fall into words.

4445. Moreover, I was informed how the case is with ideas, namely, that those ideas remain with a man and persuade him, which are from himself, not so those which are from others. Although there may be an authority which (in some degree) impresses the ideas of others, still, before the man has formed ideas for himself from himself, they do not actually inhere nor persuade. After this there comes the love of self and selfish ends, and thus ideas from others are implanted. So much as any one has from himself, so much remains with him and persuades, but not so much as is from others.

4446. Aristotle formed his philosophical system in the natural order, that is to say, from the analysis of his own thought and the like in himself, which he so described. Thus he had first an idea of his own thought, and thence formed a philosophical system in his own manner, that he might describe, and, as it were, paint it to others; but his followers proceed in inverse order, viz., from such scholastical things as they call logic, and metaphysics, and philosophy in general, onward to the acquisition of ideas concerning thought. But inasmuch as this is inverted order, they are always casting themselves into stupidity or darkness concerning interior things, while Aristotle himself advanced into light. To seek for ideas concerning the interiors of the mind from terms and such things is to plunge into utter darkness. Hence it is that most men believe nothing concerning internal things, and the learned less than the unlearned.

4447. The case in this is as it is in very many other things, as, for example, in speaking from thought, or speaking from words, and, in those things which are of faith, believing from the affection of good, or believing from the doctrine of faith. The former is genuine, but the latter inverted order.

CONCERNING THE HELL OF THE NEPHILIM OF THIS TIME, PROPERLY  
OF THE SIRENS.

4448. Certain sirens were with me for a whole year, who had at their command a most filthy and profane subject. They who have been such in this life as to become sirens hereafter, are every where spoken of or described in the world as most estimable, as to all kinds of external decorum, and (polished) manners, and what are termed intellectual endowments. Pre-eminent in this class are the sirens who properly rank among the Nephilim (giants), having most filthy interiors, being given to magic and adulteries beyond all others. They esteem as nothing the most impious and abominable adulteries, labouring continually to destroy not only the conscience, but the body also,

and even burning to bring down the soul to the lowest hell. In a word their profane hell itself was concentrated in their subject; so also in others of this kind.

4449. These (female) Nephilim or sirens showed frequently that they pervert the sphere itself of the world of spirits, in that they imbue holy goods and holy truths, nay, the Lord Himself in their thought and persuasion, and wherever they are borne about they carry with them the persuasion that the Lord is there, and so pervert the sphere, equally with the antediluvians.

4450. It would be tedious to relate how they mix holy with profane things, for it was given me to apperceive such things for a whole year. They never care whether things be holy or profane, provided they can only use them as means to allure sincere souls and spirits for the sake of destroying them. They lay hold of all kinds of things in their minds, and then inhere in them with persuasive thought, and imbue them with affection thence derived; and this with a wonderful discrimination according to the geniuses of those whom they allure, which they then perceive, and thus win them over to themselves and this with the utmost diversity of method. They thus pervert not only the grosser spirits, but also the more subtle, to such an extent, that they would be able, as was shown, to mislead infants; it was only shown me, however, that they knew how to do this.

4451. To relate all my experience with regard to them, would be to fill many pages. They are punished very grievously and frequently, but they elude punishments either by magical or by filthy means, turning themselves into various things by phantasies. As they have many such devices, they sometimes escaped, but sometimes could not; they were thus punished most grievously, especially with contortions as to the bones and flesh, and other parts of the body, also by phantasies, but still, when they returned, thee were not made better but worse, and contrived yet more dire enormities. To relate all these things particularly would be to write a whole book. They are the experiences of almost a whole year.

4452. They are removed successively from their former station to one more remote towards their hell. This takes place at intervals of time, from which it appears to what hell these sirens are destined, which is one to the left in front, somewhat deep about the heel of the foot. When they have at length proceeded to the most flagitious extremes and to consummations, they are surrounded with sulphur and fire thence, as are also their phantastic ideas and persuasive exclamations in like manner. Those above mentioned send forth likewise from themselves, as it were, an interior man, who, according to their persuasions, appeared as an infant; but it was a phantasy, and was turned

into something sulphurous, which was of such a nature, that certain spirits said it could not be extinguished but burned continually, an indication that wherever it comes it infests with a corresponding persuasion those also who have anything of this nature with themselves, so that it can be extinguished only by the Lord; for otherwise those infected never know but that it is something good with which they (the sirens) variously mingle, according to genius (or disposition), every delight of what is holy and of what is profane.

4453. They were at length conveyed down to their hell, which is in front, to the left, at the side where the antediluvians are, but more outward where there was an entrance; and then a certain deceitful spirit of a kindred nature was unwilling to go with them, but still, being conveyed to them, he was held suspended in the flame which was thence with them, when he said that he had never apperceived anything more delightful; wherefore he followed under the influence of that delight which was to him so exquisite. They entered there into caverns and afterwards proceeded more in front towards the left under a cloud, from which while they were endeavouring to emerge, there was, as it were, the smoke of a furnace mixed with sulphurous fire. But because their proper hell was not there, though that of others of that class was, they made their way under it, and returned through caverns backwards towards a marsh, so that I supposed they would proceed under the marsh; but their cavernous way there took a direction outwardly, even to the limits of the universe, verging somewhat deeply downwards, and where there before appeared, as it were, a marshy sea, into which they were to be cast, in another universe. There they now are.

4454. Hence it is manifest of what quality the Nephilim of the present period are, and what kind of a lot awaits them in the other life, as also that it is a flood by which they perish, like the antediluvians, and almost in the same manner with them, inasmuch as that other part of the mind (namely, the intellectual) which was restored (after the flood), has been destroyed, and thus made persuasive, as the mind of the antediluvians was as to both parts.

4455. They entered with me and others into all and singular the things not only of thought, but also of the intentions, and extinguished, suffocated, and perverted them, so that nothing good and true could be thought, from their having (completely) occupied the intentions, even those intentions that I was perfectly ignorant of (from non-reflection), though within the sphere of my perception, where they have often insinuated themselves, acting with their most deceitful machinations and

there ruling everything that pertained to me while I was unconscious of it. Thus they are such as obsess men at the present day.

4456. They were desirous of obtaining egress for themselves from hell, but like the antediluvians, they were thrust down by their companions, and subjected to punishment.

4457. How much they wished to obsess me may be manifest from the fact, that they entered into my respiration completely, and (proceeded) towards the heart, and that they thus obtained the power to enter into the life of my body. They also endeavoured to enter into my interior respiration. They thus acquired power—a circumstance, so far as I am aware, not yet known—to send into me devils and spirits of every kind, so as to possess me entirely and to hold me in complete subjection to them. This was that they might have immediate communication; yea, they put on such a nature as scarcely to exercise thought about these devils and spirits, but transferred them whithersoever they turned their thoughts, no longer commanding them from previous thought and will. (They transferred them) also to other spirits and other societies, which is abominable.

4458. Their subject was able to put forth one idea of himself before his own associates, and another before others; before the former, the idea of a queen sitting on a throne in splendid ornaments, and leaning on the arm of the throne as delicate females are accustomed to do; and before the latter, an idea of herself as a miserable object, and thus as something loathsome in their presence. She was thus seen by them in a form, and at one and the same time by several in different forms, which was something in the highest degree magical; concerning which I spake with spirits.

4459. She was then conveyed without (this) universe to the left, to other (male sirens). Such (as these) are, like others, borne about from one place to another, until they come to their proper and destined place. There I heard how (these others) spake about her coming, but she changed the sphere of that other universe, as it were, into one (with her own), and went on to a place where (the dwellers) said that such (sirens) had come to them, and that at first they thought themselves queens. I perceived that (the sirens) treated them in the way (already described) with a subtle mockery, and it was told me that they became as their own (property).<sup>1</sup>

<sup>1</sup>The reader will doubtless perceive an unusual degree of obscurity in the details respecting these sirens. This is in part to be accounted for from the abstruse nature of the subject, but quite as much from the state of the author's manuscript, which, Dr. Tafel remarks, abounds here with words exceedingly

4460. Their most filthy subject had spirits, whom he had acquired to himself, who flowed in more from the natural.

THAT CERTAIN ONES ARE TAKEN OUT OF HELL INTO THE WORLD  
OF SPIRITS FOR VILE USES.

4461. There had been a certain spirit with me for some time in secret (: Spegel:), who had connected himself (with me) from the delight of ruling and of perverting truths. I knew nothing about him until some time after he came; he was then detected, and (found) to be one of the deceitful, so that he did not dare to do anything except in secret. Such was his disposition that he seemed to love truths, and professed them, so that others could scarce know to the contrary: he also attracted others in order to teach them, when yet in heart he had not the least particle of belief (in what he professed). He was first punished, and while undergoing punishment continued weaving deceits and speaking through others. It was then also made known to him what he had thought and said (in the world) concerning the Divine, and that he did not believe in it. This he also retained afterwards, but in the thought (not the will). It was thence also manifest how things formerly said and done can be detected from the corporeal memory. He supposed that he had not been in hell before, wherefore he was led down thither, and it was shown him where he had been, nearly under the *notes* in what is excrementitious, and he recognized that he had been there, and had come thence into the world of spirits. He was the Archbishop Spegel.

CONTINUATION CONCERNING THE SIRENS.

4462. They were sent into various hells, as, to the hell on the left, where they said that such were able to subdue them, but they eluded them: afterwards into other hells, especially one where David was, who wished to torment them in his own way, but they eluded him also, so that he fled away. He tormented them afterwards, but they eluded the rest there, and in other hells. This was because they mix profane and holy things, and can, at the same time, introduce themselves into the interior nature, and this simultaneously, so that, at one and the same time, they can be as it were holy with the good, cunning with

difficult to be deciphered. In the last sentence, for instance, in No. 4459, by a change of *eos* into *cas* we may read:—"I perceived that they treated the sirens in agreement (with their phantastic) appearance with mockery," &c. We have done the best we could with the translation.—*Tr.*

others, and profane with the profane, and this at once in each one of their ideas.

They there collect ideas and increase them successively, and do such simultaneous things to such a degree that they become at length altogether profane.

4463. But still they are many times punished, and this (in spite of) all the art by which they have been able to elude others. (These punishments) last for hours, (and are effected) by collisions as to all even the lesser parts (of the body), with tortures, by circumvolutions this way and that, like *lamine* around a cylinder, by immersions into human excrement and the like, and because they then fear for their life, they abstain (from doing hurt) for some time, knowing that they cannot elude the punishment by any art.

4464. It was told them what their end would be—that they would become like dead bodies, though still possessed of a miserable life, and (emit a) cadaverous stench, and carry such (things) with them. The reason also is, because they desire nothing else than to return into worldly and corporeal things—this is their end.

4465. The (spirit) who was their subject, had such speech and thought as (she had) while in the body, so that there was no difference, and there was scarcely anything of spirit present with her—this she acquired successively. From their speech and thoughts it can be perceived whether they think and speak as men, or as spirits; as also, how far as corporeal men, and how far as spirits. When she was present she filled the sphere (with a persuasion) as if there were men in the body about me.

#### CONCERNING A CERTAIN WICKED DOER, ALDERHEIM.

4466. He was about me for several months; at first he was magical beyond all others, and afterwards thought of nothing but how he might secretly maintain ascendancy, and at the same time do evils to others. This evil was of different kinds, but especially adulteries; these occupied his mind altogether for several months; when others thought of other things, he thought of them. There are more things concerning him than can be related. The quality of his delight was at length shown to him by a pestilent scab, which occupied his head, and that all his ideas were similar to it. It was shown to the life what that scab was in quality, that it was full of disgusting insects which caused a tickling sensation and gave rise to that delight. There was given him at the same time the faculty of knowing that he was in it, and that his delight had such a quality in it and was such.

## CONCERNING A CERTAIN WICKED SPIRIT, BISK. BAREK.

4467. This one was among the wicked and the subtle infernals and stood in black clothing, at first in front beneath, and afterwards to the left, and there governed others incognito, inciting them to iniquities; such being his delight. He had a certain one in the life of the body, called Alderheim, for his friend, who was his partner, and together with him was continually attempting abominable things. A certain spirit said to have been the son of the latter is yet more wicked.

## CONCERNING A CERTAIN INFERNAL PUNISHMENT.

4468. A certain magical spirit, a subject of profane magical spirits of the female sex, began to think so wickedly as that she would enter by phantasies into my lungs and thus into the other viscera of the body, according to the knowledges which I had obtained, and thus would destroy me entirely. This she thought while I was ignorant of it; though the fact was soon discovered; there then arose a tumult and she was detected from behind where certain infernal things were excited. She afterwards came to the left in front, and for a considerable time suffered grievous punishment, but there still inhered in her a phantasy such as has been mentioned, and it was inspired by magical spirits into others. It was then permitted that she should detect something in the mind of others, and because she wished to enter thither by her ideas she ascended thus into the celestial-spiritual sphere. From this elevation she appeared pendulous like a kind of ghost, and was kept thus pendulous for a while, and when she was remitted to her former state she said that she had suffered excessive tortures. Another one also deliberated in like manner from herself, and she was also made pendulous in the same way like a ghost, and when she was remitted said, that she had endured torments greater than she could describe. This was because they were directed by their ideas to the very first threshold of the angelic sphere. They thence contracted such a nature as to know that, whereas their ideas could by phantasies be elevated thither, if they did not abstain from their acts they would again be tormented with that infernal pain.

CONCERNING THE DISPOSITION (*indoles*) OF SPIRITS.

4469. As regards the disposition of spirits, it seems in their present state, to be like something involuntary, inasmuch as it is their involuntary (which acts), because they act from their

disposition, or the nature they have acquired to themselves, or, as it were, from instinct. Wherefore their voluntary things, which are chiefly of the exterior memory, are stored up within, that is, they are not allowed to bring them into use. Those who are permitted to use them are unhappy in consequence of it; for it is permitted them to descend into worldly and corporeal things, and thus again to become corrupt and suffer more direfully than others. This was permitted to a certain female magical spirit, because she so desired, and she so filled the sphere, that, as it were, there were no longer spirits but men about me; with whom she thought and spake, as it were, in common.

#### CONCERNING THE JESUITS.

4470. The Jesuits appear as if in front above and behind above, thus on both sides at the same time. They had a subject under the *nates* in hell, who infested me during the whole of one day and the next. It was also shown to me how he appeared in the face, while in the life of the body. The wicked, flagitious and profane things which he perpetrated, and the Jesuits through him, cannot be described; they are the most profane of all spirits. There were others also, disciples, so called, of the Jesuits, separated from them, who had for their subject a filthy female spirit above the head; they operated at the same time with the spirit already mentioned under the *nates* in hell. The profane things which they did cannot even be described. They were represented by serpents of different kinds, viperous, or otherwise as spotted, and more or less venomous.

#### CONCERNING THE STATE OF EVIL SPIRITS BEFORE AND WHEN THEY ARE LET DOWN INTO HELL IN GENERAL.

4471. Evil souls or evil spirits return at first into their own life, and afterwards, in the world of spirits, exercise their wickedness according to their various dispositions; and when they then exceed the delight of their life they are punished, and this frequently, until they are deterred—which punishment may take place to the number of twenty, fifty, an hundred, or two hundred times and more. Still, however, it is provided by the Lord that they shall not do evil to the good, and those evils which they attempt to inflict are turned by the Lord into good; these are the temptations by which the good are fortified. After they have led this life for several years, and exercised their wickedness, they then collect their evils together and become

nothing else but evil of their own *genus*, and goods are then taken away from them; thus their wickedness is at length consummated, until they are made thoroughly fearful of doing evils, whereupon they precipitate themselves into the hell where are those of their own quality. There they torment one another in various ways, according to all their skill and magic, and, in the mean time, sit like skeletons, or those deformed in body and face; they are tormented from time to time interiorly, and are every where then remitted among themselves into their delights; although they still return to the state above mentioned. They do not then dare to rise into the world of spirits, for they know immediately that grievous punishments await them in that case, and they therefore recede into their hells. At length, after many ages passed in this kind of torment, their corporeal delights can be laid asleep to some extent, and they are then from time to time elevated into the world of spirits, that they may serve for the vilest uses, with very little life and scarce any delight; for every one born in the world passes into the other life, and no one is tormented or punished unless that some use may arise from it; all things there are on account of use. Such is the lot of the evil.

4472. Whenever the infernals came to me they rose into the world of spirits; but I perceived that they did not dare to remain there, since they immediately recognized what their state (there) was, saying also that they could not do any thing. I perceived that they learned such things by punishments. Thus the infernals are instructed that their condition is such, but those who have not yet been let down into hell do not know; their delight indeed impels them strongly, but yet the dread of punishment prevails; when the dread of punishment prevails their consummation is being effected.

#### A CONTINUATION CONCERNING THE SIRENS.

4473. The wickedness of the most filthy and profane siren above mentioned increased by degrees. Her first attempt was to enter into my *viscera* according to my knowledges, but now she has been punished and thereby deterred; but since that, her wickedness and profaneness by means of persuasions and of simulated and deceitful affections have grown greater and greater, till at length they have reached such extremities, as to enter into singular my ideas, binding herself to them, and desiring to convey herself entire into my spirit, and thus most profanely to carry me down with herself into hell. This she herself openly declared, besides perpetrating other enormities which I do not

remember. If all her magical practices and all her arts should be described they would fill many pages. These arts are thus brought to their highest pitch in singular things—as, in the present case, by the attempt to destroy me and conjoin me to herself—from that time, however, her power began to decline.

4474. She everywhere perverted the sphere, and filled it with corporeal things. Wherever she spread her corporeal phantasies the sphere forthwith appeared as (one) of corporeal men in the body, and every one's walk different from that of spirits. She thus continually descended into corporeal things, that is, into hell. She was conveyed downward, behind, by degrees farther and farther, and was punished at times grievously and long. Afterwards she eluded the punishing spirits, and continued to ply her arts upon me but in decreasing measure. I doubt not that the case is the same with other sirens with a difference.

4475. The things inspired by sirens are persuasions altogether artificially formed, and affections altogether simulated and deceitful, which act together so that those unaware cannot possibly view things otherwise than according to them. They collect such things and increase them, and at the same time they exist successively in their sphere, until it is completed and consummated.

4476. This most filthy and profane siren was remitted into thoughts similar to those which she had in the body, and then appeared to herself in the liberty of thinking and acting as she pleased. They think continually that they will succeed in ruling over all things and at length over the universe.

4477. From much experience I am instructed that, whatever may be the idea of thought, and whatever the idea from scientifics, and whatever the scientific, the sirens when they call it forth from man turn it into magical things for the end of ruling and destroying all others and making them infernal. They entered also into my scientifics as to the *viscera*, and thence endeavoured to work magical effects while I was ignorant of it; but they were grievously punished.

4478. Nay, the sirens carried matters to such extremes, that they did not even regard punishments any longer, but eluded them by magical arts in various ways, so that the punishing spirits said that they could no longer chastise them; they eluded several infernal penalties of a severe character. But it was told them, that any punishments whatever may be aggravated indefinitely, and also be made to last to thousands of years. If any one, therefore, is so insane as to think that he can withstand them, let him know that this is indeed insanity, and that the hardening of himself and his contumacy are altogether nothing; nay, that the more contumacious they are the more grievously are they punished, because contumacy must needs be broken.

4479. The sirens, moreover, are such that no man who has once esteemed adulteries and such things as nothing, and has thus involved himself as to the thought in the companionship of those who are such in the other life, can ever escape being held captive by them to the end of his life; for they bend the least things of the thoughts in innumerable ways, and make them delightful, and thus operate for the destruction of the man. This is yet more the case at the present time, when this crew is greatly increased, and also because evil spirits are tolerated in the world of spirits. Wherefore let men beware of actual evils; in this way only can any one at last abstain from them; for actualities bring on habits, and put on a kind of nature, as happens with those who have exercised themselves in thefts, and thus evils are increased, together with their delights, and men are carried away by an increasing number of sirens, like a piece of wood in a rapid stream. Such a wandering crowd of sirens is multiplied at the present day far beyond their numbers in former times.

THE RATIOCINATIONS OF CERTAIN SPIRITS THAT SINS ARE WIPED AWAY IN THE OTHER LIFE, AND THAT THEY ARE THUS JUSTIFIED IN A MOMENT.

4480. Because of this opinion that men are justified, whatever the life they have led, in a moment, even if it should be at the last hour of life—an opinion which has prevailed in the whole Christian world, wherever almost there is any doctrine of faith—certain spirits reasoned concerning it, and confirmed themselves also from the fact, that they saw certain ones introduced at once into heaven, and when it was seen that they laid aside their exteriors like garments, they would fain thus put off their own, not knowing or not being willing to understand that these things take place in certain states, when the exteriors are laid asleep, and that the laying aside, as it were, of garments is an appearance arising from the fact, that external societies are then taken away from them, whereupon there is this appearance; for whenever spirits are elevated into heaven, external societies are also taken away from them, since otherwise there would be something contrary which would resist.

4481. It was said to them that man carries with him into the other life all his states of good and of evil, as also all things which he has done, thought, learned, and spoken, in their least particulars, not losing the smallest portion of them, and that they return successively as they are tempered by the Lord; as also that all the states and all the thoughts, as also the speeches and actions of the other life remain in like manner, and this for ever, so that nothing ever perishes.

4482. Certain spirits supposed that those who are elevated into the second heaven and the third were without those externals above mentioned, having taken up some idea of this kind; but it was said to them, that they had all things with them. And that this was the case even with the angels, and that otherwise they would not be able to subsist or live. This was confirmed by a comparison, as, that a musical instrument, a piano, a violin, and the like, unless they have a piece of wood to which the strings or cords can be fastened cannot produce sound, but that in fact, their sound is such as the wood is, and also its quality and extension, and that in the same manner, there must be a correspondence of externals with internals, as there is with the angels. It was further illustrated by the fact that the angels, if they were without externals corresponding, would be like a body without feet, and the inmost ones like a head without a body.

4483. Hence now it may be manifest how false it is to believe that a man is justified in a moment, and that all his sins are wiped away in a moment.

CONCERNING CONSOCIATIONS ACCORDING TO AFFECTIONS AND CUPIDITIES, AS ALSO (ACCORDING TO) APPEARANCES AND PHANTASIES. THE HELLS.

4484. It was given me to perceive that, in the other life, all consociations are according to the reigning affections of good in the heavens, and according to the cupidities of evil in the hells, and that (heaven and hell) being in opposition, there is thence equilibrium.

4485. Souls after death do not immediately come into their (proper) consociations, from the fact that their phantasies are such as do not arise from their cupidities, nor their appearances such as come from their affections. So long as their phantasies are not from their cupidities, nor their appearances from their affections, they are borne hither and thither, and this according to phantasies and appearances. This is the reason that (some) souls are for a long time in the lower earth, and also in the world of spirits, before they come to their (proper) place. This also is the reason why those in certain consociations are conveyed thence upwards and downwards, and at times hither and thither, since they fall into phantasies, or come into appearances which do not agree with their (proper) phantasies or appearances.

4486. In a word, voluntary things and thoughts must act together; but inasmuch as they do not act together in the Christian world in consequence of social simulations, so that the

countenance expresses something different from the thoughts (Christians) are kept longer than others in the world of spirits, and wander about longer than others, and are carried away more easily into other societies, although they relapse again into their own.

4487. The life of those who cast themselves into hell is previously nothing else than the reigning of cupidities and the phantasies thence resulting—not the reverse—and the life of those who are elevated into heaven is previously nothing else than the reigning of affections of good, and thence the appearances of truth, or of the good, and thence of the truth.

CONCERNING A CERTAIN INTERIOR SPIRIT WHO WAS PROFANE (:LEJEL:)  
OR AN INTERIOR HYPOCRITE.

4488. There was a certain one, concerning whom I knew nothing in the life of the body, but that he cherished integrity (*honestum*) internally, because he was externally moral; he could speak perspicuously (*distincte*), refute (errors), and (had) several other (faculties); but (he was one), who had confirmed himself in principles of the false, by thought, especially against the Lord, the Word, and the truths of faith. Of what quality his thoughts were concerning good it is not yet given me to know. He was able, in the life of the body, to throw himself into a kind of ecstatic state, as was shown also by his being several times put into similar ones, when he spake as to how the case was, to wit, that he then, as it were, saw heaven, and that upon holding his thought fixed, as it were, in the person of another, then everything which he thought concerning that person presented itself to him (as if he himself were the person), though in fact he knew nothing of them; and as there were spirits of the same quality in that sphere, they drew certain inferences (from the course of thought) respecting him and his fortunes. Thus he obtained information on several subjects, and supposed (this knowledge) to be a revelation beyond any other. But it was shown how the case was in this matter, (and) that a man (in the usual state) can also conclude in like manner, but more obscurely, because he cannot remember every thing in particular, as is the case with interior spirits when the thought is held in the idea of a particular person.

4489. He was for a long time lurking beneath, but I perceived repugnances (in my mind) against the truths of faith, not knowing that they were from him; but this was detected (afterwards), as also that he excited most filthy things even among the profane infernals, for they subsequently adhered to him;

they had their interior (things) from him; for example, while I was thinking concerning the urine, there immediately occurred to them what was against the Lord and the truths of faith, whence (something) most profane was excited among the profane infernals, so that I could with difficulty urinate, (and) this only from his interior filthy thought against the truth.

4490. He was able also to receive truths, as that love and its differences constitute heaven, that there must be an equilibrium, and that he ought also to receive these (truths), but still he was such (as he was), because he was much bent on fame. Before these things were detected, there was favour shown to him, but he was afterwards sent into a vessel of urine, and a tun, which, however, he did not fear. But it was told (me) that he had been a robber, and it was shown that he was among the worst. This punishment he had not undergone before.

4491. His operation was into the brain, and he induced pains on that part of it which is above the cerebrum, and afterwards on the part above the cerebellum.

4492. He was sent a second time into the urinary tun, and appeared there as if he had come into his heaven and so said, for he formed there a heaven to himself.

4493. There came suddenly a certain one above in front, at whose coming that robber was seized with a sudden terror, and cast himself downward, but could not do so as deeply as he would, as he would fain have gone deeper; he said he greatly feared him, alleging fictitious reasons, but it was discovered that he had murdered him, and it was (also) said, that he had previously thought of the different ways in which he might lay wait against him so as to take his life. Hence it may be manifest with what kind of terror (murderers) are stricken when their victims come upon them, (viz.) that they are grievously terrified at their very first approach.

4494. There was detected at another time a crime which he had committed against a woman, whom, perhaps, he had violated; namely that he had killed her by a certain magical art, concerning which the spirits spake, (saying) that it was a hidden art, though still known to some on earth, and that (some) are able to kill others without the use of any knife, sword or dagger, or other (instrument), and that it was (effected) by a magical stopping of the breath. This art he was skilled in, and by means of it took the life of the one first mentioned, and also of the woman, who was recognised from the fact that she flew to him, and kissed him; and that he was thereupon tormented with internal suffering. The very indifference (to consequences) and the delight which he felt in the deed were also wonderfully communicated (to me): his delight was without any symptom

of horror. Certain (spirits) also spake afterwards, and said that they were skilled in the same art.

4495. He was an interior magician, and one interiorly profane, cherishing deadly hostility against any whom (he held) in hatred, for which reason profane and filthy spirits adhered to him as their ring-leader, and this through their interiors.

CONCERNING A PROFANE FEMALE, (CONCERNING) MAGIC, AND THE  
MAGICAL HELLS.

4496. That magical and adulterous one, concerning whom above, who had infested me with her profanations almost a half year, concerning whom much might be written—sufficient indeed to fill many pages—at length lost a part of her communication with spirits, and was conveyed nearly in front beyond the desert of the robbers, and there rose up near me about my head for some time a continuous something with a kind of whisper, the effect of her communication with one side of my head; this she persisted in for a long time, from an art which she knew in the world and practised (there). But she was then conveyed downward to the first hell of the magicians, which is proximately beyond the desert of the robbers, not in the depth, but in a certain plane, where are those of both sexes who practised magical things in the life of the body. She then, for a whole night, so tied or interlocked herself with several parts of my face, as the mouth and so forth, and also of the head (that I was strangely affected). On waking up from time to time, I felt myself bound as to external ideas, and perceived her almost continual presence there. It was afterwards made known what she had done in the world (namely), that she had learned magical things from a certain one whom she had paid (to teach her how) she might be able to allure to adulteries any one whom she pleased, and that she had practised this upon a partner in adultery, by looking on the right side of his face, and various (other) parts, and by muttering magical (*formulae*) to herself. This she had practised in her adulteries, and a certain one (of her paramours) confessed it before a priest—who said that he had often heard such abominable things from herself—remarking in his confession, that he was astonished at his burning so suddenly with venereal ardour. This was detected, and being inspected, she was found to be skilled in fourteen arts of this kind, which were magical, when yet scarce any one in the life of the body was aware of this.

4497. In that hell are the witches of the milder kind, who have exercised such arts; but the hell of the witches of the worse kind is yet further on, and tends into the deep there, whither

being dismissed she is amongst the worst, because she had excelled at the same time in endowments of mind.

4498. From these things it is manifest how interior magical (things) are now increased; it was said that at this day very many such come into the other life.

4499. In that hell are direful poisonous serpents.

CONCERNING THE ABOMINABLE THINGS PERPETRATED IN THE WORLD  
BY THOSE WHO ARE STILL HELD IN ESTEEM BY OTHERS. MEMORY.

4500. The subject of the sirens concerning whom (it was related) above that she had learned magical arts to the number of about fourteen, and had practised adulteries by magical means, which were also detected to the number of almost a hundred, made herself in the other life infernally profane. This was at length detected by the fact that she was in (a certain) hell, and there tormented by the infernals, and that her jaws and throat were forced asunder and a baleful fiery something flowed in whereby she was tormented, and it was afterwards said to her, that she should abstain from (entering) that place. She became a more subtle spirit and fled far to the rear; but afterwards as before attempted impious and profane things; there was then seen the couch of an infant upon a heap, perchance of men, and it was detected (of her) that, while unmarried, she had brought forth an infant and had cast it into a furnace, and that afterwards she compassed the destruction of two maid-servants, by throwing them over a bridge into the river; these knew something concerning the (deed), and one of them confessed it to a certain priest. (It was also discovered) that she had plotted in thought how by profane arts she might destroy them in the other life, so that they should not rise again, besides other profane things written on holy paper and thus adulterated; there was also seen a certain other profane (something) which I do not know the meaning of. She was able to divine (the meaning of) every thing that occurred, and (to see) more in the other life than others, and this by hidden arts.

4501. Another man who appeared honest before all had killed two persons by magical art. Such are they, at the present day, who before the world appear as honest, and still are worse than devils.

4502. That subject of the sirens, or (the one who had made herself) the infernal profane was cast into various hells in front, to the side there, under the feet, where there lay open the entrance as of a great furnace tending into the deep to the left hither and thither, but still after some torments she escaped,

cluding them for the most part by her deceitful and magical incantations, to such an extent, that she thought herself able to conquer the hells. Wherever they seemed the worst, she afterwards plotted to allure them to herself, that she might have their assistance. From her also there proceeded a corporeal sphere, whence her speech was similar to what it had been in the world, which sphere filled those in the vicinity, and they seemed to walk with a stately gait when they departed,—a sign of their conjunction with me.

4503. It was at length seen what her end was; there was raised up from the depth, a skeleton, which was not like a common skeleton, but one in which not only the flesh but the bones also had wasted into threads, and thus in a long series, so that it was nothing but an object of this kind, mangled, filamentous, and foul. This was elevated before me, above my head, and it was apperceived that she had been such in her time, and had become such in hell; (although it was apperceived also) that there was still something of life left. It was then shown that she was reduced to this state by worms of various kinds, which worms were also seen in vast numbers.

4504. The hells themselves at length had a horror of her as being the infernal profane; she was continually excogitating arts how she might bind other spirits to me, and those too of the worst kind. It makes (me) shudder also to say that she first killed her infant with two strokes of a knife before she threw it into the furnace.

4505. This magical profane subject was at length conveyed down into a hell under the *nates*, where there is an abyss directly downward, and there was there a dense something from exhalations, and, at first, a fiery (something) which, however, was invisible to those there. Here she was received by woman who at first dealt moderately with her by pretended decorums. She was there excogitating various arts, which, however, were eluded.

#### CONCERNING THE POWER OF THE ANGELS.

4506. I was put into a state, such that I saw the magicians and the profane without me; when they all appeared to me as being possessed of absolutely no power, and it seemed to me, that I was able to move and drive them singly, by the slightest idea, whithersoever I would. This it was actually given me to do, and it was done with the slightest possible idea. I could conclude from thence concerning angelic power, that one angel could see such to the number of a hundred or a thousand with-

out himself, together with all their machinations, and direct them all whithersoever he pleased. What then cannot the Lord do (with them)? They appeared then small, as almost of no account, somewhat as a man from a high mountain or tower can see many at the same time and see them small; but then it is to be supposed also that he is possessed of power to control them at his will.

#### CONCERNING THINGS MAGICAL.

4507. There are female magicians or witches, some of modern and some of ancient times, in front at the left, in a hell under the earth. Some of them being called forth thence, they appeared in front, above, to the left, and spake. The speech of their *residuum* was almost monotonous, like the deeper notes of a flute; they confessed that they were of the character above mentioned, and that they have little of life left.

4508. It was afterwards seen that they still trust in staves, which they make for themselves by phantasies, in which they place power; but these staves are utterly dissipated, and they then suppose that they have lost all their power. They were also seen adhering by the pair, along the length of a kind of staff, although it was not a staff in reality.

#### CONCERNING IMPEDIMENTS TO COMMUNICATION; SUBJECTS.

4509. When any communication is hindered, there then appears below a something like an unknown animalcule; this was seen, and it was said that a thing of this kind was a sign that communication is obstructed.

4510. Witches turn this also into magic, by interposing a cloud, or certain spirits of such a life as to receive every thing, and discriminate almost nothing. Thus they magically hinder communications (with spirits), though they suppose that communication is thereby hindered with angels; but this is impossible; all which it has been given me to know by experience.

#### CONCERNING THE HELLS, THE INFERNALS, AND THE PROFANE.

4511. The infernals of both sexes, who receive not anything of emendation by punishments, are those who are borne towards hell. The most profane sirens, with others, are oftentimes severely punished, so severely, and by such manifold tortures,

that they can scarcely be described; but yet they are afterwards similar to what they were before, and in the end worse. Such are they who are borne towards hell, and when their evils have come to the full, they lapse thither (of course).

4512. In the hells are those of such quality, that they suffer themselves to be punished, and (yet) dread punishment, for they are often punished there by their like. Such are they who are in hell, and (these punishments are effected) by phantasies so atrocious, and by arts so diverse, especially of the magical kind, that they could never be enumerated.

4513. Those who are punished in the world of spirits, and receive emendation are those who become better in consequence of passing through this process.

4514. That most profane subject (before spoken of) was repeatedly punished with the utmost severity, and was as often made worse; till at length she would elude all punishments, and care nothing for them. She was conveyed into different hells, which she finally came to regard scarcely at all, but was there continually intent upon new machinations prompted by the desire to rule over them, and to adjoin them to herself, which indeed she did in regard to several.

4515. Being let down to a great depth at the left, she at first shuddered, but afterwards cared not for it. It was said there that she was not yet (quite) ripe (for such a doom), which they ascertained from her hanging like something aerial, and wavering to and fro.

#### CONCERNING IDEAS.

4516. There was called forth against a certain one, with whom I had a childish quarrel, an idea so vivid that I, as it were, actually saw the person to whom I allude, and then the idea was (still more clearly) called forth. Hence it may appear of what quality are the ideas taken up in childhood, and how completely they remain; for as often as I saw him I recollected that circumstance, supposing that he was disposed to persecute me, though in some covert manner, as he is in the moral of life.

THAT WITCHES BIND OR FASTEN THEMSELVES TO IDEAS, AND ALSO TO THINGS SPONTANEOUS; WHAT THE HAIR IS.

4517. Witches are intent upon nothing more than to captivate the minds of others, and bind themselves to them, in order that they may, as they suppose, cohere with them, which in my own

case was effected by methods inexpressible and innumerable; were I to undertake to recite them, they would be deemed incredible. They enter into all parts of the cranium and the body, and thus inquire what societies are excited, which they bind, and are themselves bound to, in ineffable modes, especially by so entering into the affections that they can afterwards scarcely be separated.

4518. At length they proceeded so far as to invent arts of binding themselves even to the spontaneous things of ideas; for every idea has also a spontaneous (element), which man is not aware of, so that there is both a voluntary and a spontaneous in the ideas of the memory or thought. This they discover by means of their operating in the night time, and feigning themselves to adhere to the locks of hair which are upon the occiput under the cerebellum. In the night time they know that man is in his spontaneous principles, and the cerebellum is that from which the spontaneous flows, and thus that the locks of hair which are there are such things as adhere, whence there is a combing the hair in hell: hairs are the external natural. I was thus bound to a most profane subject, and being then in a state almost (entirely) different, I was less able than before to think as of myself, my ideas being led more forcibly and against my will.

4519. In order to effect this, they remit subjects under the occiput, to the region of the common sense, who cannot be seen or removed like those things which are on other parts of the head.

4520. Into this most profane subject there was an influx, not only from the sirens which were above, and from others round about in the world of spirits, but also from various hells. She thought almost as in the world, and whenever she had thought any thing, there flowed, in different ways, from the hells such things as confirmed and new devices for effecting (her aims), and thus she was confirmed from the hells, for she was intent upon nothing else—as in fact she had been in the life of the body, where she had connection with the same spirits, and was wholly absorbed in it—than that she might be able to rule all the hells, on which account there was a concentration of a plurality of hells (in her).

#### HOW SPONTANEOUS THINGS DRAW TOWARDS HELL. THE HEREDITARY.

4521. It was perceived that the spontaneous (principle), which is the hereditary of man, continually draws him downward to hell, and that the Lord by the voluntary draws him

back and elevates him. The spontaneous things are those of the common sense, and are seated in the occiput, where the witches fasten themselves. This fact was also perceived, that the *propria* of man continually carry him downwards, but because the involuntary is perpetually conjoined with the voluntary, the man who is regenerating is elevated, and thus withheld by a strong force, which was also perceived.

4522. It was perceived also that those who are spiritual are such that the involuntary draws them down every moment, but the Lord continually elevates them. Wherever the power is the strongest, thither a spirit lapses, that is to say, if he does not receive the good of charity and conscience; in this case he cannot do otherwise than determine himself downwards; and that more or less.

4523. That involuntary was perceived as being of a subtle nature, a certain something aerial and insensible, occupying the entire posterior region.

Involuntary things are nothing else than hereditary; so far as a man leads himself according to hereditary (promptings), so far he sinks himself down towards hell; as far as he recedes from them, so far he is elevated. The power of this principle, moreover is augmented by the actualizing of a man's *propria*, and thus continually increases. The hereditary from infancy appears subtle like a something aerial, but it is continuous (from its origin), so as to be nothing but evil, but when actuality accedes, it becomes more gross and ponderous.

#### CONCERNING FRIENDSHIP AND THE LOVE OF FRIENDSHIP.

4524. I heard good spirits conversing among themselves respecting friendship and the love of friendship, (and maintaining) that there could be friendship indeed, but never any love of friendship, inasmuch as the love of friendship ties minds (*animos*) together, notwithstanding the minds (*mentes*) are dissimilar, which causes much trouble in the other life. (It was said), moreover, that the love of friendship regards nothing but the delights of life, which draw away (the thoughts) from the delights and blessednesses of the other life, and is such that when riches and their consequent delights cease, it is then dissolved and becomes none, and is followed by contempt, whatever the love may have been previously; whereas if there was any thing good and right in a particular friend, or rather an associate or companion, that that was to be loved, and to be loved the same whether the other party were a companion or not, thus for the sake of the good itself, though he should know

its genuine quality and not suffer himself to be blinded by it. Friendship (it was said) is of civil life, but not the love of friendship.

CONCERNING MAGICAL ARTS WHICH ARE ABSURD.

4525. I was shown the quality of (certain) magical arts which are most absurd. They were like those of a harlequin. The performers move and twist their loins and feet in various ways, then their bodies and arms; clasping their hands together they put them upon their heads, and then turn themselves to all quarters; they observe that certain things in the world of spirits correspond to these gestures, so that other evil spirits are present, each kind in their own quarters, and some with staves. These harlequins act out the grossest absurdities; they throw themselves down, they roll themselves over, they make themselves scarcely visible; while some exercise magical arts by means of a breathing which they exhale, at the same time fixing their thoughts upon some subject, as the blood, for instance, or the animal spirits, or any thing else, observing what effect such things have upon the affections, and these affections, though poisonous and magical, they inspire into others, whose capacity goes no farther than to be affected by whatever they suppose to be good: Adlerheim.

4526. Others are acted upon (and act) through ideas, and attach themselves in various modes to ideas; these different modes were enumerated by a certain one to the number of forty.

4527. Those who are in the hell of magicians, before they are conveyed thither, and also while there, are instructed by experience that these arts are perfectly powerless, and that they are in fact mere delusions; for (though) they at first practise these arts upon each other, and by them torment one another, yet it finally comes to that, that they lose all power and prompting to do harm towards each other in this way.

4528. There are very many of the magical class in the other life. They appear in front to the left for a long distance, on a plane below, and it was said, that their number was great, consisting as much of those who had been skilled in magic arts in the world, as of those who had not; that is, of those who had lived a life of evil, and were carried away with the delight and study of knowing everything. This study or this cupidity is turned into magic, so that (those in whom it reigns) desire nothing more ardently than to addict themselves to magical things, as Adlerheim.

4529. It was shown them in many ways, that they could be moved by others like puppets (*marionettes*); they (even)

appeared to themselves like puppets, and were moved in like manner as to their bodies, arms, hands, feet, (as if) by means of little hanging strings or threads, pulled by the hand. The whole, the plane in front, was in fact turned into such (magical spirits). (The beholders) wondered and were indignant, and proclaimed the power of the Lord.

OF WHAT QUALITY THEY ARE WITH MAN WHO CHERISH HATRED  
TOWARDS ANY ONE.

4530. There was a certain female who inwardly cherished such a hatred towards her parents at home that she thought of taking them off by poison; and as she imagined that I was willing to marry her, and deceived herself with the phantasy of being married to the man (of her choice), she was at length (upon finding herself disappointed) seized with such a hatred that she thought of murdering me, had it been possible (: Sara Hesselia:). She having died not long after, and before the faculty of speaking with spirits was opened with me, it happened that I was impelled to put an end to my life with a knife, and this impulse so grew upon me, that I was forced to hide the knife in my desk, and thus to remove it out of my sight. I have now discovered that that woman was the spirit who prompted the impulse, she having become excited as often as I saw the knife, and, from the enmity which she had conceived against me, having held the object fixedly in my mind. From this it may appear that men may be unconsciously infested by the dead, who have cherished hatred towards them.

CONCERNING THE UNIVERSAL GENIUS OF SPIRITS.

4531. Even the very worst infernal spirits have the faculty of understanding truth, so as to apprehend it perfectly, and they know into what state they are everywhere remitted, at which I wondered. They had the most clear perception when they were conversed with respecting evil, amounting even to strong mental confirmation (*ad confirmationem animi et mentis*); but yet they were the same after that state as before.

4532. There is with the evil solely the delight of cupidities, and with the good the delight of affection, which bears them (respectively) away. Nothing can be effected (towards reformation), with the evil, however excellent may be their gift of intelligence, unless their delight be broken; their delight is their life; as may hence be manifest. This (I have learned) from much experience.

## CONCERNING THE UNIVERSAL AFFIRMATIVE.

4533. It is solely a universal affirmative with which man is imbued as to truths by the Lord, as that the Word is the Word, that the Lord is the Lord, that Providence is in the most singular things. When one is in this principle, although he is but obscurely aware of its existence, innumerable affirmatives are insinuated by the Lord.

4534. The contrary is the case with those who are in contrary affirmatives, or those of the false, that is, in the principles and persuasions of the false, or in a doubting negative, still more those who are positively in the negative respecting truths. This (I have learned) from much experience.

4535. True affirmatives may be confirmed even by many fallacies, but this is of little account, for they are easily dispelled. Hence it is that various forms of worship are of scarcely any importance provided there be charity in all.

4536. The affirmatives of childhood are either confirmed by one thing after another even to adult age, and the persons are regenerated, or they decrease (in strength of assurance), and become by slow degrees doubting affirmatives, and finally negatives.

## CONCERNING THE HOLY SPIRIT AND INTELLECTUAL GIFTS.

4537. It was often perceived and said that the more any one thinks himself to be the Holy Spirit, the more he loses or destroys of his intellectual endowments, for it is the love of self which destroys. This is still more the case with those who think themselves to have been gods from eternity. The same thing was evinced in the case of certain most deceitful (spirits) in the highest elevation, who possess an intellectual gift beyond others. They can see that they are unhappy, and say that they owe this to their own life, and many other things which are true; but still they remain of the same quality, as was shown by an intuition into the eye where the intellectual endowment manifests itself. So far as the love of self creeps in, so far is the light there obscured, and a dark cloud succeeds, to the perishing of intellectual (principles).

## CONCERNING THINGS MAGICAL.

4538. There are also other magical arts in which spirits are

adepts in the other life that have been acquired by some in the world; to wit, those which are effected by entering into the ideas of others, and into the delights of others, holding the mind fixed in them, and thus impelling to actuality. A certain one was such while he lived on the earth (:Sverin:), and he showed by such things how (spirits of that class) excite.

4539. Such (spirits) can also reason respecting the truths of faith, saying, that they know that this and that is true, as also that what is true (in itself) is false to the evil, and *vice versa*; but still they are infernal, because they have contracted to themselves a delight in magical things, and were enabled, from their practising these arts, to commit adultery, just as others, by the same means, could take the lives of their fellow-creatures. This delight remains and drags them (down) to hell.

4540. From manifest experience it is given me to know that the infernals can acknowledge truths and be convinced, and thus that they can understand; and they then appear as if easily capable of being reformed, but because the filthy delight of their life follows them, they are, when left to themselves, the worst of the infernals, and like irrational beasts. Hence it may appear manifest that such spirits can speak and reason concerning the truths of faith as well as others, who are not in a life of evil, and that they are the serpents spoken of in Genesis.

4541. There were moreover around me during the whole night a great number of magicians, some of them having been previously evoked from hell, and they exercised their arts. Being occasionally awakened, I was surprised to see them disposed round about, above, and in a long row in front, and having their vile subjects disposed also according to their arts, as also other subjects whom they multiplied by phantasies, in consequence of which they could not really be found, although they appeared there. They supposed themselves to be taking away communication with the angels, besides a great many other things, but all in vain.

There were some who bound interiors of the body, some who bound the ideas, and the like, but still abortively.

#### CONCERNING SUDDEN JUSTIFICATION.

4542. Many (spirits) bring with them a persuasion from the world that they may have remission of sins in a moment, and that then nothing of the past is imputed to them. Some attain to that pitch of infatuation as to suppose that they may sin (with impunity), inasmuch as (they presume that) they may, after a certain time, obtain momentaneous remission. There

are many such in the various kinds of religions. They retain with them the phantasy that if they could by phantasies get rid of the foul things (abiding) with them they would be free from all kinds of sins ; but it was shown them that this was a phantasy. A certain female spirit who was interiorly filled with poisonous serpents of a representative nature (: her infernal profane :) supposed that could she only void those knots of serpents like ordinary stools, she should be entirely freed, which was (in fact) done twice or three times. Such infatuation arises from not regarding life, but saying that faith without works is saving, and that justification may take place in the last hour of life, let one have lived as he may.

#### CONCERNING DOCT. NORDBERG.

4543. In a dream I seemed to myself to have a keepsake of gold among several pieces of money. A certain person came—it was Nordberg—who wished to see them ; whereupon he changed the monies into other gold, not into coin, however, and this repeatedly, till at last he had taken away the whole, besides several other things. (During this time) he was standing at the back of my head. When I awoke I was assured with asservation, that it was Nordberg, who in fact was seen by me as having been the man, and also as being of such a quality, and moreover that he would not have cared had he wounded or killed a man for the sake of getting at the gold, and indeed that he had actually perpetrated something of the kind, consequently that he was in affinity with spirits of such a quality in the other life, and thus devoid of conscience. It was (moreover) suggested to me to reflect upon the characters of such as were priests, and appeared of upright external deportment. With this man I spake for some time concerning the quality of his state.

#### CONCERNING THE WAKEFULNESS OF THE GOOD AND THE DREAMING OF THE EVIL ; CONSCIENCE.

4544. Nordberg complained that he was in such a dream, and thus had done these things in a dream ; but it was said to him that the evil, or those without conscience, are in such a kind of sleep, because their interiors cannot be any more awakened. When external things are taken away, then their internal have no more light, thus no more wakefulness. The case is otherwise with those who have had conscience, and have thus been inwardly different ; when externals are taken away from them, they are then roused to full wakefulness.



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